Obstacles to the universal diffusion of the gospel.

Matth. 28; 19.20.

"Go ye therefore & make disciples of all nations, baptizing them &c: and lo, I am with you always, even unto the end of the world."

This is the solemn commission given by the divine Master to his disciples to proclaim to the entire fallen race of Adam, the sublime scheme of redeeming love. This is the official injunction of the great head of the church, which makes it the duty of the church in all ages to labour for the spread of the gospel. It sanctions all the various instrumentality of truly christian character which has been or may be put forth in reclaiming our fallen race. That this appointed instrum[y]. is adequate to the end sought by the wisdom of God — On his part the divine Saviour promises "to be always with" his disciples, when sincerely engaged in this work, — not indeed as Mr. Hughes, the Romanist, in his controversy with Dr. Breckinridge, asserts, to render the church infallible, of which not a word is said, — but to confer his blessing, the gracious aid of his Spirit, on all their efforts ~~his people~~ to discharge the duty here enjoined.

This promise distinctly implies that the fault can not be charged on the Saviour, if this command is nea-

glected. But it has been shamefully & most criminally neglected. At this day two thirds of the human family know nothing of a Saviour or ~~plan of~~ provision for their salvation. And it is evident by fair calculation that the gospel could without miracle be preached to the 600 millions of heathen in about ~~[illegible]~~ fifty years, if the church would faithfully come up to her duty. The inference is therefore irresistible as ~~if~~ this duty has been neglected, & ~~if~~ as the fault is not with God, it must be with man. Let us therefore enquire what have been & what are,

The obstacles which have retarded to the universal diffusion of the gospel?

I The obstacles prior to the Reformation.

1. The spirit of domination which crept in among the ministry.

a) The gradual encroachment of episcopacy on the congregational independent form of the apostolic churches. In large cities bishops arrogated preeminence until in the beginning of 3rd century &c.

b) The spirit of ambition sprung up: & the grand question was "who shall be greatest in the kingdom of heaven?"

2. The unhallowed union of church & state under Constantine the great.

For three hundred years, during the infancy of the church & whilst contending against the combined force of the heathen world Christianity sustained herself without aid from the state. Yea she extended her triumphs from country to country, from province to province until the banner of the cross was unfurled on the palace of the Caesars!

But when the mistaken friendship of Constantine united the church to the civil government, he robbed her of her moral power –

a) Civil rulers took from the church powers which Christ had confided to her — & these powers

b) These powers were exercised by civil officers, often ungodly men — without any religious qualifications &c

c) Opened the door of the ministry to ungodly men — who sought it as some among us do for the salary connected with it — wolves in sheep's clothing — blind leaders &c

glected. But it has been shamefully & most criminally neglected. At this day two thirds of the human family know nothing of a Saviour or ~~plan of~~ provisions for their salvation. And it is evident by fair calculation that the gospel could without miracle be preached to the 600 millions of heathen in about ~~[illegible]~~ fifty years, if the church would faithfully come up to her duty. The inference is therefore irresistible as of this duty has been neglected, & as the fault is not with God, it must be with man. Let us therefore enquire what have been & what are,

The obstacles which have retarded the universal diffusion of the gospel?

I The obstacles prior to the Reformation.

1. The spirit of domination which crept in among the ministry.

a) The gradual encroachment of episcopacy on the congregational independent form of the apostolic churches. In large cities bishops arrogated preeminence [illegible] in the beginning of 3rd century &c

b) The spirit of ambition sprung up: & the grand question was "who shall be greatest in the kingdom of heaven?"!

2. The unhallowed union of church & state under Constantine the great.

For three hundred years, during the infancy of the church & whilst contending against the combined force of the heathen world Christianity sustained herself without aid from the state. Yea she extended her triumphs from country to country, from province to province until the banner of the cross was unfurled on the palace of the Caesars!

But when the mistaken friendship of Constantine united the church to the civil government, he robbed her of her moral power —

a) Civil rulers took from the church powers which Christ had confided to her — & these powers

b) These powers were exercised by civil officers, often ungodly men — without any religious qualifications &c

c) Opened the door of the ministry to ungodly men — who sought it as some among us do for the salary connected with it — wolves in sheep's clothing — blind leaders &c

3. The rise of the papacy. A.D. 606 or 754 – when Phocas the Emperor declared the Roman pontiff head of the universal church.

a) Thus was the complete secularization of the church effected – Rome became a temporal political principality – the pope a civil Ruler.

b) The bishop of Rome assumed the place of Christ, as head of the church on earth, & arrogated to him= self a species of worship resembling that of an in= ferior deity.

c) Missionaries were sometimes accompanied by mili= tary escort: & desired converts driven into the bap= tismal font at the point of the bayonet!

7

d) Persecution in all its various forms was established —

1. The inquisition

2. General persecution — The Waldenses — Albigenses —

4. Doctrinal & practical corruptions which crept into the church.

a) The withdrawal of the Scriptures from the people

b) The doctrine of the meritorious nature of good works.

c) The sinforgiving power of priests.

d) Auricular confession to a priest — that filthy licentious institution.

The result of all these causes acting on depraved human nature was that the whole church was dreadfully corrupted until little more than the name of Christ remained. Then God raised up men after his own heart, & by them wrought the Reformation. Huss, Jerome, a century before — Literature & [illegible] All spiritual progress was [illegible]

II. Since the Reformation.

Here then we might hope that as the church returned to something like her primitive purity she would spread abr &c: But obstacles arose.

1. The union between church & state was retained — hence only whilst the new state of things was forming, could reformation be advan & after the church had again settled down with her new relations no fur ther change could be effected — civil laws arrested the progr. of Refor.

2. <u>The adoption of transfundamental creeds by the different portions of the Protestant church.</u>

a) The earlier creeds of the church were not one tenth as long as those of the Protestant churches.

The Apostles' Creed, the Nicene, &c

Even Rome herself allowed diversity of sentiment in doctrinal matters, & vented her intolerance mainly against those who would not bow their necks to the yoke of papal power & superstition.

b) The Reformers in their contention with Roman had necessarily to contend for the importance of truth & the necessity of adhering to it. But they unhappily thought they must also contend with equal pertinacity against ~~the~~ each other on the subject of their minor differences. Hence those possessing the prevailing influence for the time being, drew up long Confessions of faith embracing all the points of difference between themselves & them & the Romanists. They thus made divisions in the Protestant ranks & presented a spectacle such as the world had not before seen, namely that of professing christians separating ~~from them~~ & refusing communion with those whom they professed to acknowledge as christians.

c) This naturally led to perpetual contention about nonfundamentals — & how much intellect has been wasted in Europe & even in America in the unchristian warfare!

d) The result of this contention naturally was the decline of brotherly love & christian charity — & diversion of the intellect of the church from the missionary work.
It created jealousy between churches & ministers of different denominations occupying the same or contiguous ground, by forming a conflict of pecuniary interests — Paul would not build on another man's foundation, nor "boast in another man's line of things made ready to his hands" (2 Cor 10.16.)

y. It creates a waste in the application of ministerial forces — more than a supply being often concentrated on particular places whilst others are thus left destitute.

3. Our national sins —

b). Slavery in the christian church.

a) The treatment of the Aborigines by our government & by the church.

How little was done to christianize them! The vices & diseases of civilized life have done them more injury than christianity did them good!!!

4. ~~3.~~ Want of Piety & Fidelity in the churches at the present day.

It is a matter of plain calculation that if the Protestant churches of the present age would prosecute the work with becoming fidelity, & all do as much in proportion to their members & means, toward furnishing missionaries & funds for their support & the distribution of the bible, as some few churches are doing; — the gospel could be carried to the entire heathen world in about fifty years. This glorious work is however making but slow progress — professing christians are doing but little to effect it!

a) ~~Ministers do not sufficiently feel~~ This manifests itself in an inadequate estimate of the value of Christianity to ourselves. If christianity is valuable, it is invaluable — If religion is any thing, it must be every thing to us. We do not sufficiently feel that our religion is more valuable to us than all other possessions. We should feel that the loss of every thing else would be nothing compared with the loss of the soul; and even the gain of the whole world would be loss if attained at the hazard of the soul! Thus the primitive martyrs felt & cheerfully sacri-

ficed their life rather than abandon their religion and offend their God. And in this they acted upon the Saviour's rule, "He that taketh not his cross and followeth after me, is not worthy of me. He that findeth (saveth) his life (by denying me) shall lose it; & he that loseth his life for my sake shall find it." Matt 10.39.

b) The admixture of selfish feeling & purpose in our religious effort. How many are seen to withhold their cooperation at least in part from many good works because, they did not originate

them, or at least were not made prominent in their management of them? How often does envy prevent a full and cordial support of a plan or institution of acknowledged usefulness, lest a decided influence or preponderance might result to some other one than ourselves?

How many institutions in our land languish, how many plans remain unexecuted, not for want of men & means & influence in christians to accomplish them but because envy or jealousy or selfishness paralyses our efforts?

6) Want of a sense of individual responsibility. We are apt to think that this great work is the business of the whole church & suppose that therefore it does not lie upon us. We forget that the whole church consists of just such parts as we are — & that every part participates in the responsibilities of the whole, & that it is as much our duty to undertake this work as that of any others — & that if we & others like us, stand aloof

the work will never be done. a. We ministers often fail to pray & study & preach as much about this subject as we ought. Each one should feel that the whole world is before him, & should study to devise & execute plans for advance the Redeemer's kingdom. This great work is not made the peculiar duty of any one but all are required to labor in it, according to the ~~talent entrusted to them~~. b. Laymen are prone to think they can do nothing — Yet how much have individual laymen not often effected! Let the history of the good deeds of a Teersteegen, a Clarkson, a Wilberforce, a Ralston, a Henry, a Freylinghausen, a Tappan answer this inquiry.

Through neglect of the ministers on one hand & inattention of hearers on the other, the mass of our members have very inadequate, indefinite ideas of the feasibility of this work of preaching the gospel to every creature.

How thinly is the monthly concert attended even by professing christians!

d) Want of system & liberality in contribution & of

e) Want of personal effort round about us for the conversion of sinners. How can the influence exerted by us ^evangeliz[e]^ ~~convert~~ the distant heathen, if it will not convert sinners around us? Here christians are awfully defective! A neighbour converted might become a missionary & convert hundreds in turn! Or he would contribute more largely to educate & send forth others —

but often fail to pray & study as often and earnestly as we ought. Each one should feel that the whole world is before him, & should study to devise & execute plans to advance the Redeemer's kingdom. This great work is not under the province only of ministers but all are required to labor in it, according to the talent entrusted to them. Do laymen ever presume to think they can do nothing in that [illegible]

[illegible] members [illegible]

the responsibility of this [illegible]

to every individual.

Gettysburg Sept. 9th 1838.
Gettysburg (German) — July 2d — 1843.
Westminster before the Synod of Maryland, Oct 15th 1843.
Mifflinsburg, before Synod, in German Sept 26th 1847.
Easton before Penna Synod June 18th 1848.
Philadelphia, Oct 15th 1848, for Storck.

SERMON #52

Isaiah XXI; 11.

Watchman! What of the night? שֹׁמֵר מַה-מִּלַּיְלָה

These are the words of Isaiah the evangelical prophet.
The earlier part of this chapter consists of a clear & energetic prediction of the capture of Babylon by the Medes & Persians, during the reign of Hezekiah, about 713 years before Christ. This was calculated to encourage the Jews, ~~[illegible]~~ in their captivity at Babylon, which occurred not long after. Then follows a distinct prophecy embraced in the verse of our text & that immediately succeeding it. This prophecy concerning Dumah, ~~which is supposed to signify Idumea~~, is short & in its application very obscure. By Dumah is to be understood either Idumea, a country lying south of Judea; or Dumah the stony, as it is still called by its present inhabitants, being a small district of Idumea.

The prophet represents some one of Seir who felt a deep interest for the ~~public~~ safety of his country & himself as enquiring of the watchman the signs of the night, inquiring whether he ~~any~~ observed any signs of the enemy's approach, thus exhibiting a commendable example of watchfulness amid surrounding danger.

It is our design on this occasion, without an=

ing on the farther explanation of the prophecy, to discuss the general duty of watchfulness inculcated by our text, in its special reference to our spiritual & immortal interests.

In doing so, we propose to inquire

I. Why may our situation in life be compared to the night?

II. Who are the watchmen of whom we should inquire?

III. What are the interests concerning which we should ~~inquire~~ seek information?

IV. What are the indications by which we may judge of the night, judge of our prospects?

I. Why may our situation in life &c

Because

as Sin by entailing on us the curse of the divine law, has thrown a gloom over all human prospects & enveloped them in darkness, has given us the frowns for the smiles of Jehovah, the prospect of hell for heaven. When man first proceeded from the hands of God he was the happy subject of an approving governor — had the prospect of happiness on earth & an ultimate translation to heaven without seeing death. Like Elijah & Enoch they would probably have been translated undeceased. &c

But sin has brought temporal sorrow & death & eternal.

They were driven out of Eden — the earth cursed on their account, & they involved in misery, unless, we embrace the offers of mercy held forth in the gospel.

b) As at night we cannot clearly see, even if awake, so depravity has blinded our eyes & enveloped us in liability to error, delusion & insensibility to danger.

1. "The natural man discerneth not the things of the spirit". By nature our views of the divine character & law, of our own selves, of our duties &c are defective &c. The heathen indeed bow down to idols of wood & stone; but we adopt a more refined idolatry & worship wealth or honor or sensual pleasure. Nor can we repent &c unless the Holy Spirit &c.

2. We see not our danger — like the wanderer in the dark ~~sleeper~~, the lion the tiger, the precipice, &c &c

c) As at night we are wont to yield ourselves ~~to~~ asleep & off of our guard, so amid the cares the bustle & confusion of life men are wont to make no effort to see their real condition, the dangers that surround them, & the remedies against them. Or if they for a moment make some efforts towards salvation, it is so incoherent & inconsistent as to resemble a dream &c combining secret sins with public efforts &c partial dedication to God with reserved & cherished sins &c

ing on the farther explanation of the prophecy, to discuss the general duty of watchfulness inculcated by our text, in its special reference to our spiritual & immortal interests.

In doing so, we propose to inquire

I Why may our situation in life be compared to the night?

II. Who are the watchmen of whom we should inquire?

III. What are the interests concerning which we should ~~inquire?~~ seek information?

IV. What are the indications by which we may judge of the night, judge of our prospects?

I. Why may our situation in life &c

Because

as Sin, by entailing on us the curse of the divine law, has thrown a gloom over all human prospects & enveloped them in darkness, has given us the frowns for the smiles of Jehovah, the prospect of hell for heaven. When man first proceeded from the hands of God he was the happy subject of an approving governor — had the prospect of happiness on earth & an ultimate translation to heaven without seeing death. Like Elijah & Enoch they would probably have been translated undeceased. &c

But sin has brought temporal sorrow & death & eternal

They were driven out of Eden — the earth cursed on their account, & they involved in misery; unless, we embrace the offers of mercy held forth in the gospel.

b) As at night we cannot clearly see, even if awake, so depravity has blinded our eyes & enveloped us in liability to error, delusion & insensibility to danger.

1. "The natural man discerneth not the things of the spirit": By nature our views of the divine character & law, of our own selves, of our duties &c are defective &c. The heathen indeed bow down to idols of wood & stone; but we adopt a more refined idolatry & worship wealth or honor or sensual pleasure. Nor can we repent &c unless the Holy Spirit &c.

2. We see not our danger — like the wanderer in the dark, the lion the tiger, the precipice, &c. &c.

c) As at night we are wont to yield ourselves to sleep & off of our guard, so amid the cares the bustle & confusion of life men are wont to make no effort to see their real condition, the dangers that surround them, & the remedies against them. Or if they for a moment make some movement towards salvation, it is so incoherent & inconsistent as to resemble a dream &c combining secret sins with public efforts &c — partial dedication to God with reserved & cherished sins &c.

II. Who are the watchmen of whom we should inquire?

Watchmen in ancient as in modern times were appointed for the same general purpose, to guard the person & property of their employers. Disgraceful as is the concession, it cannot be denied that in our larger cities, where the dregs of the community are collected, there would be no security were it not for the watchmen, who are constantly parading the streets. But among the ancients, as well as among the Eastern nations at present, there was & is an additional reason for their appointment. As they have no clocks, they would be ignorant of the progress of the night if the watchman did not announce the successive watches into which it was divided. Ezek. 33;2 see Comp. Commentary. What chronometer the watchmen had whether the stars or what is not known.

In the text, however, the prophet is figuratively termed the watchman, who is addressed by an Edomite, inquiring the destiny of his nation, & is informed that the morning of prosperity was at hand but that it would be followed by a night of adversity.

But who are the watchmen of whom we can obtain information on the grand interests of life?

a) The minister of the gospel — Not however as possessing any absolute or independent light, but as the

prophets of God, deriving his knowledge from the Gods holy word & bound to teach according to it.

You should consult the pastor, both by private conversation & by listening to his public exercises.

b) Consult ^God himself in his ~~the~~ word ~~of God for yourself~~

1. In prayer addressed directly to his throne: most noble employment, fraught with richest blessings: Well has Dr Young said: Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man, in audience with the Deity!

2. By faithful consultation of God in his word.

c) Consult your conscience. What does it testify relative aa) purposes of action — resolutions for life — Are they those of entire consecration to God?

bb) Your actions are they those of a child of God? born of the Spirit led by the Spirit?

d) Pray for the influences of the Spirit.

III. What are the interests which ought to be inquired after?

Man is a complex being having wants of the body as well as of the soul.

He has a relation to two worlds — therefore should not confine his attention to one of these interests alone!

a) We have certain interests as pilgrims in this land of mortality, which terminate with our residence in this world. We must make provision of what we shall eat & what we shall drink & wherewithal we shall be clothed. We must make similar provision for those of our household. Hence it is right for man in regard to their temporal interests to inquire Watchman what of the night? Am I providing adequately for my family, & for old age? But even these interests are connected with eternity by the motives with which they are pursued, the feelings & manner in which they are prosecuted.

b) But man is an immortal being, has a soul of which a modern christian poet has justly said:

The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die!

of this soul the divine Saviour himself has said that its comparative value exceeds that of the whole earth: What shall it profit a man &c.

The interests of this soul must be the subject of our daily purpose & efforts, to the glory of God. a) This care of the soul must be supreme b) Every other care & business must be subordinated.

IV. What are the indications, the signs of promise for evil or for good, ~~etc~~ & the prospects of these immortal souls of ours according to them?

1. (Evil) a) If ye though immortal beings, are habitually indifferent to your immortal interests, it forebodes evil.

b) If ye profess religion & your life contradicts the ~~pro~~profession.

c) If, though seemingly pious yourselves, ye are indifferent to the salvation of others.

If you are ready to say with the murderous Cain of old am I my brother's keeper?

If you refuse to take part in the benevolent operations of the Church & world

2. Auspicious signs.

a) If, though prospering in piety, ye feel sensible of the dangers that surround you in the darkness of the night. (temptation, &c.)

b) If ye are faithful in using the necessary means of watchfulness & defense: of illumination amid the darkness of life.

c) If your life is abundant in fruits meet for repentance.

d) If ye are deeply concerned for the signs of promise for the diffusion of Xt's kingdom over the whole earth.

Recapitulatory conclusion:

"Remember you are groping through a world of darkness & danger. God has given you the means of knowing your prospects, he has appointed watchmen of the night: & it is supremely important that you should consult them. If you neglect it, & run blindfold to ruin &c. Your life is fast hastening to a close — twenty, 30 40 years are gone, as many more will land you in heaven or hell.

Gettysburg, Jan. 5th 1840. Hanover. Conference Nov 13. 1841. Gettys. Dec 20/40
Petersburg Nov. 20th 1841 Mummasburg Dec 17. 1841. Gettysb. Sem. April 20/45

SERMON #53

John 4: 24.

God is a spirit, & they that worship him must (δεῖ, it becomes, behooves them to) worship him in spirit and in truth (spiritually & in sincerity).

These beautiful words are part of that interesting discourse of our Saviour with the woman of Samaria, at Jacob's Well near Sychar, or Sychem, or, as it is now termed, Naplosa. This well is about a mile from the town, whither Jesus had sent his disciples for food, whilst he rested. When the woman came, Jesus far removed from that prejudice which separated the Jews from the Samaritans, entered into conversation with her. Thus he teaches us to despise all bigotry & sectarianism & to regard all men as our brethren & neighbours, &c.

He asked her for water, she was astonished —

Jesus replied. Whoso drinketh of the water that I shall give him &c. She designed to profit by the presence of this "prophet," said our fathers worshipped in this mountain Gerizim, near at hand, but ye say in Jerusalem &c

Jesus said unto the woman:

For God is a spirit &c

The text teaches us that as the nature of God is spiritual his worship must be so also. But if this one divine attribute, of spirituality teaches us something concerning the proper worship of God, it is equally reasonable that his other attributes will afford us similar instruction. Therefore rising from the species to the genus, we deduce the theme:

The character of God a safe directory for his acceptable worship.

The aggregate of his perfections is the ground of our obligation to love & serve him; & each attribute claims a part.

I. + God is a Spiritual, not a corporeal being, therefore the acceptableness of our worship, will depend on the state of our spirits, of our minds, than on our mere external conduct. The true worship consists of a sincere dedication of the soul rather than in outward ceremonies.

1. God the Saviour tells us is a Spirit. He is not like the deities, the Lords many & the Gods many of the heathen, made of wood or stone. The Hindoos of thousands of deities — the ancient Greeks & Romans had also vast multitudes.

But our God is the infinite Spirit, an immaterial being. The heathen found it difficult to form a conception of a god without a body, & therefore

+ "God is a spirit & they that worship him must wor. in spir. & truth."

even some of the ancient fathers, such as Tertullian, Melito, & many Egyptian monks represent the deity as having some kind of a body.

b) He dwelleth not specially in Jerusalem nor on Mt. Gerazim, nor in temples made with hands — Hence though the consecration of churches 1) is good, yet all superstitious idea of the superior sanctity of the building itself must be avoided.

2) Our worship must be spiritual, & only as much form admitted as the nature of man requires.

aa) In prayer ~~of the~~ external attitude is of little moment, ~~but~~ so it be reverential — standing or kneeling — not sitting —

b) The words are of comparatively little moment — plain, simple, few: like those of the Lord —

c) The chief thing is that the sincere desires of the heart &c. be expressed in the name of Christ.

~~4) In singing the praise of God~~

~~cc) Public worship (treating the ...)~~

~~III God is omnipotent, therefore the fear of the Lord should ever be before our eyes in our~~

bb) Singing the praises of God.

cc) Public & social worship. Hearing the word.

[illegible] & they that worship him, must worship him with full confidence in the wisdom of all his plans & actions.

III God is unspeakably wise — therefore we ever & equal ever have perfect confidence in his plans & dealings with us.

being & they that worship him, must worship him with a suitable sense of his dread majesty & with godly fear.

II God is an omnipotent — Therefore the fear of the Lord must ever form a part of our worship of him.

The exhibitions of the divine power in creation &c teach us the incomparability of his power — but S. teach its infinity. Teach us that "with God nothing is impossible."

He looketh at the mountains & they tremble, he toucheth the hills & they smoke.

It is an acknowledged principle of our nature that we ought & do fear or dread the power of those on whom we are dependent, & who have the power to injure us. And this dread or fear amongst men ought to be, and generally is proportioned to the extent to which we feel ourselves in their power.

But what is all the power of men to affect us, compared to the omnipotence of Jehovah? What are the most galling chains of slavery, what is the assassins dagger, what are even most inhuman tortures of the inquisition, compared with the neverending agonies of the accursed in the regions of despair?

It is therefore the part of wisdom for us to fear God, as well as love him. Yea there is infinite truth in the declaration, "The fear of the Lord is the beginning of wisdom". If then at any time we would approach the throne of grace or any other part of worship irreverently or in a merely formal manner "A sense of his dread majesty should make us suitably afraid" &c "God will not be mocked", though we may deceive ourselves.

God & they that worship him, must worship him with full confidence in the excellence of all his plans & actions.

III God is an infinitely wise, therefore we can & must ever have perfect confidence in his plans & dealings with us.

When we contemplate the mechanism of the universe, we behold so many instances of intelligent design & arrangement for the accomplishment of definite ends. Yea we find that as science advances, every object exhibits such evidences in itself, & all the planets in their relations to each other, & to the whole of our world & then world to all the other myriads of worlds, that we are filled with amazement: & are ready to exclaim with the pious & devout apostle of the gentiles: "Unto the king eternal, immortal & invisible, the only wise God be honour & glory for ever & ever."

a) Well may we therefore confide & bear about with us a deep impression of the wisdom of his plan for the government of this world in general.

b) Well may we confide in the wisdom of his providential administration with ourselves in particular.

When we therefore worship him we must worship him as the infinitely wise God. &

a) Pray ~~that~~ thy will be done.

b) That all our petitions should with filial confidence be subordinated to his will.

c) And when his dispensations thwart our plans, we should cheerfully submit, assured that all is for the best.

they that worship him must worship him with constant

IV. God ~~is~~ a God of benevolence – Therefore, gratitude & love for his goodness. ~~[illegible]~~

Those same intelligent arrangements of ~~[illegible]~~ creation which establish the wisdom of God, also prove his goodness or benevolence. For, all tend ultimately to the good of man, & many of them aim immediately at his gratification. This especially the case with every thing designed for the food & clothing & comfort of man.

But there is a special class of evidences – the superadded pleasures ~~of life~~, such as &c.

But the scriptures open still wider field of proof – especially in the glorious work of redemption.

Well does it then become us to cherish feelings of habitual gratitude to God, the giver &c.

Well may we love with intensest affection him who is the author of all our mercies.

And when we attempt formally to worship him in prayer &c our hearts should overflow with gratitude to the giver of every good.

Bless the Lord O my soul & all that is within &c
& forget not all his benefits – w. forgiveth all thine iniquities – who healeth all thy diseases &c

3. ~~2~~. But we must not only be filled with gratitude for his benevolence, we must also endeavour to imbibe the same spirit, & imitate it in doing good to others, as far as in our power.

2. Be assured in the midst of the most afflicting dispensations, that they are dictated by love — that behind a frowning ~~providence~~ God hides a smiling face.

In Sickness: ~~—~~

In misfortune -

& they that worship him must worship him in the beauty of holiness.

V. ~~God is an~~ infinitely holy & our worship must be conformed to this attribute of his nature.

On the works of nature he has inscribed in broad & legible lines his detestation of the ways of the transgressor, & his approbation of the ways ~~paths~~ holiness as ways of pleasantness & her paths as peace. Yet the moral grandeur of his nature, the supreme holiness of his character, ~~attrib~~ are clearest taught in revelation, & can be fully apprehended only by the spiritually enlightened mind. If we ask the seraphs that dwell nearest his throne, we hear "One cry unto another, saying, holy, holy, holy is the Lord God of hosts, the earth is full of his glory."

1. Hence we see that the christian must lift up "holy" hands, in prayer. & that an attempt to mock God when we profess to worship him whilst we are living in known sin.

2. All other worship must be in the beauty of holiness or it is an abomination in the sight of God.

Voluntary, unconverted

3d Sinners may see from this attribute, that

That without holiness ~~they~~ no man can see God. Hence they must either be converted or be eternally shut out from the presence of the holy God.

a) Your renunciation of gross outward vices is not sufficient.

b) Your performance of mere outward duties of religion is also insufficient.

See my printed sermon on the text

See my printed sermon on this text.

Gettysburg, July 30th 1849.
Berlin, Adams Co. Aug. 12/49.

SERMON #54

Read IV 51. (Utica) [I] to be written out. Hymns No 217. 229. 228.

2. Timothy, 3; 7. Ever learning & never able to come to the knowledge of the truth.

(What is truth is the interesting & important inquiry which has engrossed the attention not only of Pilate in his address to the Saviour, but also of philosophers & sages in all ages of the world. Nor is it strange that this should be the case for all men feel that truth or evidence naturally exerts some degree of influence over them, & all are conscious of an in= ward impulse which prompts them to obey its dictates. They therefore feel as if God their Creator spoke to them through the truth, & it behooved them to hear.

If then we, with all the light of former ages, & of modern study, inquire, what is truth? The answer must be variously framed, as the subject may be differently viewed.

If we view those objects themselves of which we have a knowledge truth may be defined (objectively), to be all those realities in the phys. intel. & moral world which are or may become known to us.

If we direct our attention to the ideas we have of these objects, truth may be defined (subjectively) a correct knowledge of realities. If we regard the language in which our ideas are conveyed, truth (nominal) may be defined a correct idea of a reality expressed in appropriate language. Of this class are the truths of God's holy word, written by the hand of inspiration & therefore pure unalloyed truth.

There is another mode of defining truth, adopted by Dr Beattie and others, by describing some one of its properties. Thus that amiable & distinguished philosopher describes truth as that which the constitution of our nature compels us to believe; which is however true only within certain limitations, only in reference to the exact sciences.

But not only do all thinking men regard truth as highly important, another position generally admitted on this subject is, that the reception of the truth & obedience to its dictates is the highest duty of man on earth & essential to happiness in this life & in that which is to come. In every depart ment of business or science, in every situation of life,

The truths in physical nature, form the basis of those arts & manufactures which minister to the wants & comforts of man; obedience to truth is our safest rule of action, & truth revealed in Gods inspired word, is the grand instrumentality by which the Spirit carries forward the reign of grace — by truth we receive the call, by truth we are awakened, by truth we are illuminated taught to believe & are sanctified. All virtue consists in voluntary obedience to truth, & when the sinner obeys its sacred dictates, the great work of grace is carried on from step to step in the soul.

~~[illegible]~~

But man is a fallen sinful creature & the action of his faculty is inclined to sin — & Again, God has seen fit to create man a moral agent, & as such he possesses the power to resist the convictions of truth, as well as to disobey its dictates. Many do thus resist & are eternally lost: of these our text furnishes a melancholy example, & doubtless many of similar character, are found in this assembly!

Let us therefore examine the doctrine of our text, The imperfection of all human attainments, in knowledge & action;

~~[illegible]~~

I Imperfections in knowledge.

[redacted] In Secular Knowledge.

Context. The words of our text are contained in the second epistle of the great apostle of the Gentiles to Timothy, was written among the last of the N. T. books, about the year of C. 65–6. In the beginning of this chapter he describes the great apostasy of ~~Rome~~ referred to in other passages 2 Thess. II. 3–12. 1 Tim. IV. 1–5. He then refers to the Judaizing teachers of his day as similar in character, who creep into houses & lead captive silly women, laden with sins, urged on by divers lusts, & describes them as ever learning and never coming to a knowledge of the truth. The same character is equally applicable to many others & we design to call your attention to this applicability: & first in secular knowledge.

In regard to the truths our imperfection of knowledge is not always by ~~[illegible]~~ punishment, but may result from the limit of the human mind.

In physical science.

Select the most learned & profound scholar of the age, one who has extended his researches far & wide over the field of knowledge penetrated to his unaided vision!

and one ~~[illegible]~~ who has taken his microscope & classified them & studied their properties & laws: investigated the world of wonders, the microcosm in a drop of water, — who has taken his tellescope & traversing the remotest regions of space has contemplated the myriads of worlds & stood as it were on the outtermost battlements of creation, ^who passed the bounds of flaming space, where angels tremble as they gaze". Ask him whether he has attained perfection in any one science, whether on any one subject he has fathomed the deepest depths of knowledge, beyond which the eye of an archangel & of God can find nothing more to be learned; & he will tell you, oh no! Every blade of grass, every atom of matter, contains mysteries which we cannot ^solve, ~~fathom~~ & however far we may extend our researches, we may be ever learning, but have "never come to a perfect knowledge of the truth"!

2. Or, if we turn our attention to the student of political philosophy & Economy, we see again that the ablest students though ever learning have never come to a knowledge of the truth. Though statesmen have studied & philosophers have written on the best ^forms ~~[illegible]~~ of governments; men differ in opinion, & whilst we are rejoicing in the establishment of republican institutions in France, & sympathising with those who aim at similar things in Germany, vast multitudes in France are hostile to the newborn republic, & in Germany the great majority do not even wish for any more than a constitutional monarchy!.

And in Political Economy, who does not know that the great contest about tariff & antitariff, of ~~limited~~ strict or free construction of the powers of our general government are far from being settled among ourselves!

3. Or if we rise to the regions of abstract philosophy, do we find reason here to doubt that men though always learning have never yet come to a perfect knowledge of the truth? The questions of the freedom of the human will, of the relation between the moral agency of man & his dependence on God, & all the various conflicting forms of modern philosophy down to the grossest form of pantheism itself affords the most unequivocal answer; Ever learning & a-

What then are the practical lessons [the basis of the] [?] instruction which these facts inculcate?

a) The greatness of the divine mind which not only knows the most minute as well as the greatest object and truths in the universe but created the whole.

b) The duty of humility in man in proportion as he dives deeper into these systems. A little learning is a dangerous thing &c. Every step of our progress in true knowledge does but show us still wider field of unexplored truths, & thus should make philosophy the humblest of men.

c) Deep humility ^on the part especially of christians engaged in these studies. ~~and our very limited knowledge of the spiritual world.~~ If the student of secular knowledge has such great cause for modesty, the christian should describe [?] true humility of the deepest kind. Nothing can be more disgusting than to see the man of learning assuming unwarranted airs & making those around him constantly feel his superiority in knowledge. He should condescend to the level of all. He is yet a child compared to angels & archangels.

c) When we see some things in the word appear utterly inconsistent with the character of God [?] as the existence of physical & moral evil &c. [?]

~~1.~~ 2. In Religious knowledge.

Here too it is emphatically true that many are "ever learning but never come to a knowledge of the truth". If we constantly meet with incomprehensibilities in the ~~depths~~ ^regions of secular truth which lie open to the perceptions of our senses; how much more must this be the case ^to our spiritually benighted minds in regard to religious knowledge, which treats so largely of objects & relations in the invisible world of spirits, yea which often relate to objects confessedly unfathomable to us, on account of the infinity of their nature, such as the nature & attributes of the great Jehova himself? "Who by searching can find out God, canst thou find out the perfections of the Almighty." Even in regard to those subject of doctrine, concerning which God has revealed much to us, he has also left many questions unanswered, or not revealed them so distinctly, or established such a relation between ~~them~~ ^his revelation ~~the~~ & the human mind

as to dispel all doubt.

All those truths or doctrines, a knowledge of which is necessary to salvation, are so clearly revealed that every sincere & faithful inquirer will not fail to find them in God's word. But many minor truths, & minor aspects of more important truths, are less clearly taught.

Thus are there not many topics in Theology, on which the wisest & best men of every age have doubted & differed, & concerning which it may be said, they have been ever learning yet never come to a knowledge of the truth.

Not to mention topics of minor moment; such are:

a) Whether the divine decrees of election & reprobation are as we suppose conditional, or are unconditional.

b) Whether the atonement was, as we believe, for all men or only for the elect.

c) Whether the sinner has as we believe ability to repent & believe in Christ by the aid of the ordinary influences of the Spirit or whether special influences, granted only to the elect are requisite.

d) Whether the quantity of water used in baptism & the mode of applying it are as we believe unessential or whether sufficiency for immersion of the whole body is requisite.

e) Whether the Saviour is present in the eucharist, spiritually as we believe or in his glorified body also. And

f) Whether the Scriptures teach as we believe the eternity of future punishment of the ungodly, or its limi

a) importance of sabbath Schools. { 1. Humility in studying the Sc. on these topics. 2. The importance of full preparatory knowledge of [illegible]. 3. Impartiality in conducting controversy.

portant, but practice still more so. Relig. truth is designed to lead to religious practice, & the most orthodox creed will never save us unless connected with a holy life.

III. ~~[illegible]~~ Action or practice. [But the most important interests of man are connected with his religious practice. Theory is important, but practice still more so.]

Here it is to be feared that the maxim of our text is applicable to some of all classes.

1) Secular action.* 2) Religious action or

1) Are there not careless sinners in this assembly, to whose theory & practice do not harmonise, whose character is described in the text? who have for years been learning & not yet come to a practical knowl. of truth. The light of God's truth is daily obtruding itself on your attention, & will it not prove your condemnation? You cannot fail to hear the gospel call if you attend the preaching of God's house. You must admit its adaptation to your case, & sometimes you have felt that it would be wise for you to heed it. You cannot fail to see that call, in every missionary meeting or tract society & in the operation of all that galaxy of benevolent operations which stamp Chty as the religion of the God of benevolence. Yea whenever in passing along the streets your eyes light upon a church of God, the very sight is a call. These circumstances from time to time appeal to your understanding, & you have occasionally given some attention to them, you have sometimes felt their force, & perhaps been almost persuaded to become christians. Yet your condition this day is proof that you have hitherto resisted this call, & therefore that though almost involuntarily learning, you have never yet come to a k. of the truth, are yet in the gall of bitterness & bonds of iniquity. Reflect how dangerous your condition!

2) (Intellectually convinced). Are there not some serious, moral individuals here who admit the obligations of religion & intend sometime hereafter to fully obey them, & are yet like the persons of our text: never coming to a knowledge of the truth?

You have some general & correct views of truth & convictions of duty, but you do not obey them.

You look abroad upon the works of nature, & see the eternal power & godhead of their Creator.

You contemplate the course of events, & perceive that virtue

* In agriculture, mechanics, manufactures, errors in principles & facts often cause great losses & S & involve many in temporal ruin; but of these we speak not on the present occasion.

ultimately leads to happiness & vice to misery.
You have a general knowledge of the contents of the Scriptures, & believe them to be true.

But notwithstanding all these facts, you resist the light thus afforded you, you refuse to obey its dictates or to walk in the path it points out as children of light. Thus do you pass day after day & year after year, receiving light from the creation around you & from the creation within you, & refusing obedience to it. Thus you continue to travel in a circle, if you advance in knowledge you recede in fidelity. Your hearts become hardened, your consciences seared & your doom eventually fixed.

3) Yea are there not some spiritually illuminated, awakened sinners in this assembly, of whom it must unhappily be said: they are ever learning yet never come to a knowledge of the truth? Have not some of you at different time had pungent convictions for sin? Thus by the illumination of the Holy Spirit you learned to see the depravity of your hearts, your liability to the displeasure of God, & your necessity of a change of heart.

By the urgencies of conscience within you, you have learned that God has planted a monitor deep in your soul, that you may not rush unheeded & unwarned to ruin.

By the preaching of the word too you learn, that God has provided abundant instruction for every demand of your situation, especially to teach you that glorious plan of Redemption through the blood of the Saviour, &c.

Yet have you for years resisted these benign influences, & though he has kindled the fire of heaven in your soul you extinguished it, though the Spirit of God has often knocked at the door of your hearts, & ye have sometimes even resolved to surrender to him your hearts at a future day; yet have you relapsed into your former apathy & never come to a knowledge of the truth. Alas how dangerous your condition! &c &c

54 6.) But the applicability of our text is not limited to these classes of persons we have specified. There is a certain sense in which it is applicable to even christians themselves, who have made but little progress in the divine life. Are there not some in this assembly who can speak of high attainments in religion only by the hearing of the ear, or by what you have read of others? of an Edwards, a Tennent, a Fletcher, a Franke, a Spener, a Madam Guion, or a Lady Huntington.

You may indeed recollect the interesting season when first you learned to know the Lord, that thrilling time when first you were conscious that a great a supernatural change had been wrought in your soul by the Holy Spirit. At that time religion was every thing to you, & you felt as if you never could labour or suffer do enough for that Saviour who had offered up his lifeblood on the cross for you. Then you formed the resolution to give yourself wholly to God, as a reasonable sacrifice – to lay aside every weight & the sin that does most easily beset you – To crucify the flesh & the lusts thereof &c – To press on from one degree of attainment in the divine life to another until you reached the measure of the stature of perfect man in C. Jesus! But alas how changed the scene!

These holy resolutions have been so often violated that they are almost forgotten by you. You have almost relinquished the idea of much progress in sanctification, as impracticable.

Perhaps spiritual pride inflated you & brought on your fall!

Perhaps selfrighteousness or selfdependence ruined your piety!

Perhaps returning love of worldly pleasure wrought your ruin.

Or the neglect of the stated means of grace undermined your grace, & starved out all your piety! He that being often reproved hardeneth his neck, shall be suddenly destroyed & that without remedy.

Gettysburg Nov. 5th 1848.
——— Dec. 6th 1857.
——— Jan. 24. 1864.
Gettysburg, April 2/65 St. James 66.
Lutherville Ap. 1865
Hunterstown for Revd Warner July 9/65.

SERMON #55

Gettysb. Sept. 5th/52. — June [illegible] 59.

Utile.

Rev. 3; 20. Behold I stand at the door & knock; if any man hear my voice & open the door, I will come in to him & will sup with him, & he with me.

These words form part of the solemn epistle of the Saviour to the lukewarm Christians at Laodicea, on whom because they were neither hot nor cold, he pronounced a fearful judgement, unless they repented & turned to him. It seems they disregarded his admonitions, & the ~~terrific~~ ~~judgement~~ doom which befel them should be a warning to us all. Their city then so magnificent & prosperous, has met a doom more severe and terrible than than any other of the apocalyptic churches. Her temples are forsaken & desolate, her once stately edifices are dilapidated & inhabited by wolves & jackals, & not a christian is now found residing ~~there~~ in its splendid ruins; whilst, though we cannot follow them into the eternal world, we cannot hope that they escaped the righteous retributions of their offended judge, for he is none other than the omniscient & omnipotent Jehovah. But these words are equally applicable to us, & the doom of that devoted city should teach us to give earnest heed to the Saviour's invitation. We also are spiritually poor & needy & blind & naked & Jesus offers us relief.

If when we are in need, a friend of known capacity to confer important favours on us, should invite us to knock at his door, & promise us a kind reception; gratitude & selfinterest would bid us treat him with respect, & accept his offer. If one high

in power, a governor or president would offer to confer upon a person in impoverished circumstances, an important post of honour & profit, would not the same principles prompt him to call on his benefactor with alacrity, & to accept his offer with the utmost gratitude? But the individual here tendering this invitation is "The Amen & the true witness", the King of Kings & Lord of Lords; & the blessings offered are spiritual, eternal, essential. How ~~eternally~~ supremely important is it therefore, that we give heed to these words at once, which present to us

(thema.) The Saviour knocking at the sinner's door.

Let us inquire

I How does he knock?

II How are we to open the door?

III. What are the advantages of doing so? –

I This language is, of course, figurative, but the custom of knocking at the door of a house you desire to enter & waiting until some one opens it, is so universally prevalent, & so clearly the dictate of common sense & politeness; that its import is understood by all. I

And how does the Saviour knock at our hearts?

(1) Creation. ~~When~~ Sinner have you not, when contemplating the magnitude of that system of world of which ours is but a small portion, & which embraces millions upon millions of systems like ours, been compelled to exclaim, How marvellous are thy works Lord God Almighty? When you contemplated the intelligent arrangement exhibited in so many parts of this work, aiming at the happiness of the sentient universe, have you not felt the conviction God is good? When you contemplate the

fowls of the air & see that though they sow not, nor reap, nor gather into ~~their~~ garners, yet does your heavenly Father feed them: yea that the earth is little else than a storehouse of provisions for the different animals, have you not been deeply impressed with a sense of obligation to him & felt constrained by the goodness of God to repentance? It was a heavenly voice the Saviour's voice calling you to him.

(2 The word) Again, have you not often been deeply impressed when listen to the preached gospel? Have you not felt it true that you are a grievous sinner, that you cannot save yourself, that Jesus is just such a Saviour as you need? &c

a) In addition to this rev. in nature, the infinite Jehovah has inspired holy men, taught them the great truths of the kingdom of heaven, & commanded to teach all nations.

b) This wonderful revelation was recorded, & is transmitted in purity to our hands. These books, substantiated by conclusive proofs teach of God, his law &c especially the plan of salvation through Jesus Christ &c

c) This divine word is able when preached and written to make wise unto salvation. How often have you &c

(3 Providence) Or have you not sometimes been deeply impressed by the incidents of Providence around you? When standing at the bedside of some dying friend or relative &c

When visited by affliction yourself.

d. Jesus calls by his written word, which is printed & sent in millions of copies over Christendom (protestant), circulated by bible Societies.

When misfortune has over taken you =

These are the calls of the Saviour —

They are sincere —

Universal —

Efficient to all who listen & open the door.

II How are we to hear his voice & open the door?

"Hear my voice" 1) to hear the sound 2 to heed - obey —

1) We listen when we frequent the places where his voice is heard, as the house of God. Yet we must come in a proper spirit, with suitable preparation.

2) We hear, when we read the S.S — not as a mere matter of habit; but with a consciousness of its divine character & a determination to obey its directions.

(3) We hear when we seek the conversation & counsel of the pious. Malachi (3; 16) informs us that They that feared the Lord spake often one to another ~~together~~, & the Lord hearkened & heard it. How many cases of conversion may be dated to the conversation of some christian who spake with some careless sinner on the subject of his soul?

2. How do we Open the door of our heart for the Spirit to enter.

By removing all obstacles to the influence of truth on the soul. This step is necessary to sincerity. To mingle prayer & voluntary habits of sin is an insult to God.

a) Renounce that worldlymindedness. Which engrosses all our time & affections & leaves nothing to God.

b) Renounce our personal vices. These harden the heart & grieve the Holy Spirit.

Profanity.

If you can indulge such an irreligious habit, so offensive to God & rules of good society, your pretence of "opening the door" is hypocrisy - guilty of one = all.

Lying

Slandering.

c) Ungodly associates

d) Licentious & other sinful books. (Describe them -)
Novels - yellow literature - biographies of robbers, pirates &c &c

III. What are the advantages of doing so?

1. "I will come in to him." What a delightful promise. How do we welcome a true friend amongst our fellowmen, who is united to us by the mere bond of imperfect humanity &c. But here Jesus Ch. the eternal Son of God, offers to enter into our abode or our heart. He before whom angels worship, offers to condescend & be our friend, pay us a visit, yea take up his abode in our hearts. ~~This is ... his presence ...~~

This is figurative language; what does it mean? We reply:

a) That when the sinner thus resolves to renounce the service of sin & devote his powers to God, & in pursuance of this purpose, reads & hears &c. prays & strives to feel his guilt, the Spirit of God blesses these means, and changes his heart & makes a new creature &c.

b) His influence & the indwelling of his Spirit — testimony of the Spirit that we are his children! delightful sense of divine presence & favor!!

c) his protection through life.

d) his support in death.

2. "I will sup with him & he with me." at the marriage supper of the Lamb ...

This may refer to his familiar intimacy and also to time.

Such an offer from a king was according to oriental customs an extraordinary royal favour. The high personage on these occasions was wont to bring or send the provision himself.

55

2. "I will grant to him to sit with me in my throne, even as I also overcame, & am set down with my Father in his throne":

The throne of Eastern potentates is so spacious that their special favourites are sometimes permitted to sit at the side of their king on his throne.

a) There we shall be free from sickness & sin.

b) Be admitted into the immediate society of Jesus & his holy angels & just made perfect. Here all our perceptions of him however delightful are still dark as through a glass, there face to face.

c) There God will bestow exalted honours upon us – 1) positive honours & rewards 2) the negative – consequences of our piety –

Inferences.

1. Hence we see that man is not a block of wood.

You can all "hear" – & "open" Certain suscep-tibilities yet remain in depraved human nature to be acted on &c

2. If you are waiting for some extraordinary impulse, you will wait in vain. You have long enjoyed all the means of grace that God has given us & resisted them. If you merely continue to resist as you have done your damnation is certain. But C still knocks &c

The Son of God is knocking at the door of your heart & pleading tonight.

3. If you are lost, God is just & you the guilty cause of your ruin! He has called & knocked &c you refused to hear & open &c

Oh how will it aggravate your doom to be the guilty cause of your own destruction

SERMON #56

Ratelifsines.

Sermon on Prayer —

Mark 1; 35. "And in the morning, rising up a great while before day, he went out & departed into a solitary place, & there prayed."

Of whom my Brethren, saith the evangelist this, that he was so deeply interested in the duty of prayer, that he felt so sensibly ~~deeply~~ his need of communion with his heavenly Father, ~~God~~, that he arose from his bed long before daylight, when mankind were yet wrapped in sleep, and resorted to a solitary place to pray? Was it of some child of affliction, on whom misfortune had laid a heavy hand? Some child of clay liable to ~~all~~ the infirmities of our fallen nature, & covered by a multitude of sins & perhaps ~~that~~ crimes unforgiven? No, but it was the only begotten & well beloved Son of God himself — It was he in whom dwelt the fulness of the Godhead bodily, he, by whom we are told all things in heaven & earth were made that are made; — but he, who in accomplishing the great work of redemption, had assumed our nature & thus as Godman (Θεανθρωπος) placed himself under the law, assuming its obligations & fulfilling its precepts.

Now if this exalted personage needed to pray

to his Father in heaven, it seems probable that the same duty may be appropriate to us, yea perhaps far more necessary as our infirmities & necessities are greater. Let us therefore

I. To inquire whether this be our duty, & if so, ~~its obligation~~

II. How it should be performed &

III. What advantages result from it.

~~Its advantages~~, is the object of our present investigation.

I Its obligation seems to flow

a) From our dependent condition in the scale of created beings & infirmities of our nature. (Here follows the introduction & Part I No. 1. of the old skeleton, the balance of the old skeleton remains). When we contemplate the universe by which we are surrounded of which we are a part, we perceive

Sermon,

On Prayer

~~Luke XVIII, 1. And he (Jesus) spake a parable unto them, to this end, that men ought always to pray & not to faint.~~

________ one continued gradation in the scale of being. Its successive ~~[illegible]~~ concatenations extend from the collossal mammoth down to the diminutive mouse, or even to the smallest & seemingly most insignificant insect that is wafted on the passing breeze; & from the lowest grade of instinctive intellect in an oyster or a snail, to ~~[illegible]~~ the tallest arch angel next the Almighty's throne.

This gradation is characterized ~~constitutes~~ by a regular chain of connexions & dependences. Each link stands connected with that next above it, & dependent on it, & all are suspended on God. He daily openeth his liberal hand & satisfieth the wants of every living thing. It is He "that giveth to all life & breath & all things," It is He that determined their times before appointed, & fixed the bounds of their habitation for all that dwell upon the earth; And it is He that hath appointed "a time for all men once to die & after death the judgment." Hence the duty that we should seek ~~after~~ him, "if haply we might feel after him & find him;" that is, the duty of prayer to that adorable Being, "in whom we live & move & have our being," is apparent even from the works of nature. And some of the heathen ~~[illegible]~~ both ancient &

modern, acknowledged & practiced this duty in

where the character of God & the relation of his creatures to him are fully
their imperfect way. But in the Sacred Scriptures,
revealed,
~~set forth this duty in~~ set forth in
all its latitude & bearings
& our blessed Savior as our text informs us,
even enforced ~~it~~ by a ~~impressive~~ para=
ble of peculiar force. He tells us that a poor
widow by the importunity of her prayer, obtained even
from an unjust judge, what she would ~~not~~ have failed
to obtain without it. How much more may we ex
pect our prayers to be heard by a just & holy & merciful
God, who delighteth in the happiness of his creatures!

~~Permit me then to call your attention to the~~

~~I. The Obligation,~~

~~II. The Nature~~

~~III. The Advantages of Prayer.~~

But the obligation of prayer is still more evident
when we consider

~~I. The obligation of prayer is evident~~

~~The~~ helplessness & dependence of our own nature individually. We are in=
deed helpless & defenceless in a high degree. Our life it=
self is exposed to so many influences by which it may
be destroyed, that it has justly been compared to a
brittle thread, liable every moment to be severed. Our
comfort & happiness are often influenced by causes

beyond our control. The early & the latter rains which give us abundant crops are the gift of Him that ruleth in the heavens, & by no means in our hands. It is therefore natural for us to feel our dependance & to look abroad for aid.

b) God has taught us in nature that he regards the wellfare of his creatures. The very structure of the universe demonstrates the interest which he takes in our wellfare; & seems to tell us, "God "heareth prayer." It is a storehouse for the supply of our wants.

The structure & of our own bodies & minds proves the same. So are we formed that the action of our healthy organs produces pleasure. And the superadded pleasures (Paley) demonstrate it still more.

~~He is possessed of every attribute, requisite to enable him to answer prayer. Omnipotence, om-~~

c) The example of the Savior, whose human nature was perfectly free from sin, & thus furnished a perfect example of every thing proper to be done by man. If even he deemed it necessary for himself to pray to his heavenly Father how much more we!

d) The example of the men of God in the O & N. Test & ancient history teaches us the obligation of prayer. Abraham Moses, David, Daniel, Peter, Paul; Luther, Arndt, Francke &c.

e) We have numerous explicit commands in S. S. The Savior said to his disciples: Matt. 26.41. "Watch & pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." And during his agony in the garden he himself prayed "Father if it be possible, let this cup pass from me, nevertheless not my will but thine be done."

Ephes. 6;18. "Praying always with all prayer."

1 Thess. 5;17. "Pray without ceasing."

The duty of prayer is thus evident; but

Every individual in this house should therefore be a praying individual.

II What is the nature of Prayer.

Much that is current among men under the name of prayer, it is to be feared is unworthy of that appellation in the sight of God. "The prayer of the wicked is an abomination &c." that is, not of the penitent, but &c. — The prayer of the formalist, the pharisee &c.; & so some prayers of the pious.

True prayer may be regarded as the sincere desires of the soul for things consistent with the divine will, either orally or mentally addressed to God in the name of Christ."

a) It consists not of mere words but of the sincere desires of the heart."

b) These desires must contemplate things consistent with the divine will."

1 Not for miraculous gifts or miraculous manifestations of the divine will, or of divine protection contrary to God's appointed way. Nero's mother prayed for her son's elevation to the throne. Nero became emperor but murdered his mother!

2. Not for riches unconditionally. The Savior teaches us to pray for "daily bread". The prayer of Agur (Prov. 30.) is philosophical & christian: "Give me neither poverty nor riches, but feed me with food convenient for me". ~~Our Savior teaches us to pray, "Give us our daily"~~

3. We should pray for spiritual blessings, on ourselves.

For success in our lawful calling, ~~the student on his studies~~; the pastor on his labours, the layman on his piety & efforts.

On our Rulers; 1 Tim. 2. 1 exhort &c. "for kings & all in authority"

On our Teachers; 2 Thess. 3, 1. Brethren pray for us, that the word &c.

On mankind generally,

For the spread of Christ's kingdom.

c) These desires must be uttered only to God, the living & true God, & neither to the Virgin Mary or any pretended saint in the Romish calendar.

d) To be offered in the Name of Christ.
John 16;23. Whatsoever ye ask the Father in my name, he will give it you.
Col. 3;17. Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus.

e) To be offered at stated times—
The christian always to breathe the spirit of prayer.
C. & his apostles have not limited prayer to any fixed times. Prayer of heart should be constant.—
1. Daily prayer. Dan. 3 times a day. VI. 13. & 119;164 Seven times a day do I praise thee, &—
a. Morning & evening sacrifice.
b. Special seasons, as sabbaths, festivals, remembrance of remarkable deliverances, beginning of session or of any important enterprise.
c. In times of affliction.

d. Times of difficulty as to duties—

III. Advantages of Prayer.

(the Fact) The advantage, &c inferrable from the fact of its being a divine appointment.
St James informs us The fervant & effectual prayer of the &c
The Saviour: Ask & ye shall receive Seek & ye shall find –
If any of you that is a father will not give a stone to his child that asketh bread &c

(the Nature) 1. The moral influence on ourselves.

Prayer is ordinarily divided into three parts, adoration, confession & petition; & if more are made, they are subdivisions of these. Now of what does *adoration* consist else than a solemn repetition of those ~~truths~~ exhibitions of the divine character taught us in the word of God. And can the meditation on these, be other than profitable? Can it fail to teach us reverence & sense of our dependence on God?
What is *confession* but a meditation on our own imperfections, viewed in the light of Gods' truths & of our own experience; & can this fail to teach us humility & future circumspection?

What is petition, else than the acknowledgement of our dependence on God for every blessing & of our inability to protect & provide for ourselves, & the practical application to God as the fountain of light & life. And can this fail to benefit the soul?

2. It is the means of actually procuring the blessings we need.

a). Not by making God willing to do what he was *unwilling* to do before – he is ever more willing to give than we to ask

b) Not by changing the purposes of Jehovah –

c) Nor by *meriting* the blessings sought.

d) But by making it *morally fit* for God to do that which he was desirous of doing before.

Until we are prepared to pray with sincerity for any particular blessing we are not prepared to receive it; & if granted it would in most instances be abused & prove a curse to us. But a suitable prayer for any blessing implies our conviction of our ~~unfitness~~ need of it, our belief that we cannot procure it for ourselves, but must accept it as a gratuity for Christ's sake: & that when bestowed it is the gift of God through C. & binds us to love, gratitude & obedience. Thus circumstanced there is reason to believe

that it will advance us in moral holiness & promote our own happiness & the glory of God.

1. We see ~~there that~~ the wisdom of the appointment of prayer by God as an instrumentality. & ~~to students~~ especially when entering on some new sphere of life. Thus students beginning a session should look up to heaven for protection & blessing: because a) your life & health of body & mind are in his hands – b) his blessing on your studies important.

"Restraining prayer we ~~cease~~ to fight. Prayer makes &c"

2. Christians should be faithful in employing it.
a) Because it was his grace that enlightened, convicted & converted you –
b) It is by his grace alone that you can stand & persevere to the end;
c) He has appointed this ~~duty~~ for this very purpose, & "if ye love him, ye will keep his commandments".

3. The impenitent should reflect & pray.

How manifestly is it the duty of all to pray! If there be a single unconverted individual in this house, let me ~~add~~ say to you poor unconverted sinner you have an interest at the Throne of grace! You have a soul to save. however degraded, & debased ~~&~~ there is not a blessing in the whole range of heaven & earth that would be a benefit to your soul you may not by prayer and suitable means obtain! However degraded, you may have hope! Look sinner at the returning prodigal, & say ~~he~~ was he received? He had wandered afar & did his father repel him & say "Depart, disobedient son", I will not receive you? Oh no!

"Be not ashamed young men, to pray. Dr Johnson that literary giant began his greatest work the Rambler, with a formal prayer – Milton his paradise Lost by a prayer to the Fountain of light!

How especially necessary to theol. stud. & ministers of the Gospel to pray & be much in prayer. Spener, Wesley, Arndt, Luther the night before the diet at Worms! Doddridge says he studied most successfully after ~~his~~ prayer. Buck vol. I. p. 71.

Gettysburg (on Luke 18:1.) Nov. 5. 1837.

—— (with alterations on Ps. 55:16.17. Apr. 31st 1843.

New York, St. Matthews) May 14th 1843.

Balt. for C. Krauth Mar. 27th 1843.

Gettysburg (alterations on Mark 1; 35.) Oct. 31st 1852.

—— " " " Nov. 7. 1858.

Gettysb. Methodist ch. " Feb [illegible]. 1863.

SERMON #57

But the heavens & the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, & perdition of ungodly men, &c. — The heavens shall pass away with a great noise, & the elements shall melt with fervent heat, & the earth also & the works that are therein, shall be burnt up. — Nevertheless, we look for a new heavens & a new earth wherein dwelleth righteousness.

God, my brethren is the only being in existence not subject to change. He is indeed the same yesterday to-day & for ever, &c.

But when we turn away from the Creator to the creature all is change.

In the *vegitable* kingdom we with opening spring, the unfolding leaves, the opening bud, the fragrant blossoms & ~~eventually~~ the fruit all following in succession. But soon comes the yellow leaf of autumn. The flowers fade, the leaves fall & ~~[illegible]~~ descending snows envelope nature in her wintry grave.

In the *animal* kingdom & on the surface of the earth in generally constant changes are taking place. Mountains are being washed away, rivers are filling up, & the ocean waves are constantly casting up banks of sand along the beach.

In the *animal* kingdom the same constant changes are found. One generation of animals after another is swept away. Not even man, the Lord

5

of creation is exempt from this fate. One nation after another rises & falls. Yea in every century, it is computed, the population of the whole earth is on an average swept away three times.

But even this is by no means the greatest change belonging to our earth. The volume of God informs us that the earth itself is to be consumed with fire!

Our text teaches us

Theme. The future destinies of our (globe) earth, & the duties ~~[illegible]~~ thence devolving on us.

I. This globe will be destroyed. "The heavens shall a) pass" &c. The heavens here spoken of as destined to destruction with our earth are the atmosphere or aerial heavens, not not that abode in which the angels of God now reside. This globe will "pass away." By this is not meant that it will be hurled from its orbit. It may be said to pass away if its external appearance & organization is changed; just as it is said to have been destroyed by the flood, whilst only its surface was desolated by the

b) waters. b) "The elements shall be consumed," that is,

c) dissolved by fervent heat. c) "The earth", the materials of this globe, the mountains & vallys &

d rocks & trees &c. And all d) "the works that are therein": the works of man, the most splendid edifices, the tallest towers, the most costly palaces, shall all be dissolved into one heap of ruins.

1. The fact that such an awful dissolution awaits our earth is certain.

a) It is probable, for this earth possesses no power of selfsubsistence. Like all other created things, it

derives its existence from God, & is sustained by him. Yes the same Almighty being, who, tired of the incorrigible rebellion of the antediluvians, opened the windows of heaven & unstopped the fountains of the deep, & deluged the world, now upholds our earth from ruin, & whenever he utters the word, the ploughshare of destruction will again be driven over our earth.

b) ~~Even if revelation were silent,~~ It is still more probable since ~~[illegible]~~ reason furnishes an argument in its favor from analogy. ~~[illegible]~~ Astronomy teaches that some such worlds as ours which were once well known, & often observed, have disappeared; and this could have been ~~caused~~ only by some catastrophy, which entirely changed their form, & rendered them opaque.

c) But the word of God has dispelled all doubts, our text, as well as other passages of holy writ expressly declare it. The minute & detailed nature of the narrative demonstrates that it was designed as a literal history: & that the awful events will actually take place.

2. The exact time of its occurrence is unknown. ~~If the time~~ Of that day & hour says the Savior knoweth no man, no not the angels which are in heaven neither the Son, but the Father (Mark 13; 32). If the time of this solemn event is unknown to the angels of heaven yea even to the human nature of the Son himself, it must of course be concealed from mortals.

Hence the absurdity of those precise predictions of Millerites &c. uncertainty. 2 to 4 yrs of A.D.

All that we can know on the subject is learned from the prophecies, which contain some general intimations as to the period & such notices of approaching signs as are designed to enlist the attention of men to the subject, & urge them to be always ready because ~~ye~~ ye know not the day or hour when the Son of man cometh.

3. The <u>mode</u> & <u>means</u> of its accomplishment are also determined ~~on~~ in the councils of heaven.

a) It may be by the concussion of some planet heavenly body, which

b.) Or the ~~combustion~~ ignition of the atmosphere around the earth, which would be instantly accomplished if God would change the proportions of the ingredients of our atmosphere. You have all heard of explosions in subterranean mines — Thus all the atmosphere for 50 miles around the earth would be one sheet of fire.

c) ~~d)~~ It may be by the bursting forth of the <u>internal</u> <u>fires</u> of the earth, whose existence is demonstrated by the increasing temperature in deep wells at Paris & elsewhere — They seem to be within a few miles of the surface —

And volcanoes & earthquakes — probably these upheaved the existing mountains whose rocks were formed horizontally &c. See Johnson's Nat. Philos.

And boiling springs —

Or several of these causes combined!

II. A new heaven & new earth will be formed out of its materials.

The fact that it will be a new earth (& state).

The doctrine of the apostle seems to be that this earth & the atmospheric heavens around it, will be renovated.

The certainty of this fact rests on the word of God, says Peter in our text, Nevertheless, we according to his promise look for a new heavens & a new earth v. 13.

St John in his prophetic visions XXI. 1. says I saw a new heaven & a new earth, — whether this is literal or figurative we know not.

Now of the inhabitants: the general assembly & church of the firstborn — Its inhabitants will be a new set beings as to character, this corruptible transformed into incor. mortal puts on immortal. not depraved as we are but, regenerated, fully holy. If there is joy in heaven over one sinner that repenteth & is delivered from the dominion & curse of sin; how much the celestial hearing rejoice over incalculable millions redeemed & sanctified & ...

To 24.

The organization & circumstances of this new earth will be new —

1. It will differ greatly from our own.

The different worlds now in existence are very different

In size, some being many thousand times larger than others.

In temperature, some being better supplied with caloric than others are probably hotter & others colder.

In light, some having more light & others less. In some the days & years are much longer than in ours. So this new heaven & new earth may have physical peculiarities of which we now can have no idea.

2. This earth in its renovated form, will still be material. Because

(a) No process of combustion will convert matter into mind.

(b) Nor can any process of sublimation accomplish this end, as the two substances are radically different in every property known to us.

(c) The other visible worlds, some of which doubtless have passed through their purification are all material & consist of matter like ours, as we know by the rays of light which pass us from them.

(d) The scriptures still term it the earth though a new earth, so that we must suppose substantially the same as to its component elements & parts although much improved from its present condition.

(e). It is specifically described by St John as material, & as containing the new Jerusalem, & other passages as his father's house with many mansions. Rev. 7:1. ~~a~~ having a temple in it &c 3:2 & 5. a throne. &c &c.

(f.) ~~a~~ Nor is there any thing incongruous in this — for the old Manichean notion that matter is in its nature sinful is false. This earth when it came from the hand of God was as material as at present, yet he pronounced it very good.

3. It ~~[illegible]~~ will be of ~~most exalted~~ perfect & holy character & structure, in which dwelleth righteousness — ~~[illegible]~~. No ~~object~~ of temptation in it. In

~~[illegible]~~

Adapted to the higher powers of the glorified spirits.

4. It will be the ~~abode~~ home of ~~the~~ righteous & a part of the universal heaven of God's presence. It is probable that the heaven for the spirits of the human family will have in a special sense its location on this earth; yet in that future world, spirits are probably not limited by space as they are here: & they may have as clear a view & as intimate a knowledge of the spirits of ~~the~~ other worlds as the occupants of one house have of the inmates of another adjoining them. And as the morning stars sang together & the sons of God shouted for joy &c to see the primitive chaos changed by the hand of God into organized vegetable & animal life, so much more will they

5. They will have one universal language intelligible to all nations — the language of thought. Electric Telegraph. — Atlantic = See my sermon on Rev 22:4.

III. What manner of persons ought we therefore to be?

1. If these things are thus perishable we ought not to place our affections on them, nor form too high an estimate of them: ~ What would we think of a man who, when going on a journey of many years, spent all his resources in providing such articles of provision as would keep only a few weeks, & certainly not before winter began! Who provided nothing but oranges & cantelopes and watermelons

What is wealth?

What is worldly honour?

What is power? Buonaparte —

2. If we are to enter there is to be a new heaven & new earth; we ought to study their nature & qualify ourselves for residence in them. & What manner of persons ought ye to be in all holy communication & godliness.
The present earth is preparatory to that to come. As that is an earth in which dwelleth righteousness, & into which no unclean thing can be admitted, we must be prepared here, if we desire to enter there. This is the same doctrine taught by Paul, "Without holiness no one shall see God." And by the Saviour, "Unless a man be born again he cannot enter into the kingdom." In short here we are in a state of probation. We ought faithfully to use the appointed means of grace to prepare ourselves for the new heaven & new earth, for paradise, for heaven

You should attend the preached word.

You should read his written word. It contains the laws of the new earth

You should daily approach your God in prayer.

You should profess his name with & partake of his sacraments.

Those who neglect these means must expect to be exclude from the blissful "mansions in the Fathers house" forever.

3. If the time of this great catastrophy is unknown to us, we ought not to delay our preparation for it a year, a month, a day: "We ought to look for & hasten to the coming of the day of God." as We may be taken unexpectedly. For with God a 1000 years as one day &c: "He does not measure time as we do."

6) Delay is ~~also~~ highly criminal. It is abuse of the long-suffering of God. Scoffers may affirm that all things will remain as they were from the beginning, but the earth was once destroyed by water & will as certainly be again destroyed by fire. And what O sinners! will be your feelings when you see the funeral fires of the world kindled by the breath of the Almighty, when you hear its funeral knell sounded by the last trumpet? The downfall of an earthly kingdom fills the civilized world with anxiety & alarm, what will not then be the effect of the dissolution of a world!

See Sailer's Theol. Dog. Polem.
Dwight & Knapp's Theology -
Baumgarten's Theol. Dog.
Chalmers vol 7.

Hanover German, Jan 8. 1860.
Gettysburg Jan. 4th 1846.
Aug. 13 Gettysburg 1858.
Stone Ch. near Millerstown for Revd Warner, Sept 19. 1858.
Gettysburg German, Oct. 3. 1858.
Germantown for Revd Albert Oct 24. 1858.
Gettysburg, Feb. 6. 1859, Reformed Church.

3 P.I. III; 10-13

Greencastle July 7th 1858

Rev Dr Schmucker

Dear Bro—

The building Committee of a church near this place & in the bounds of this charge, requested me to solicit the assistance of one of the Proffessors at Gettysburg, at the time of its dedication— Your name & that of Dr Schaeffer was mentioned.

Would it therefore be convenient for you to be present at that time & preach the dedication sermon on Saturday August 7th at 10 o'clock. The building is Union (Luth & Ger. Ref.). If you cannot come will you be kind enough to enquire of Dr Schaeffer whether it would suit him? — Please let me hear from you as soon as possible.

Respectfully Yours

E. Breidenbaugh

2 Pet. III, 10–13.

Introd—

Brethren the time is short & as rational creatures it is well for us to take note of its progress— Days & months & weeks & years are rapidly gliding along into the boundless ocean of eternity. & the

The life of man is short — full of incessant changes:

A few years of infancy, a few years of youth, a few more in the active duties of manhood, & we find ourselves descending toward the tomb.

33 1/3 years is the estimated average human life, & few reach the time limit of 3 score & ten—

So the life of nations is passing off—

a nation has its infancy, manhood & decay—

Empires are decaying—

Republics are experimenting & becoming corrupt—

So the appointed life of our earth is short, & hastening to its close— It has

Geologically it has experienced various epochs of change & development— geologists tell us three, the floral, that of the marine animals, & that of land animals.

The present in which rational creatures man proper has probably passed its meridian, & is drawing near a close. It has reached our earth's ... 6000 years & approaches its close.

We are told that the elements shall be consumed with fervent heat & the earth also and the works that are therein shall be burnt up and be succeeded by a new heaven & a new earth.

Let us therefore under the guidance of our opening text contemplate The future destiny of our globe.

SERMON #58

Hymns 360. 365. 362.

See New Skeleton on this text.

John IX; 25.

One thing I know, that whereas I was born blind, I now see.

These are the decided words of the blind man at Jerusalem whom Jesus restored to sight. This miracle was wrought either at the feast of tabernacles, or as some suppose at the feast of the dedication, on which occasions the holy city was always crowded with visitors. In order to arrest attention from the populace, he prescribed an outward process for him, yet the means employed were so confessedly inadequate to the end that they tended the more to show the omnipotence of the Saviour. For he simply spat on the ground & made spittle, and anointed the eyes of the blind man with the clay & directed him to go to the pool of Siloam which was without the walls of the city, at the foot of Mt. Moriah. The pharisees, ever captious & illnatured, charged the Saviour with having violated the sabbath, & endeavored to destroy young man's faith in him. They try to confute him by appealing to his parents; but these conform the character of C. & refer to their son himself. [illegible] when interrogated again by the Jews he [illegible] the memorable words of our text.

One thing I know, that whereas I was born blind, I now see. Of these words we design to make a spiritual use, as the Saviour does in the 39 verse, where he represents sinners as blind & saints as those who see.

We shall take occasion to discuss:

Theme. The Christian's experience of ^new spiritual vision.

I. "I know that I now see" from my ^new & clear perceptions of my former blindness.

a The naturally blind have no correct conceptions of colour, the beauties of its combinations in landscape or the human face divine.

b. Nor are they able to accomplish those objects & purposes in which sight is to be our guide—distance, shape, journey.

Now also the spiritually blind grope in darkness & commit gross & fatal errors regarding their condition duty destination &c.

1. ^I now see that I regarded ^myself merely as creatures of time & sense.

2. ^I see that I make Self their chief rule or principle of action & subordinate to it my views of the demands of the divine law.

I now see that I was blind as to

3. ~~They perceived~~ the dangers that surround ~~them~~ me in time or eternity.

a. They regard themselves & their changing their natural propensities with their sins. as righteous or but slightly sinful — when they fulfil the prominent outward duties, they see no danger of condemnation.

b. They see not the temptations & dangers that surround them. Like a blind man they rush into the jaws of destruction &c.

c. They see not that they are every moment suspended over the pit of endless ruin, upheld only by the brittle thread of life which God can break asunder any moment & send them to an endless hell!!

II. "I know that I now see" from my inward conviction of a great change which has been wrought in my soul.

The christian can recollect the time, not perhaps the day, but the general period when he was the subject of a great inward change. In this change though he was always possessed of moral freedom & opened his heart to the truth, yet he was the passive recipient of influences till then unknown to him, & the whole work in its incipiency, its progress & its character such as to convince him that it was supernatural — that God was at work in his soul

We shall take occasion to discuss:

Thema. The Christian's assurance of ~~[illegible]~~ new spiritual vision.

I. "I know ~~that~~ I now see" from my new & clear perceptions of my former blindness.

a The naturally blind have no correct conceptions of colour, the beauties of its combinations in landscapes or the human face divine.

b. Nor are they able to accomplish those objects & purposes in which sight is to be our guide: distance, shape, journey.

Thus also the spiritually blind grope in darkness & commit gross & fatal errors regarding their condition duty destination &c.

1. I now see that I ~~They~~ regarded ~~themselves~~ myself merely as creatures of time & sense.

2. I see that I make Self their chief rule & principle of action & subordinate to it ~~any~~ views of the demands of the divine laws.

I now see that I was blind as to

3. ~~They perceived~~ the dangers that surround ~~them~~ me in time or eternity.

a. They regard themselves as righteous or but slightly sinful — when they fulfil the prominent outward duties, they see no danger of condemnation.
changing their natural propensities with their sins. &

b. They see not the temptations & dangers that surround them. Like a blind man they rush into the jaws of destruction &c.

c. They see not that they are every moment suspended over the pit of endless ruin, upheld only by the brittle thread of life which God can snap asunder any moment & send them to an endless hell!!

II. "I know that I now see" from my inward conviction of a great change which has been wrought in my soul.

The christian can recollect the time, not perhaps the day, but the general period when he was the subject of a great inward change. In this change though he was always possessed of moral freedom & opened his heart to the truth, yet he was the passive recipient of influences till then unknown to him, & the whole work in its incipiency, its progress & its character such as to convince him that it was supernatural — that God was at work in his soul

This change was wrought gradually in his mind, sometimes in shorter time than others.
It was effected through the instrumentality of divine truths, presented in preaching, or reading God's word or another good book.
The change consisted not so much in the acquisition of truths unknown before, as in a new spirituality & vital interest given to truths already known.
The change is radical & universal, so that the Christian regards himself "a new creature" in Christ Jesus. ~~The~~
This change embraces:
1. New views of the existence omnipresence & daily goodness of God.

2. New views of the extent & spirituality of his Laws.

3. New views of his relation to Christ, & cordial adoption of him as *his* Saviour.

4. Delight in the consciousness of this glorious change.

The sense of pardoned sin.

Love of God shed abroad in the heart, (the love of man)

Special seasons of divine presence & influence, after peculiar waiting upon God— How sweet this.

Fruits of the Spirit in general.

5. The habitual adoption God in X as the supreme object of worship, delight & obedience, & the subordination of all other objects & aims to these.

a. They habitually regard God as the ~~proper object~~ as entitled to their supreme adoration.

b. Habitually find their chief delight in him.
In meditation on his glorious character—
— communion with him in worship.

c. Habitually seek to make his law the constant & supreme rule of life: subordinating every thing else to his will.

This change was wrought gradually in his mind, sometimes in shorter time than at others.

It was effected through the instrumentality of divine truths, presented in preaching, or reading God's word or another good book.

The change consisted not so much in the acquisition of truths unknown before, as in a new spirituality & vital interest given to truths already known.

The change is radical & universal, so that the Christian regards himself "a new creature" in Christ Jesus. The

This change embraces:

1. New views of the existence omnipresence & holiness of God.

2. New views of the extent & spirituality of his Law.

3. New views of his relation to Christ, & cordial adoption of him as his Saviour.

4. Delight in the consciousness of this glorious change.
The sense of pardoned sin.
Love of God shed abroad in the heart, (Adam of man)
Special seasons of divine presence & influence, after peculiar waiting upon God – How done keep.
Fruits of the Spirit in general.

5. The habitual adoption God in Christ as the supreme object of worship, delight & obedience, & the subordination of all other objects & aims to these.
a. They habitually regard God as the ~~proper object~~ as entitled to their supreme adoration.

6. Habitually find their chief delight in him. In meditation on his glorious character – communion with him in worship.

c. Habitually seek to make his law the constant & supreme rule of life: subordinating every thing else to his will.

III. "I know that I now see", because ~~from the~~ this change has brought me into harmony ~~of a perfectly changed state~~ with all the grand plans of God's moral government.

1. It harmonizes with the glory of God as the chief end of our being.

This glory is illustriously displayed in the plan of salvation through X. all his attributes are honoured.

2. His changed state harmonizes fully with the benevolent enterprizes of his kingdom.
It teaches him more fully the propriety & excellence of all truly benevolent institutions, such as, the Temperance reformation —

The S. School institution —

The bible cause.

The Missionary cause -

The Education cause

The Tract cause &c.

The Antislavery cause -

The Peace cause -

3. Our renovated state harmonizes with our destination to his service forever.

It qualifies us for the enjoyment of heaven & for the employments of heaven.

a. We can cordially join in the worship of heaven, ascribing honor & glory, dominion & power to him that sitteth on the throne & the Lamb forever.
& with the morning stars, with cherubim & seraphim, singing the song of Moses & the Lamb. &c

b. We can cordially engage in angelic employments, & with the sons of God as ministering spirits sent to minister to them that shall be the heirs of salvation. In carrying perfected saints to Abraham's bosom.

Application.

Are we my brethren such new creatures in X Jesus?

Do we recollect that we were once blind?

Do we recollect the time when a great, universal change took place in our hearts?

Do we feel cordially devoted to all the benevolent operations of the day conducted in the spirit of X?

If we do, great, will be our joy, & is our privilege.

2. If we know of no such change then we are spiritually blind - in the gall of bitterness & bond of iniquity. & must be eternally wretched -

a) We are rebels against the righteous gov. of God, & must either overturn that gov. or be crushed by it as all rebels must. Which will happen judge ye.

As ye will not have your sight restored, ye must grope in darkness forever -

As ye shut yourselves out from heaven, ye must take up your abode in hell, must dwell forever in devouring flames!

b) Every day & hour of continued impenitence makes the future wretchedness of your soul greater: & if you intend ever to repent, makes the work more difficult.

~~Gettysburg~~, Dec. 6. 1846.

New York for Rev. Martin, Dec. 13. 1846.

SERMON #59

No 355,
445,
418.

2 Peter. III. 18.

Utile.

Αυξανετε δε εν χαριτι και γνωσει του κυριου ημων και [illegible] Ιησου Χριστου. αυτω η δοξα και νυν και εις ημεραν αιωνος. αμην.

It is said of the [illegible] & eminently pious Archbishop Usher, that [illegible] at the repeated & urgent request of a friend pro[illegible] to write his thoughts on growth in grace, or sanctification, he de[illegible] fulfilling his promise so long, that his friend [illegible]ortunate, on which occasion he ga[illegible] [illegible]ply: When I began to write on the new creature which God formeth by his Spirit in every regenerate soul, I found so little of it wrought in myself that I could speak of it only by rote, as a parrot, & therefore durst not presume to proceed in writing on it."[1] And one still greater than he, the apostle of the gentiles, makes this memorable confession "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I *was* apprehended by Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind & reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in X. Jesus."[2] Well may the minister of the gospel feel humble,

1. Buck. Anecd. vol 2. p. 157. 2. Phil. III, 12, 13.

when undertaking to preach on this solemn subject, & acknowledge his own unworthiness. Tho' addressing to you on this occasion, the solemn admonition of the apostle, we desire to preach to ourselves as well as to you, & to profit by the same instruction which we present to others.

"Grow in grace & in the knowledge of our Lord &c.

These words contain ~~a~~ An apostolic exhortation to christians to growth in grace & spiritual knowledge.

In discussing these we propose to inquire;

~~I What is the~~

I To whom were these [illegible]

II. How can we best perform [illegible] enjoined?

III. By what marks can we judge of our success?

a) If we examine the commencement of the epistle, we ~~shall~~ find, that the apostle does not address mankind in general, nor all promiscuously who might peruse his epistle. He says "Simon Peter the servant & apostle of Jesus Ch. to them who have obtained like precious faith with us through the righteousness of our God & Saviour J. C." He therefore addresses only those who have obtained faith, & that faith which is based on the righteousness of God through Christ; — that faith which works by love & purifies the heart & overcomes the world.

b) But our text also clearly characterizes the persons addressed. The apostle exhorts them to grow in grace, of course they must first be born of grace, before

Ch I. v. 1.

Spiritual growth is in N.T. often represented under the figure of the body. Christ calls its beginning new birth — St. John speaks of children, young men, old men in grace

they can grow in it. By grace in its most general sense is meant "unmerited favor bestowed on an inferior." Rom 11:6 And if by grace then it is no more of works." Sometimes, it signifies the influence of the Spirit of God on the soul; thus the Lord said to Paul, when he requested release from the thorn in the flesh: my grace is sufficient for thee, my strength is made perfect in weakness. And at other times it designates the christian graces, the fruits of the Spirit. Thus in our text christians are exhorted to grow in grace, that is, to grow in all the christian virtues & to study to [illegible] of the mind of C. Jesus. The apostle therefore evidently refers only to those who have become new creatures in C.J.

c) When he exhorts them to grow in the knowledge of our Lord & Sav. J. C. the apostle evidently implies that they have some special acquaintance with him; that they have a knowledge of him whom to know aright is life eternal.

' This knowledge of X is not merely historic as deist & [illegible] ungodly men may have — no this is experim. new, spiritual, as chief of ten thousand &c.

In short, our text is addressed to christians, to those who love the Lord indeed, but whose love is in danger of growing cold — those who mind the things of the Spirit — who are led by the Spirit — who have the witness of the Spirit within &c. All these are liable "to fall from their stedfastness" & therefore Peter exhorts them in the text: Grow &

II. How can we best perform the duty ~~[illegible]~~ to which the apostle exhorts us?

Spiritual life has often been compared to natural life, which may be regarded as a forced state. Just as natural life cannot long be sustained without food of some kind, so also spiritual life is sustained by the use of those means of grace, which God has appointed for their benefit.

a/. Devote a portion of every day & especially the sabbath to the study of Gods ~~and~~ truth. There are some professors of religion who rarely look into their bible or any other book during the hours of the week, & suppose the sabbath to be sufficient for this purpose. This is however a great mistake. The christian should if possible daily spend some time in religious reading. By proper effort a portion of time may be redeemed for this purpose by those most burdened with care & business. Thus Col. Gardner whose life was penned by Dr Doddrige, even amid the active duties of a military life spent an hour daily in reading Gods word, & if he had more than ordinary duties, rose so much earlier in the morning.

Thus also John Quincy Adams, that great statesman & scholar, & philanthropist is said ~~to~~ during the last 30 yrs of his life to have read daily one or more chapters in the word of God, even in the most busy seasons of his public life.

Baxter, Doddrige

b) The christian should spend some time daily in selfexamination & prayer. "A soul without reflection, like a (house) pile without inhabitant, to ruin runs." Without this, he cannot only not grow in grace, but will assuredly become a backslider. Prayer is the christian's vital breath - without it his spirit can no more live or thrive, than his body without breath. By this high & holy exercise, mortal man is brought into audience with the Deity, & permitted to converse with him & tell him all his wants. Hence the apostle says "Pray without ceasing" & "in all things by prayer & supplication make known your wants unto God. ~~And~~ It brings & preserves the soul in sympathy ~~with its Creator. And~~ Precious promises are given to sincere & fervent prayer Ask - seek - knock &c But the neglect of prayer is ruinous to the soul.

"Restraining prayer we cease to fight
Prayer makes the christian's armour bright - And Satan trembles when he sees
The weakest saint upon his knees."

c) Study to recognize the providence of God in all the occurrences of life. S.S. teach us that not a sparrow &c that all things shall work together for good &c of God. In all the changes of physical nature he recognizes the immediate agency. Is prosperity sent us, let us recognize the divine hand & remember that "the goodness of God is designed to lead us to rep

Is affliction our lot? Has disease invaded our bodies - it is designed to teach us

Have our possessions been swept from us?

Have our plans been defeated & our hopes been disappointed?

\# >

c) Steady daily, ~~renewed~~ consecration to God, & obedience, [universal –] ~~entire~~ – sincere – supreme – perpetual.

\# d) Be a regular communicant at the table of our Lord.

III. By what marks can we judge of our progress in grace?

It is a difficult task for the christian to judge of his own progress in grace. As conversion itself is ~~in~~ part incomprehensible, like the wind that bloweth where it listeth &c so our further progress. Yet by the fruits we may form some idea.

a) If whilst you are faithfully endeavouring to do your whole duty you seem to yourself to be growing worse instead of better, it is a favourable indication.

~~a) Steady perceptible increase of spiritual light & knowledge.~~

The daily use of the appointed means, must if faithfully performed bestow some increase of light & knowledge; yet it is ~~gradual~~. Sometimes God grants special & sudden increase of this kind – ex. gr. Edwards (in the woods – his diary) –

Deeper views of the spirituality of divine law

Enlarged views of the nature & importance of the kingdom of X.

Now if we compare our attainments with the requisitions of this higher standard, ~~we still~~ see the multitude & guilt of our shortcomings & sins, in a clearer light than before although we ~~may~~ really not be worse. The the astronomer with the naked eye can see

about 2000 stars in a clear night. But if he looks through his telescope he will see hundreds of thousands & the stronger the power of his telescope the more stars he will see until he observes millions upon millions. Yet these were all there when he looked with the naked eye. Thus the young christian, though no longer spiritually blind as he was before his conversion, sees only a part of his sins; but as he receives more spiritual light he sees more — yet all had been there.

b) If you find an increase of the christian graces. Gal 5, 22.

"But the fruit of the Spirit is ~~love~~, joy, peace, ~~longsuffering~~, gentleness, goodness, faith, meekness, temperance."

Love = benevolence, a new & original feeling of special love to all men — &c

Joy — in the Holy Ghost.

Peace.

Longsuffering,

Gentleness,

c) If you find in you an increased love of holiness (of God & his law &) ~~you~~ & increased ability to resist temptation — Sanctification may be regarded as a progressive increase *

1. We must take up the cross & follow X.

. to perform the most difficult & selfdenying duties

1. To bear reproaches of the world

2. We must endure with patience the reproach of the world.

2. To resist the ~~temptation~~ enticing of the flesh.

*of spirituality of mind & delight in holy things, attended by a growing conformity to the divine law in thought and deed, & an increasing ability to fulfil its requisitions.

d) If we find ourselves more regardless of self, & aiming more constantly at the glory of God?

The S.S. contain a variety of motives of different grades of excellence, all addressed to sinners & saints. The lowest are those based on self-interest (not selfishness). These also are good & every unregenerate man possesses a susceptibility to be influenced by them. Our Saviour uses it: What shall it profit a man if he gain &c.

Other motives are of higher order & appeals to the love, gratitude & also the love of complacency ~~of complacency~~. It is right to love God because he first loved us, but it is nobler to love him for the intrinsic excellences of his character.

Yet, the highest motive of all is that expressed by Peter in the aspiration of the text, the glory of God.

Whether ye eat or drink or whatsoever ye do, do all to glory of G.

The advanced christian absorbed in love for his glory — for eternal glory of God εις ημεραν αιωνος. Now & through the eternal day, &c. & the habit of being chiefly & habitually influenced by this is an index of high attainment in the divine life.

Gettysburg, Nov 13th 1842.
Chambersburg Nov 21st 1842.
York —— Dec 29th 1842.
Gettysburg, Jan 28th 1849.
" Nov 23/51. German L. Church.
Arendtsville at Conference Sep 12th 1852 [illegible]
Gettysburg, [illegible] 1861.

SERMON #60

Luke XII. 5.

But I will forewarn you whom ye shall fear: fear him who after he hath killed, hath power to cast into hell"; yea I say unto you fear him.

Man, my brethren, is a moral agent, & as such capable of being influenced, though not irresistibly controuled, by motives. These motives are of different kinds & of different intrinsic value or excellence or dignity. Different persons may perform the same rightful action from different motives, & thus their actions be of very different character in the view of the omniscient judge. Two persons may on the same occasion give alms to the same beggar & yet &c. Hope, fear, jealousy, gratitude, love, may each, in different cases, lead to the performance of the same act; yet who among us does not perceive, that the moral dignity & value of the act, performed from such different motives, would be very different.

The blessed Saviour himself appeals to different motives in his discourses, yet only to such as are in themselves proper. On some occasions he holds up to men the blessedness of his followers in this life, & at others the felicity which awaits them in his father's house above. But knowing that these motives will not affect all minds he also

appeals to their fears, depicting to them the torments of that lake that burneth with fire & brimstone, & pointing to the very character of God as controlling the life of the soul as well as of the body, to excite their apprehensions & urge them to duty: Be not afraid (says he) of them that kill the body, & after that have no more that they can do; but I will forewarn you whom ye shall fear; Fear him who after he hath killed (the body) hath power to cast into hell." Are there not some here present, who have never yielded to any of these motives? Who still are unconverted &c.

It is my design in reliance on divine grace to exhibit to you the reasons of the Saviour's advice, ~~to fear God~~ to fear God.

I. We should fear God, because of our dependent condition in a bodily, intellectual & spiritual point of view. Reflect upon this body, how complicated its machinery! Think of the multitude of bones & muscles, & nerves & glands & bloodvessels, the derangement of any one of which may cause death! And when we remember that not one of all these complicated members could keep itself in order for a moment, that it is God who sustains this instrument of thousand strings, & that if he were to withdraw his supporting hand all would run to ruin; & then say ought we not to fear & obey that God on whom we thus constantly depend? How great is the pain when a single nerve in the tooth is exposed to atmospheric action! Now remember that God can cause every one of the nerves of the body to cause equal agony + (Is it he who suffers the ingredients of the atmosphere to become disordered, & the baneful miasma to be formed, which is inhaled from the passing breeze & lodges the seeds of death in the very citadel of life? Then may we, yes ought we to fear him.

+ & what tongue could tell the fearful pangs, the hell on earth we would endure?

Nor are we less dependent for the health of our *minds*. Young man! you are thoughtlessly treading the paths of science, delighted with the opening fields of knowledge; who is your security that before the light of another day greets your eyes, the lights of your minds will not be extinguish, & reason tottering from her throne leave you a poor maniac, scrawling your idiot nonsense on the walls of your room, with slabbered chin, & cayless eye, a mind of mere insanity? It is God & God alone who sustains you & ought you not to fear him?

And who among us that professes to be a child of God, has not felt & will not cheerfully acknowledge his dependance on the grace of God for every step of progress in the divine life? Who is not ready to acknowledge that all his sufficiency is of God, who worketh in him both to will & to do according to his gracious purpose. How justly may we fear him, who by withdrawing his Spirit could at any moment envelope us in spiritual night & death!

II. We should fear God ~~[illegible]~~ ~~Lst~~ *because of our conscious*ness of *having sinned* against him.

Cast your eyes over the ensanguined page of history & you will see evidence enough that this earth is a rebel province, that has cast off its allegiance to God. Is not history itself little else than a description of scenes of violence, of oppression, of injustice, of rapine, of murder, & of wars, in all which scenes the laws of God were trampled under foot, & man indulged in the violation of all his obligations.

Yea look at nations called Christian, & see how ready they are for some trifling cause to jeopard the lives of hundreds of thousands of citizens, & imbrue their hands in

their brother's blood.

But our guilt is not merely national, it is <u>individual</u>. Reflect upon your past life & say, does it not afford abundant evidence of your alienation of <u>affection</u> from God, & ~~fix~~ devotion to earthly objects.

Have you not neglected to make the will of God the rule of your conduct, & chosen to follow your own will, sought not the glory of God but your own gratification! Now when you remember that you are a moral agent, that he is your Creator, preserver, Redeemer, & ~~judge~~ righteous moral governor, have you not reason to fear him, to dread his just displeasure.

<u>III</u>. We should fear God because ~~[illegible]~~ of his character ~~which~~ enables him infallibly to cast us into hell if he sees fit to do so.

1. He is holy & just & therefore must hate sin & must ~~[illegible]~~ punish it. He is not man that he should lie, nor the ~~[illegible]~~ ~~son of man that he should repent~~ nor can he look upon sin with any allowance. So great is his holiness that the heavens are not clean before him & he chargeth his angels with folly — How then can you expect indulgence for your sins, or expect him to connive at them? He cannot be less than God.

2. He is omniscient & omnipresent.

If you had to deal with men or any other creatures, there might be a possibility of your concealing at least ~~[illegible]~~ some of your actions, or some of your secret thoughts

but not so with God, for neither is any creature hid from him but all things are naked & open to the eyes of him with whom you have to do. He has searched you & tried you & there is not a word

2. His omnipotence & independence render him irresistible in the execution of his purpose.

If you had to do with man or any other creature, it might be possible that by some means or other you might perhaps resist the execution of his will but But not so with God whose arm of omnipotence no man can stay. He doth according to his will among the armies of heaven & inhabitants of earth. He looketh at the mountains & they tremble, he toucheth the hills & they smoke. Yea his almighty arm rolls on the myriads of worlds in their spheres without the deviation of a moment of time or an inch of space from the orbits he assigned them. The thought of resisting this God is therefore supremely absurd, as well as wicked.

3. His immutability & eternity exclude all hope of change of purpose.

If you had to deal with man you might calculate at least on the possibility of some change.

IV. We should fear God, because he has declared that _he will_ cast the sinner into hell.

The nature and attributes of Jehovah clearly lead us to expect that he will punish sinners; yet as his nature & ways are not as our's; yea as they are above ours so far as the heavens are high above the earth, man might hope as thousands have done that possibly in some way unknown to us may suffer the sinner to escape. But now there is no room for such a conjecture. He has expressly told us the doom of the sinner in the text, & he has also himself described this hell in the most appalling language.

Indeed the very nature of that moral government under which we are placed, & to which we referred at

the commencement of our discourse includes penal ties as well as rewards. And these penalties are announced in the most explicit & impressive manner.

Cursed is every one that remaineth not in every thing written in the books of the law to do ~~them~~ it.

He that believeth not shall be damned.

When delineating the results of the final judgement, we are told, "Then shall the (judge) say to them on the left hand, Depart from me ye cursed into everlasting fire prepared for the devil & his angels".

He that believeth not the Son, shall not see life; but the wrath of God abideth on him. John 3;36.

And when the structure of the world of spirits is described figuratively & as it were depicted before our view, the ungodly rich man is represented as "lifting up his eyes in hell & in torments."

60

\+ Whatever sciences you may acquire if you neglect the science of fearing God, all is lost.

Practical Inferences.

From this subject we learn

1. That habitual & sincere fear of God, is evidence of the highest wisdom. By a different course we sacrifice our highest interests — but by fearing God, we gain his guidance, his favor, & the perfect security of all our interests, for time & eternity. The christian the highest philosopher. +

2. The importance that each one of us should be certain that we have acted out the dictates of this fear of God & obtained a radical change of heart & reconciliation to God through the merits of Christ. This fear of hell was designed to lead to a certain course of conduct; & it will be well for us if its end is not frustrated by us.

3. The danger of procrastination: We are dependent every moment on our offended God. He may withdraw his Spirit, — He may take away your reason — He may cut the brittle thread of life & let you drop down into hell!!

Gettysburg, Dec 8. 1845. Arndtsville, Conference June 8. 1854
June 11, 1854.
May 13. 1860 vac. alf. pupp. omnes.

SERMON #61

Galat. 6:7. "Be not deceived, God is not mocked, for whatever a man soweth that shall he reap."

When the thoughtless traveller as he is passing along his journey treads upon the helpless worm that lies in his path, we see the little animal writhing in pain & the sympathies of our nature are excited in its behalf. But whilst we stand contemplating its contortions, we perceive its convulsive throes gradually diminishing in frequency & violence, until they cease in death. And then our feelings are relieved for an end is put to its sufferings.

If this were the case with man crushed beneath the foot of his offended God, if a few moments or even days of agony would close the term of his future retribution, & consign him to a state of insensibility; it would be comparatively needless for ministers of the gospel to endure the selfdenial & hardships of their calling, the Saviour would not have left the throne of heaven to redeem him for it has been justly said by the celebrated author of the Night Thoughts "If a God dies, he dies not for a worm". But the soul that inhabits the human breast can never die. This earth shall pass away — the elements shall be consumed with fervent heat & the earth & all that is in it be burn

up. The sun itself may grow dim with age, but

for "The sun is but a spark of fire

A transient meteor in the sky;

The soul, immortal as its sire,

Shall never die.

Hence if the sinner deceives himself as to his eternal interests, he is deceived forever — if he loses his soul, his all is lost & lost forever! How important then are the words of our text, "Be not deceived" &c.

Let us therefore inquire,

I. Who are the persons that deceive themselves?

1. Those who reject the revelation of God in his word, & yet profess to be acting conscientiously.

2. Those who living in open vice, profess to rely on the unbounded mercy of God.

3. Those who profess religion formally, but are destitute of its spirit. They have the form of godliness but are ignorant of its power.

4. Awakened sinners who make but a partial surrender of themselves to God. Reserve some darling sins, or reserve the enjoyment of the world & its pleasures &c.

5. Those who acknowledge the necessity of conversion, & of practical religion, but postpone the surrender of their hearts till a more convenient season.

II How does God regard their conduct?

1. Not with indifference. a) As a wise creator he had an important end in view in creation, which he will not see frustrated. He therefore feels deeply interested in the conduct of man, as tending more or less to advance the grand object of creation, the promotion of his own glory in the welfare of his creatures.

b) As an omniscient being he suffers not the sparrow's fall to escape his observation, much less the eventful history of human life. Not the most secret thought, not your most hidden action my hearer can elude his observation. Though you may hide your actions from men & cover them with thick darkness, darkness hideth not from him, darkness & light are alike to him.

2. He regards with displeasure every attempt of the sinner to evade the provisions of his Law, or to escape its just penalty when transgressing it. He regards it as a feeble attempt of a guilty worm, to mock or deceive his Creator & judge, & bring dishonour on his government.

a) His nature demands abhorrence of sin

6) "Reason teaches the same in the structure of the world:
How clearly is it recorded on the structure of the universe that sin is productive of misery!
How fearfully does he not avenge himself on those who would set his laws at defiance! Let the bloated & inflamed body of the inebriate teach us how he punishes the violation of temperance even here, independent of the solemn declaration "No drunkard shall inherit the kingdom of God." Let the diseased & rotten, tortured constitution of the debauchee teach us how he punishes the crime of impurity. See in some hospital the victims of licentious[ness] eaten up by the most loathsome disease.

c) His inspired word strongly inculcates the same doctrine.

III. What will be the result of their delusion?

1. There is a causal connexion between the present & future world, the one is the counterpart of the other; & every thought & word & deed of our lives, has its counterpart in eternity, strikes a cord that shall vibrate forever. Life is the seed time & eternity the harvest. Man is a moral agent & God will call him to account. Time is our probation – eternity our retribution.

2. There will therefore & must be a future retribution in which God will render to every man according

to his deeds whether they be good or evil.

a) The inequalities of the present administration will be compensated. "Remember, son, said Father Abraham to the rich man, that thou in thy lifetime receivedst thy good things, & likewise Lazarus evil things; but now he is comforted & thou art tormented." Luke 16; 25. Let not the rich man therefore glory in his riches, nor the mighty man &c.

b) "From him to whom much is given shall much be required."

III. What will be the result of these debates?

c) They that sow to the Spirit shall of the Spirit reap life; They that sow to the flesh, shall of the flesh reap corruption".

7/ He that soweth sparingly, shall reap sparingly, & he that soweth bountifully shall reap bountifully 2 Cor. 9:6.

Inferences.

1. How important that we should institute a careful examination to see whether we do not belong to those who in some way attempt to mock God! The mere superficial impression that we are doing our duty & serving instead of mocking him will not settle the point. We may be deceived.

Gettysburg, Feb. 1st 1830.
—— ——, May 2. 1846.
—— —— April 1 — 185[illegible]

2. If we deceive ourselves in this world, the consequences of that error can never be retrieved.

Gettysburg, Feby 7th 1830.
—— vacation, May 1st 1846.
—— —— April 17 - 185[illegible]

SERMON #62

Future Retribution of the impenitent, Exemplified.

Luke XVI. 19 — 31.

This is confessedly one of the most interesting & solemn portions of the whole word of God. It comes home to every man's bosom, it directly affects every man's heart. More than any other passage of God's word, it lifts the veil that conceals the future world from our eyes, & presents a scene in which the principles of future retribution are exemplified in personages & events, addressed to our eyes & our ears; in scenes which depict in colours of living fire, the dread realities of that world into which ~~[illegible]~~ a few years will launch us all. It answers to us clearly the question more interesting to us than any other, What will become of me after death? When the vital spark that now animates my frame, ~~shall~~ will be extinguished, when the blood shall no more circulate in my veins ~~[illegible]~~ & the pulse of life no more throb at my heart, whither oh whither shall ~~the~~ my never-dying spirit ~~then~~ go?

Come then, my brethren, as we are once more ~~[illegible]~~ assembled in the house of God, as we are yet here in that place to which the rich man when tormented in the flames, ~~[illegible]~~ begged in vain that a messenger should

be sent, let us take the warning in time, while it yet may profit us, & listen to the solemn admonitions of our text, listen whilst we present to you, not a view of the entire parable, but <u>some of the instructions which it affords us concerning the future condition of the impenitent</u>. Of this class there are many in this house, persons who though they have often heard the invitations & expostulations &c.

I. <u>Death will very soon land you all in the eternal world</u>.

In the text we find that Lazarus died, & soon after the rich man died, & he expected his seven brothers soon to follow him. The same thing we see daily exemplified around us. Time after time death enters the social circle & snatches from it one or other of its members. The skill of science cannot revive the dying pulse — the tears of friendship or affection cannot retain the labouring sinking breath. "Death calls my friends my neighbours hence" & none resist the fatal dart."

And how rapidly the work goes on! How short the span of life! We are apt to think thirty, forty, or fifty years a long time. But you who have lived to that age, look back & say is not the time exceedingly short. Does it not seem but as yesterday, as a tale that is told! Yet as many more years, or perhaps half or quarter as

many, will land you impenitent sinner in those flames from which the rich man is this night calling to you! And then will begin your endless life! But ah! it will be a day of endless night! a life of endless death!

II. <u>We see that temporal advantages on earth, will not benefit the sinner in the world of woe.</u>

a) The rich man's wealth did not profit him there. Here the rich are apt to forget themselves, & to assume authority over the poor & think themselves better than they. Instead of remembering that their riches are a talent committed to their care; they devote it only to their own gratification, & depending on the various comforts which it will command, they almost forget their dependence on God. Hence the Saviour said it is easier for a camel &c.

But in the regions of woe the rich go into the same hell with the poor, & often into a hotter part of it.

b) The gay & elegant dress on which they prided themselves here, will command no regard nor indulgence there. The rich man was clothed in purple & fine linen – but what did it profit him in hell? Oh how would many feel who now devote their attention to dress & parade the streets in gay attire well pleased with themselves & aiming to attract the ad-

miration of others, if they knew how differently they will be clad in the regions of darkness &c.

III. You will enter on your sufferings immediately after death.

This is evident from various proofs:

a) To the thief on the cross the Savior said, "This day thou shalt be with me in paradise."

b) Paul ~~said~~ desired to be "absent from the body that he might be present with the Lord."

c) The voice from heaven recorded in the Rev. of St. John, declares, "Blessed are &c. "from henceforth."

d) And in the parable before us, the scene is laid soon after the rich man's death, for not one of his five brothers had died: "I have yet five brothers" &c.

In short as soon as the spirit takes its flight from the body, it is ushered into the eternal world. Some have supposed the soul sometimes takes a flight before ex-

treat death & returns, for some persons on their dying beds have professed peculiar visions – But certainly directly after death the soul enters on its state of retribution. Yes impenitent sinner, some of those whom you knew ^and^ ^loved^ are in all probability now in hell. some of your former associates in sin! Their hand you often pressed in mistaken friendship is now burning in the flames! The tongue you delighted to hear utter its accents of levity and profanity is now like the rich man's scorched & crying in vain for a drop of water! The heart that once throbbed in unison with yours, is now tormented by the knawings of the worm that never dies!

(~~III.~~ ~~When you go thither you will meet again your old associates.~~

~~The rich man recognized Lazarus, though "afar off."~~)

V. It will be a place of torment to you.

~~The rich man lifted up his eyes~~

a) You will be tormented by the recollection of the past — of your past rebellion against God & ~~rejection of the Saviour~~, the odiousness & ingratitude of which you will then see in the light of eternity: of your rejection of the blessed Saviour & all the indescribable joys of heaven which you forfeited. B.

b) The rich man lifted up his eyes in hell & in torments.

"The fire that is never quenched."

"The worm that never dies,"

"Lake burning with fire & brimstone."

c) Thus you will ere long also ~~myself~~ find yourself in the same abode of woe!

You too will cry out I am tormented in this flame!

VI You will find no mitigation, no prospect of deliverance forever!

a) No mitigation. With the rich man you may cry out "Father Abraham, send Lazarus that he may dip his finger in water & cool my tongue;" but the reply will be "Remember &c"

Angels cannot help you, they see the justice of your doom; devils cannot, they are in like condemnation. You may turn your eyes above or below or to the right or the left, throughout the whole range of creation there will be no mitigation, no relief, not a drop of water!

b) You will find no deliverance forever!

1. "He that believeth not shall be damned;" This is the sad result of unbelief. This sentence is determined of God, & you will see it's justice – devils see & confess it.

2. In hell there will be no means of grace, no influences of the spirit.

No blessed sabbaths there –

No ~~offers of mercy~~ bibles –

No ~~pure~~ ministers of grace –

Oh what would not the rich man have given for a day, an hour of grace! How ardently would he have improved it. Oh what would not you give, if you go to that place!!!

3. The flames of perdition do not convert or sanctify the soul, though they convince the sinner in an awful manner of the truth of Gods word & threatenings. For the devils, who had been for ages in woe, did indeed believe, with fear & trembling, but remained

devils still reserved in chains of darkness for the judgement of the great day!

How often does not the minister of the gospel hear the impenitent sinner, when suffering the pains of disease, lament that his sufferings so occupy his mind that he cannot fix his attention on his soul or on God! that the bed of sickness is a very unfavorable time for repentance. Now if the slight pains of the worst disease, disqualify the soul for reflection how much more must this be the result of the agonies of perdition!!

There you will find your old associates in sin, & be tormented by the recollection of your joint iniquity!

4. There is a great gulph fixed &c

Admitting that the language is figurative, eternity will show the reality to be such as the figure is calculated to convey. Even here awakened conscience a sense of unforgiven guilt has driven men to despair & selfdestruction; what must not the reality be, of the displeasure of a God!!!
Then it will be found that God though merciful is just & will not suffer his laws to be trampled on with impunity!!! &c

Gettysburg, March 4th 1838. Petersburg, March 11th 1838.
Frederick city July 15th 1838.
Gettysburg, German, Feb. 3d 1839.
Frieden's church for G. Schmucker, Aug 5th 1839.
Quickels', German, May 29th 1840.

SERMON #63

utile.

John XII; 32. And I, if I be lifted up from the earth will draw all <u>men</u> unto me.

It is an acknowledged dictate of the human mind, that God, in whom all perfections in an infinite degree concentre, is also infinitely happy. The angels that surround the throne of God are represented as beholding his face that is, enjoying his favor, & as shouting for joy; & man, created in the image of God & of angels, in his primitive state in paradise, was also happy. Even in our wrecked ~~fallen~~ & sinful condition, there is a [illegible] of the primitive impulse of the soul, a va[illegible] indefinite longing of the soul for happiness. [illegible] any one of you, my worldly minded hearers, whilst busily engaged in worldly pursuits, stop & reflect & ask himself, "What is the motive which urges me onward in my course," & you will find it in one form or other to be love of happiness.

But it is equally certain that you mistake the means, by which alone true happiness can

be found. In short your heart is by nature alienated from God, your life is a scene of rebellion against him. You have no love for the holiness of his character, no delight in his service; but are found in the ranks of his enemies, & however externally moral & amiable you may be, yet that which is born of the flesh is flesh & as you have never been born again of the Spirit, you cannot enter into the kingdom of heaven.

This my dear unconverted friends is the mournful condition of every one of you. Nor is it in your power to convert yourselves. The Savior himself informs us "No man can come unto me unless the Father draw him."

How grateful then should [illegible] be to hear that God has provided a Redeemer for [illegible], that Jesus Christ has come to your aid, has made an atonement for your sins with his own blood & himself uttered the precious promise, "*I when I shall be lifted up will draw all men unto me.*"

In discussing "*The gracious promise of the elevated*

Savior," we shall inquire into

I The character and ability of him who ~~makes~~ ~~these~~ promises,

II. What is the promise that he makes, &

III. How does he execute his promise?

When we are in difficulty or distress ~~and~~ hear an offer of sympathy & relief, the first inquiry of our minds, even if we do not utter it in words, is into the ability of our offered deliverer. If diseased we rejoice to find a good physician; If lost in the wilderness, a competent guide to conduct us safely to our destined home. If about to launch upon the ocean, we desire to commit ourselves only skillful & able hands. And thus too if making our preparation to plunge into the ocean of eternity, our first inquiry should be for a competent, an able guide or & protector. What

What then is the ability of ~~Jesus Christ~~ our tendered deliverer & guide? Need I say to you that he is not a mere man, but the eternal Son of God manifest in the flesh? His was not a mere human arm that would itself be palsied in death; but

the arm of that Jehova what made the heavens & the earth, with whom all things are possible, "who looketh at the ~~hills~~ mountains & they tremble, who toucheth the hills & they smoke."

II. What are the ~~extra~~ circumstances of this promise? ~~which remarks~~?

"And I, said the Savior, when I shall be lifted up from the earth, will draw all men unto me." What we are to understand by the Saviors being lifted up we are not left to doubt, for the evangelist himself tells us, "this spake he, signifying what death he should die." That the Savior of the world should die upon the cross was determined on in the councils of eternity, & had been predicted by the prophets. In vain therefore were all the efforts of his enemies to ~~destroy~~ take away his life in any other way. In vain did the Nazarenes attempt

to cast him down ~~the~~ a precipice; in vain did Herod seek after his life, ~~and~~ the Jews attempt to stone him in the temple. Legions of angels were at his command & by a word he could have prostrated all his foes.

Why this mode of death was selected for the Savior, we know but in part. 1. Perhaps, he was suspended on the cross between heaven & earth, in order to show that he is mediator between both, the days=man betwixt God & man. 2) Another reason may have been ~~because~~ to show the extreme depth of his humiliation, as this death was regarded as most degrading & none were thus punished, but criminals & those who were not Roman citizens. 3. Because this death was pronounced legally accursed by the Jewish law;[1] & the Redeemer died to bear the curse of our sins in his own body on the tree. And 4. to indicate his exaltation & glorification to the right hand of the Father. Speaking of his approaching death the blessed Savior himself styles it his glorification. The hour (said he) is come that the Son of man should be glorified." v. 23.

1. Deut. 21; 23.

Now when thus elevated on the cross & from that time &c he promised to draw all men unto him. His death was the closing act of redemption. On the cross he cried "it is finished", & gave up the ghost. All after belonged to the application &c &c

III. And How will he execute this promise?

Not by forcing them or in any way doing violence to their moral agency. Having for wise reasons resolved to create man a moral & free agent he cannot consistently with his purpose, treat him as a block or stone or irrational animal. On the contrary he says Behold I have set before you the way of life & the way of death, or (Deut. 30, 19.) placed before you life & death, blessing & cursing, choose life."

But he will draw them in a manner consistent with the moral nature of man.

2. He will draw them by his word, which is able to make men wise unto salvation, is a divine power & divine wisdom to the conversion of those that attentively hear & obey it. His inspired truth is adapted to the mental structure of man, & calculated to produce intellectual conviction on the subjects of which it treats. How many trace their conversion to the reading of S. or of some other pious works in which the sacred truths are faithfully presented. How noble then are Bible Societies whose object is &c How noble

Tract & other societies which aim at circulating approved works of practical character! The truth is always the means of grace to attract men to the cross whether orally delivered, by the preaching, or in writing, in words or symbols as sacraments.

1.(2) He calls us through his faithful ambassadors whom he sends forth to beseech you to be reconciled to God. Their messages are his gospel, & he has promised his presence with them & efficacy &c till end of world. How many here present have found the preached gospel effectual in drawing them from sin to holiness! How many in that day will hail the faithful minister as the means of their salvation, of drawing them to C. But how many attend irreverently, &c savor of death. How noble then are Missionary Societies &c.

3) He draws us by his Providence –
Jesus exercises a providence – sparrow – hair – overrule all things for good &c.
Are there not some here present, who date their conversion to the death of some beloved relative or friend? When standing by their bedside did the importance of religion force itself upon your attention? Could you not fail to feel that there is a reality in religion?

Or perhaps some are here who were drawn to the Savior by the faithful admonitions of a pious room mate or friend. Oh how great will be your delight to meet these in heaven & greet them as the instruments &c. What a chain of moral influences is thus formed reaching to the throne of the Redeemer!

4) He draws us by his Spirit. Paul plants Apollos waters & God gives the increase.

It is true the influence of the Spirit always accompanies each of the above named instrumentalities and renders them effectual. Still the infl. of S. is distinct from the other means, though we are unable to distinguish them. Yet the idea is not that God sometimes withholds his blessing when Paul & Apollos have done their duty.

Now when thus elevated on the cross from that time on he promised to draw all men unto him. His death was the closing act of redemption. On the cross he cried "it is finished", & gave up the ghost. All after belonged to the application [illegible]

III. And How will he execute his promise?

Not by forcing them or in any way doing violence to their moral agency. Having for wise reasons resolved to create man a moral, a free agent he cannot consistently with his purpose, treat him as a block or stone or irrational animal. On the contrary he says Behold I have set before you the way of life & the way of death, or (Deut. 30, 19.) placed before you life & death, blessing & cursing, choose life."

But he will draw them in a manner consistent with the moral nature of man.

2) He will draw them by his word, which is able to make men wise unto salvation, is a divine power & divine wisdom to the conversion of those that attentively hear & obey it. His inspired truth is adapted to the mental structure of man, & calculated to produce intellectual conviction on the subjects of which it treats. How many trace their conversion to the reading of S. or of some other pious works in which the sacred truths are faithfully presented. How noble then are Bible Societies whose object is &c How noble

Tract & other societies which aim at circulating approved works of practical character! The truth is always the means of grace to attract men to the cross whether orally delivered, by the preaching, or in writing, in signs or symbols as sacraments &c.

1. 2) He calls us through his faithful ambassadors whom he sends forth to beseech you to be reconciled to God. Their messages are his gospel, & he has promised his presence with them & efficacy &c. till end of world.

How many here present have found the ^preached gospel effectual in drawing them from sin to holiness! How many in that day will hail the faithful minister as the means of their salvation, of drawing them to C. But how many attend irreverently, &c. savor of death.

How noble then are Missionary Societies &c.

3) He draws us by his Providence—

Jesus exercises a providence sparrow—hair—overrule all things for good &c.

Are there not some here present, who date their conversion to the death of some beloved relative or friend? When standing by their bedside did the importance of religion force itself upon your attention? Could you not fail to feel that there is a reality in religion?

Or perhaps some are here who were drawn to the Savior by the faithful admonitions of a pious room mate or friend. Oh how great will be your delight to meet these in heaven & greet them as the instruments &c. What a chain of moral influence is thus formed reaching to the throne of the Redeemer!

4) He draws us by his Spirit. Paul plants Apollos waters & God gives the increase.

It is true the influence of the Spirit always accompanies each of the above named instrumentalities and renders them effectual. Still the infl. of S. is distinct from the other means, though we are unable to distinguish them. Yet the idea is not that God sometimes withholds his blessing when Paul & Apollos have done their duty.

From these facts you see my hearers a) that there is not one of you who has not been drawn by the Savior. If you think differently you err. Have you never felt when listening to the faithful preacher, or reading the S. or some other good book, felt there is a reality in religion? the gospel has claims upon my soul? If you have then you have felt the attraction of the cross, the drawings of the lifted Savior!

b) You see how happy are those who obey this attraction. You shall be led to the cross & to heaven. You follow an omnipotent Savior &c.

c) How fearful the doom of those who resist the drawings of the Savior — you fight against God — reject the only daysman

German Fry's Church May 3. 1820.
— " — Holtzapple — 6 —.
Raders Church May 13. 1821.
Solomons ch. — Dec. 9th 1821.
Peters Church — Feb. 17 1824
New Market Nov. 1822.
Mount Pleasant March 26. 1821.
Rewritten
Gettysburg, Nov. 26. 1854.

SERMON #64

No 230
229
228.

Luke 19: 41. 42.

On judicial Blindness of the Sinner.

"And when he was come near, he beheld the city & wept over it, Saying, if thou hadst known (εἰ ἔγνως, if thou knewest) even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes."

These are the memorable words of our blessed Saviour, uttered during his triumphal entry into Jerusalem, on the first day of the week, & five days before his crucifixion, & they teach us one of the most solemn & to the careless sinner alarming doctrines of God's word –

The grand object of the preaching of the gospel is to rescue sinners from that state of condemnation in which they are found & by a genuine conversion to qualify them morally for the kingdom of heaven. This the Scriptures teach us must be accomplished in the present life if done at all, for between the righteous & the wicked after death, there is a great gulph fixed so that they who would pass it cannot. The necessity of this change arises from the fact taught us in God's word that all men are by nature alienated from God & hostile to his kingdom. The same truth is taught us by reason, for the history of nations is ~~nothing~~ little else than a history of violence, of wars & bloodshed, & that of private individuals, a history of envyings & jealousies & slanders, of injustice & corruption. To accomplish this reformation the gospel possesses a certain intrinsic power to affect the mind, & ~~the spirit of God~~ conscience responds to this influence & the Spirit of God ordinarily superadds his influence to render the truth effectual, & thus from sabbath to sabbath day the faithful minister of X publish the truth & from week to week watch its influence on the souls committed to his charge. Ordinarily some fruits can be seen; but now & then he

meets with a hearer who is totally insensible & unmoved by the most solemn considerations drawn from heaven & hell. He seems to be driven to the melancholy conclusion that he is in the condition of the Jews (as described by Jesus) when the things pertaining to his peace &c

In discussing these words, we shall

I. Explain the language of the text & glance at the historical incidents connected with it.

II. Discuss the important doctrine which it teaches.

I Explain the language &c — These words were uttered by our Saviour on the Sunday or 1st day of the week of his crucifixion. &c &c.

1. "He beheld the city". The point from which the blessed Saviour took a view of Jerusalem was the mount of Olives, which, as travellers inform us, commands a full & splendid view of the Jewish capital the so called holy city, which contained the temple of God & which had for ages been the distinguished subject of the divine favour,

2. "He wept over it". This scene though appropriately belonging to his human nature presents abundant evidence of his prophetic character & his divine dignity. The present aspect of Jerusalem was glorious; but his omniscient eye beheld wrapped up in the future, the desolations of that devoted city, to which in the overflowings of his heart, he gave utterance. But he wept not only for the desolations which awaited the temple & the city; his sympathies were much more excited by the moral depravity ~~fact, the~~ of his countrymen, by the guilt in-

curred by their resistance to the truths he had taught them & their crucifixion of him which he foresaw, & also by the far greater miseries which awaited them from the just retributions of eternity.
3. He lamented that they disregarded the time of their merciful visitation, "This thy day". By this language the Saviour may refer to the period of his public ministry among them. Had they given heed to his instructions & believed that he was the promised Messiah, it would have been well with them. But through their prejudice & worldly mindedness they looked for a temporal deliverer or King, who should free them from the Roman yoke & establish a splendid monarchy: & as the meek & lowly Jesus told them, "My kingdom is not of this world they rejected him, & drew down upon themselves & their city & nation the fearful retributions of an offended God.

Or it may signify, that if even on that day, the inhabitants of that city ~~[illegible]~~ had repented & embraced him their doom might yet have been averted. But this the Saviour knew they would not; therefore

4 He predicted the seige of the city, its circumvallation, its fall & the terrible desolation accompanying it v. 43.44. "For the days shall come upon thee that thine enemies shall cast a trench (mound) about thee, & compass thee round, & keep thee in on every side,

And shall lay thee even with the ground, & thy children within thee; & they shall not leave in thee one stone upon another; because thou knewest not the time of thy (ἐπισκοπῆς) visitation." All of which as is well known was fulfilled in a most remarkable & literal manner, when the Romans under Titus about 40 years afterwards besieged ~~to~~ & destroyed the city. They literally cast up a wall around the city in order to cut off all communication with the city & thus force them by famine to surrender. This wall, as Josephus tells us, was 39 furlongs about 9 English ~~four~~ miles long & had 13 castles or towers. The city was thus literally kept in on every side until by internal dissentions & famine & disease they had lost upwards of ~~about~~ a million of lives & were compelled to surrender.

—

II. Let us discuss the doctrine taught in the text, that the things which make for their peace were hidden from their eyes, the doctrine of judicial blindness. This text gives us one example, but other S.S. teach that it was not confined to the Jews.

Nature of the affection,

This state of the sinner, in which he is insensible [illegible] the things pertaining to his peace is described [in] other passages of scripture & attributed [illegible] other persons of decidedly deprav=ed character. It is called

a) a hardening of the heart, as in the case of Pharaoh, Rom. 9:18, see v. 22 & 2;5.

b) "Having the understanding darkened", Eph. 4;18.

c) "Having their eyes blinded" John 12;40.

d) Uncircumcised in heart, always resisting the H.G. Acts 7;51.

e) "Having their conscience seared, as with a hot iron" 1 Tim. 4;2.

That an awful state of the sinner is here intended, a state in which the ordinary means of grace produce no sensible effect upon him & he may be regarded as having his doom sealed for perdition seems evident. Nor can it be denied that

there may be & probably are some sinners in the state of judicial blindness, at our day & in most large audiences. Yet not any important company belongs to this class.

They may be characterized as those

a) Who have no desire to be savingly influenced by the gospel, & the other means of grace.

b) They are not actuated in their conduct in any degree by a desire to please God.

c) Their understandings are darkened, being filled with prejudices against religion & ignorance of its true nature & obligations. Ep. 4; 18.

d) "They are past feeling, having given themselves over to lasciviousness to work all uncleanness with greediness." Ep. 4; 19.

e) Their ~~al~~ conscience is insensible & inactive; being seared as with a hot iron.

f) They are unmoved under the preaching of the preaching of divine truth whether it relate to the solemnities of heaven or hell.

Nature of this affection

In regard to this alarming state of the sinner, we may maintain.

1. That God does not exert any positive influence in producing it.

a) Reason teaches that an infinitely good & holy God cannot in any way promote sin.

b) The Scriptures also teach that God does not posi

tively harden the heart of any man although some few passages seem to teach the contrary. They are explained by others. Thus God is said to harden the heart of Pharaoh &c. But the phrase Exod. For this purpose have I raised thee up signifies for this purpose namely, "that I might show my power in thee, & that my name might be declared throughout all the earth," signifies, for this purpose have I not long since cut thee down before thou didst attain so great a celebrity, for this purpose have I prolonged thy life & suspended my judgments. In 1 Saml. 6; 6. this point is finally settled where we read these words "Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts."

2. Sinners as moral agents can & often do grieve away the spirit of God.

a) This is presupposed by the declarations of S. S. exhorting them not to do so. texts—

b) All christians recollect that before their conversion they often did resist & suppress those salutary emotions & purposes wrought in them by the Spirit through the word.

c) In times of revival this is specially evident.

3. By such resistance the heart naturally becomes harder & the Spirit is grieved. It is the nature of sin in general, that every willful act of it hardens the heart. It was thus that the Egyptians & Pharaoh hardened their hearts. In like manner the Jews, & perhaps some in this assembly Heb. 3;7. "Today if ye will hear his voice, harden not your hearts." Ezek. 33:11.

2 Pet. 3:9.

046

4. God certainly can & as the S.S. teach us some=times does withdraw his Spirit from the reckless de=termined sinner & suffer him to go on in his career of wickedness to certain destruction. After which, the sinner will not & is morally unable to repent & be saved. Nor is this unjust in God. Were he to cut short his life, all would think it just so do.

It is in this sense, that God says, "I will harden Pharaoh's heart" Exod. 7:3.

It is in this sense, that Paul tells us, "God hath mercy on whom he will have mercy, & whom he will he hardeneth." In this sense

Isaiah tells us "He hath blinded their eyes & hardened their hearts" (namely in righteous judgement for their so long resisting & so often grieving his Spirit)

Paul tells us "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not becoming."

5. In these cases the sinner is also left to the buffetings of Satan. "If our gospel be hid (says Paul), it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of X— should shine unto them."

Inferences—

1. Hence Christians may learn how much gratitude they owe to God for not having withdrawn his Spirit in their unconverted days.
2. The unconverted may learn that their day of grace has a limit certainly at death, perhaps sooner!
3. All may learn the awful danger of resisting the Spirit of God.

Gettysburg, March 28th 1847. June 16—1860.

This discourse [illegible] means of awakening John Sweaty. | This skeleton is the best for practical effect.

it, saying, If thou hadst known, even thou, at least in ~~Luke 19: 41~~ —

These interesting & impressive words were [...] casion of his last journey to Jerusalem. As he [...] the noble city of David stood in full view before him. [...] & no less also the judgements which awaited it. He [...] its palaces, its ~~[illegible]~~ holy temple, the glory of the world: [...] just uttered their hosannas to him, such was he[...] that he wept & uttered the exclamation of the text [...] hadst known, considered the things &c.

"~~The~~ curse of neglected ^times^ ~~[illegible]~~ ^of^ visitation [...]

Theme. "The fearful condition of those [...] times of ^their^ ~~God's~~ merciful visitation, [...] ~~are forsaken of God.~~"

I. What is meant by the ^times^ ~~[illegible]~~ [...]

Explication "This thy day" Time of [...]

"Day of visitation ἐπισκοπῆς [...]
Joseph tells his brethren he will die, but God will [...]

a) the day of visitation to the Jews was the [...] last few years in which the Saviour had been [...] when he paid his final visit to them ^(in this thy day)^ if they had repented [...]

b) The day of visitation to mankind generally [...] probation, their day of grace —

2. Times of special ~~[illegible]~~ di[...] peculiar ^blessings (God visits the Israelites [...]^ judgements, calamities [...] ourselves or our friends — the death [...]

3. Times of protracted meetings. The gospel does not prod[...] in the temple daily teaching Matth 26.55. The disciples [...]

~~3~~. Times of religious revival — Such [...]
Such a time as that of Pentecost when thousands [...] shall we do to be saved?

4. Times when we feel that influences [...]
Many [illegible] divines hold that there are at least seve[...]

Gettysburg, March 6th 1842.
~~Feb 24th~~ 1850.
Feb 16 1854. During a revival.
June 16, 1869.

...42 [illegible] And when he came near, he beheld the city & wept over
...n this thy day the things which belong to thy peace, but now they are hid from thy eyes.
... uttered by our Lord, on oc-
... approached it from the Mt Olives -
... Its past history was present to his view
... saw its awful doom. He beheld
...s: & although the multitude had
...his sympathy for this devoted city (as well as my disciples)
...t. If, or, oh that, thou also hadst

...ations:

...those who know not, who by neglecting the
~~[illegible]~~

...ne
...y of visitation = both prosperous & adverse dispensations.
...Jesus special labours & the subsequent special judgments
(oversight, care, visitation)
...s. used by LXX in Gen 50: 24. 25. When
... surely visit them & bring them out of Egypt ...
... time of their past life, & especially the day
... his example, his doctrines, his miracles,
... laboring amongst them: & even the
... they might have been saved.
...y is 1. Their life time, their time of

...divine admonitions in providence, by
... to deliver them from bondage in Egypt.
...es, or providences - the sickness of
...th of friends. "this thy day."
...duce its effect by one presentation - our Saviour eat- Acts 2: 47.
... continued in the temple daily, Acts 2: 46 God added to the church daily and
... as we had here ... the Spirit brooded over us & many flocked into kingdom of heaven
...nd were wrought on by the Holy Spirit & many cried out, Men & brethren, what
... of the Spirit in our hearts.
...al periods in each individual's life, when he is thus visited & can repent - whilst ordinarily he can not.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

ROBERT CATHCART.

York, Penna. 2d Dec. 1835.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

2. They are forsaken of God. Jerem. 6:8. Be thou instructed O Jerusalem; lest my soul dep[art] [fro]m

Rom. 1:21 &c. Because that when they knew God they glorified him not as God, &c. wherefore God g[ave] them up. — And when they did not like to retain God in their ~~mind~~ knowledge, God gave them ov[er] to a (reprobate) (perverse) mind, to do the things that are not (becoming) convenient."

Hosea 4:17. Ephraim is joined to his idols, let him alone.

Rom. 9:18. Whom he will, he hardeneth, (that is, abandons to the hardness of their hearts.) 1 Sam. 6:6.

3. Dreadful judgements await them

a) Sometimes in this world — Thus about ~~40~~ 37 years (A.D. 70) ~~Titus~~ this prediction was fulfi[lled] & when Julian the apostate attempted to rebuild the city in order to frustrate the prophecy, he was miraculously hindered.

They shall dig (or throw up) not a trench, or ditch, but a mound or breastwork, as Josephus tells us Titus did near 5 miles long & literally compassed the city round.

They shall dash "thy children" to the ground. (See De Wettes Com. & Stoff)

~~This~~ Jerusalem was like the capitols of ancient nations to which the ~~citizens~~ inhabitants of the country fled for protection; the Jews in it were called then the city's children. generally called the ~~[illegible]~~ [mother] cities, or mother city, & hence

1,100,000 persons fell by famine pestilence & the sword during this siege — The splendid temple was burned by the soldiers & razed to the ground — & the capitol removed to Caesarea.

4. ~~4.~~ There he will awake & find form every thing around him, that he is far from God & the glory of his power — That he is in the society of devils & damned spirits — amidst the weeping & wailing & knashing of teeth — & in their own hearts the flame of perdition is lighted up by an awakened accusing conscience.

~~But especially are the words to come~~

~~Then though he was rich & will be not able to buy a drop of water to cool his parched tongue —~~

~~He may have been learned & left a name behind him. But whilst men are praising him, he is howling in hell.~~

~~& in hell to suffer the doom a [illegible] a murderer [illegible] & [illegible] but now the blood of thousands is crying for vengeance~~

Rom 2:5. But after thy hardness & impenitent heart, treasurest up unto thyself wrath against the day of wrath & the revelation of the righteous judgement of God.

Gal. 6:7. Be not deceived; God is not mocked. For, whatsoever a man soweth, that also shall he reap.

God hath spoken it & man cannot undo it, He that believeth & is baptized shall be saved & he that believeth not shall be damned!!! ~~Let us pray:~~

Infer. 1. The greater the blessings, the greater the curse if they are unimproved.

2. Jesus & his followers regard the world in a very different light from the children of the world. —

3. How great the love of X. he mourns over the foreseen sufferings of his enemies, who were thirsting for his blood.

4. God has fixed a day of grace for each sinner; after which it is [illegible] difficult, [illegible] impossible.

Hence we see 1) the omniscience i.e. the Divinity of Christ! 2) The rejection of religion of Cty, is the downfall of nations. 3) Sinners who neglect the day of their visitation are placing themselves beyond the ~~[illegible]~~ ~~[illegible]~~ pales of mercy.

II Who are they that neglect this day?

1\. Those who pass through life &c. neglect to inform themselves on the subject of religion — & therefore entertain either doubts or prejudices against it. Infidel — waverings — haters of religion. Neglect its outward ordinances.

The natural man understandeth not the things of the Spirit — man his prejudices —

They a) violate the dictates of reason that it is their duty to examine the claims of a professed revelation. because b) that such a revelation is certainly possible & c) it is necessary, the teachings of natural religion being very deficient.

2\. Those who attend the appointed ordinances of christian worship, but with mere spirit of formality. These neglecting the proper use of the means, must fail of the end. They forget the spiritual design of these means of grace. The difference between the form & power of godliness —

3\. Those who pass through special seasons of divine visitation & grace

a) either without paying any attention to them or recognizing the hand of God —
Are there not such in this house?

b) or at all events without surrendering their hearts to God.
must not some of you plead guilty to this charge?

III. Why is their condition a fearful one?

1\. From the solicitude of the Saviour "O Jerusalem, if thou also, like my disciples, hadst considered the things which belong to thy peace.
~~Their hearts are hardened. But now they are hid from thy eyes~~
or as the force of the Greek justifies us in rendering Oh that thou also &c — now the few who have become my disciples will be saved; & if ye had all received me as the Messiah ye might all have partaken of the same salvation but alas now ye are blind & will be lost. Now if it were a matter of little moment, the Saviour would not have wept tears of commiseration over them.

2\. Because their eyes are blinded, their hearts hardened — "But now they are hid from thine eyes." &c

And they are constantly growing worse. Jerem. 6:15.
Jerem. 13:23 Can an Ethiopian change his skin &c

Hymns No. 230. 229. 228.

Gettysburg May 4, 1828.
Jan 18, 1834.
June 16. 1860.

Luke 19:42.

I Causes - of this judicial blindness
(Our voluntary acts whilst yet susceptible of Spirit's influence)
1. ~~[illegible]~~ Resistance to the light of evidence.
a) To the evidences of Chty - these must be satisfactory & yet the infidel criminally resists them. (1) Thus the Jews rejected the Messiah though sustained full evidence -
(2) The deist rejects the evidence of Chty - & becomes hardened - (3) Socinian or Rationalist rejects Chty except as far as it is merely auxiliary to natural religion.
b) To the evidence of some unpalatable doctrines whilst professing to receive Chty - e.g. the doctrine of human depravity - which

Fashionable amusements as destructive of piety.

the heathen admit Cicero — &c

The the evidences of the doctrine of eternity of future punishment.

Jesus promised his Spirit to lead into all necessary truth.
2. Resistance to the calls of God's Spirit by [illegible] or by the ordinary means of grace.
By the means of grace the S. effects all the changes.
When an individual feels conviction flashing on his mind, he is in a critical state, life & death are before him! — Especially in revivals — times of visitation!

3 Unfaithfulness to our resolutions of reformation & devotion to God — profession of his name.

Often times sinners are almost persuaded to be Christians &

!

4. Unfaithfulness to our ~~practical after~~ profession, & after having entered on the christian life. At their conversion they made a total dedication — But

(1) By neglect of the the duties of benevolence to our fellow men — (b) in moral reforms — temperance — sabbath breaking — aiding the poor &c

(2) in extending the privileges of the gospel to them

by Missionary, Tract, Bible, & Education Societies. They sink into the condition of Cain; asking "Am I my brothers keeper?" forgetting that true love to God includes also love to man.

2. Men often fall under this divine judgement by neglecting their duties to their selves & their God.

a) By negligent attendance on public worship coming with hearts filled with the world - & listening inattentively to the word of God.

b) By neglect of reading the S. S.

c) by neglect of prayer & selfexamination

d) Neglect the proper sanctification of the Lord's day.

They thus become confirmed backsliders & if they are not reclaimed may sink so low as to fall under the condemnation of judicial blindness, when the things pertaining to their peace are hidden from their eyes.

64C

& attendant circumstances-

II. Nature of this judicial blindness.

1. Absence of susceptibility from the means of grace, the word, preaching providence &c

a) these means have a continual influence — But it is now overcome

~~Having~~ Their understanding is darkened Ephes. 4:18.

~~Having~~ their eyes are blinded - John 12:40.

they may hear of heaven & hell, yet remain wholly unmoved.

2. Absence of the Spirit's susceptibility influence. The influence of the S. is necessary to make that of the means effectual - Paul may plant &c Ordinances & accompanies the means of grace - but now it is overborne by the hardness caused by habit of sin.

+ 3. This influence of the Spirit is now ~~withdrawn~~ - of sin.

4. But no positive hardening influence exerted by God - The case of Pharaoh

III Its awful Consequences.

(Continued increase of sin without compunction of conscience, or sense of Spirit's (strivings) influence)

1. A total abandonment of reference to God & eternity in his plans & enterprises for life.

a) He says in his heart There is no God.

b) He confines his plans to this life - ignores eternity.

c) Draws his motives of action, even in church attendance from ~~this life~~ present selfinterest.

2. Indulges prejudices against the truth of Chty & often, his ~~understanding~~ is darkened. The apparent contradictions, which impartial investigation would clear up he believes them real -

3. He makes a mock of sin, ridiculing religion - & religious men - opposes - stigmatizes as hypocrites &c

+ 4. God withdraws his Holy Spirit. & thus negatively hardens his heart as in the case of Pharaoh. Rom 9:18 See v. 22. & 2:5. 1 Sam. 6:6. The Egyptians & Pharaoh hardened their hearts.

My Spirit shall not always strive with man -

Ephraim is joined to his idols let him alone. Hosea 4:17.

5. The sinner is doomed to endless death - & is prepared for hell.

64d

Luke 19:42. Introduction —

When we reflect on the great extent of our present capacity for pleasure & pain — & reflect that the same Almighty Being who wonderfully & fearfully made us will incalculably increase this capacity in the world to come; when to this we add the fact that in the world ~~the whole~~ capacity will be in constant exercise not only for millions of years, but that millions of years of suffering will bring the sinner no nearer the end of his woes than when he first entered the abode of weeping wailing & knashing of teeth — yea, forever ~~& must~~ — that imagination is confounded at ~~the~~ effort to fathom eternity —

Then it must be evident to every reflecting mind that religion, the science of salvation, is the most important of all objects of knowledge & pursuit —

But whilst the desire of our heavenly Father is that all men should give supreme attention to this subject, & whilst he established his church & appointed a system of instrumentalities designed to teach us this divine plan of salvation through the merits of the Saviour, this blessed Saviour himself tells us, that the forever sinner may (by persistence in refusing to know or be instructed, ~~—~~ his resistance to the H.S.) reach a state of spiritual blindness ~~hardness~~ & insensibility of heart, that the things pertaining to his peace are hidden from his eyes! Add the context i.e. circumstances under which text was spoken —

Germ. Lect. & recitations, Summer Sess. '60

Monday. 2–3. Jun. Spec. Catech.

3–4 Extra, German Students

Tuesd. 2–3. Sen. & Jun. Exegesis. Luke.

Wedn. ~~[illegible]~~

2–3 ~~3–4~~. Sen. & Jun. Hermeneutics & Bibl. Crit, completed.

Thursd. 3–4. Jun. Spec. Cat.

4–5 Sen. & Jun. Exegesis ~~[illegible]~~

Frid. 2–3 Sen. & Jun. German Grammar

I. The Causes (not knowing — refusing attend to the means of grace) of knowing &c — 4th Skeleton

II. The ~~Consequences~~ Nature (as in 3rd skeleton).

III. The awful Consequences. See 4th Skel.

Increasing indifference to ~~all the~~ religion & rel. duties ... total blindness to ~~the evidences of~~ their

SERMON #65

The Press.

THURSDAY, OCTOBER 25, 1860.

THE WEEKLY PRESS,

For SATURDAY next, is now out, and can be had at the Office, in wrappers, ready for mailing. It contains the

VERY LATEST NEWS FROM ALL QUARTERS, As well as Editorials on all the popular topics of the day. No weekly paper published is better suited for persons in the city to mail to their friends out of town, as a single copy is a complete history of the times for the preceding week.

CONTENTS:

CHOICE POETRY.—Sabbath Eve—Prince Adeb—The Criticasters—In Our Boat.

SELECTED STORY.—The Old Maid of Thirty-Five.

EDITORIALS. — Withdrawal of the Douglas Electoral Ticket—A Fatal Case of Burning—George W. Riggs, "Treasurer"—The Reading Electoral Ticket—The Monument in Independence Square—New York Legislation—Governor Wise on Buchanan—Austrian Rule in Venice—The Norfolk Questions—A Royal "Tale of Two Cities"—Judge Douglas and the Lecompton Constitution—A Dinner in Moscow—Singular Fatality among the B's—The Commerce of Cincinnati—"Ich Dien"—A Strange Compliment—Senator Douglas and the Lecompton Constitution: A Singular Charge and its Refutation.

MISCELLANEOUS.—The Phantom Horseman—Business Men—A Gaelic Settlement in North Carolina—An Editor Sued for Refusing to tell his Age—The Prince on his American Journey—The Billiard Champion in New York—George W. Kendall on F. A. Lumsden—Serious Accident on the Memphis and Charleston Railroad—Collision on the South Carolina Railroad—Politics in Pennsylvania—The Earthquake in the East—The Recent State Election—George N. Sanders, Yancey, and the Vice Presidency—A Natural Curiosity in New York—Garibaldi and the Wounded at Caserta—Curious Will of a Southern Planter—Excitement in Missouri—Proclamation of the Governor of South Carolina—Original Letter from Abraham Lincoln, etc.

CORRESPONDENCE.—Letters from "Occasional"—Letter from New York—Letter from Lancaster—Letter from West Chester.

AGRICULTURAL DEPARTMENT.—Hints for the Season—Dark Lice on the Apple Tree—The [illegible] How to Make a Goose Nest—Heaves in Horses—Cheap Apparatus for Giving Salt to Sheep.

TELEGRAPHIC.—The Latest News by Telegraph from Europe, California, and all parts of the United States.

COMMERCIAL.—Weekly Review of the Philadelphia Markets—The Money Market, New York Markets, &c.

MARRIAGES AND DEATHS, &c.

THE WEEKLY PRESS is furnished to subscribers at $2 per year, in advance, for the single copy, and to Clubs of Twenty, when sent to one address, $20, in advance. Single copies for sale at the counter of The Press Office, in wrappers, ready for mailing.

FIRST PAGE.—Magazine Literature; National Democratic Quarterly Review—No. IV.; The Italian Question; The Pulpit: Sermon by Rev. S. S. Schmucker, D. D.; Personal and Political. FOURTH PAGE.—The Slave and Cooly Trade; Shipwrecks and Loss of Life; General News; Marine Intelligence.

The News.

We have additional details of the news by the City of Washington, part of which was furnished by the telegraph yesterday. Mazzini had left Naples. The battle of Volturno is represented as having been of the bloodiest and most desperate character. The Neapolitans had twice as large a force as Garibaldi, and they attacked him in the early morning, evidently intending to overwhelm his small army with their superior numbers. The gallant Liberator led his men, revolver in hand, and, after a contest of eight hours, succeeded in completely routing the forces of King Bomba. The King and his brothers were present at the battle. Capua had not surrendered, nor had the bombardment ceased. Garibaldi had demanded of Victor Emmanuel a force of 14,000 men, and invited him to go to Naples. The three great Powers were about to protest against the interference of Sardinia, and it was evidently the purpose of these nations to insist upon Garibaldi fighting the battle with Bomba single-handed. The London money market was unchanged, although there was an increased demand, consols commanding 93

The Union Men of the South.

A somewhat careful reading of our Southern exchanges impresses us with the opinion that the Disunionists of the South intend to make a demonstration the moment Mr. LINCOLN is declared President of the United States. In order to show the data upon which this belief is founded, it is first necessary to refer to the tone of the Charleston *Mercury*, the avowed organ of revolutionary secession. The text upon which the echoes of the *Mercury* propose to act will be found in the following extract from that paper of the 18th of October:

"For thirty years past, the one great leading object and endeavor of the Charleston *Mercury* has been to hold up to the people of this State and the South, the portentous fact that the Government set up by them, and the compact entered into by them separately in 1787, 1788, 1789, and 1790, under the style and title of the 'Constitution of the United States of America,' from its original limited agency, has gradually been drifting into a consolidated, centralized, irresponsible, absolute, sovereign Government, absorbing all the States into itself, and merging all powers in its supreme authority. Step by step, as it has marched on to its supremacy, has the *Mercury* called out its unrighteous advance to the people of this State—expostulated, expounded, warned. In the face of the threats of insolence, the jeers of levity and laughter of fools, the fact has been held up by the *Mercury* to every man in the South who chose to see it. Let him in Carolina who would plead ignorance of the condition of his country, lay not his folly at our door; 'they have ears to hear, let them hear.' Events, long foretold, are rushing rapidly upon us; and sneers, and jeers, and laughter, are alike crushed dumb in presence of the dread reality. Emancipation or revolution is now upon us. With the past we are done"

Thus, South Carolina becomes the leader in the proposed revolutionary secession—the same South Carolina rebuked by ANDREW JACKSON thirty years ago. Now let us put upon record the Southern journals that follow in its wake. The *Corner Stone*, published at Columbus, Georgia, submits the following programme for disunion. It says:

"We have for a long time had very little hope that the South would ever free herself from the domination of the North; but within the last few weeks our hopes have been greatly revived. We believe now that the Union will be dissolved if Lincoln should be elected."

The Richmond (Va.) *Enquirer* contains the extraordinary allegation, that

"Virginia can no more prevent the dissolution of this Union, after Lincoln's election, than she can prevent that election. She will be powerless to prevent civil war, with all its attendant horrors."

Mr. YANCEY's organ, the Montgomery (Ala.) *Mail*, says:

"LET THE SOUTH ARM!—If the slave States intend to protect their rights of property in slaves—if their citizens intend to resist every form of insurrection and incendiarism which Northern hatred can inflict—let them proceed at once to arm. There is no time for delay! 'Every breeze that blows from the North brings to our ears,' intelligence of the onward march of wide-awakeism and free-negroism!"

Senator SLIDELL's organ, the New Orleans *Delta*, in exact harmony with his own declaration that the election of LINCOLN would be a *casus belli*, says:

"The lines are just as distinctly drawn now as they can be, even when the November election shall have confirmed the presages of the recent contests at the North. The issue is just as plain. Nobody can mistake it. It is not whether Mr. Douglas, or Mr. Bell, or Mr. Breckinridge shall be elected President, but whether the sovereign States of the South are ready to become the subject provinces of the North; whether her free people are prepared to be the bondsmen and the vassals of Abolition masters."

We might multiply these expressions *ad infinitum*, but it is only necessary, to further indicate the determination of the Secessionists, to refer to the remarkable speech of Senator BROWN, of Mississippi, lately made in New Orleans, in which he goes for revolutionary secession; to the message of Governor BROWN, of Florida; to the message of the Governor of Mississippi; the letter proposing military preparations to Governor JOSEPH BROWN, of Georgia, by the Major General of the State; to the late speech of Governor WISE; and to the letter of Governor MOORE, of Louisiana,—all of which show a foregone purpose on the part of the enemies of the

FIRST PAGE.—Magazine Literature; Notices; Democratic Quarterly Review—No. IV.; The Italian Question; The Pulpit: Sermon by Rev. S. S. Schmucker, D. D.; Personal and Political. FOURTH PAGE.—The Slave and Cooly Trade; Shipwrecks and Loss of Life; General News; Marine Intelligence.

The News.

We have additional details of the news by the City of Washington, part of which was furnished by the telegraph yesterday. Mazzini had left Naples. The battle of Volturno is represented as having been of the bloodiest and most desperate character. The Neapolitans had twice as large a force as Garibaldi, and they attacked him in the early morning, evidently intending to overwhelm his small army with their superior numbers. The gallant Liberator led his men, revolver in hand, and, after a contest of eight hours, succeeded in completely routing the forces of King Bomba. The King and his brothers were present at the battle. Capua had not surrendered, nor had the bombardment ceased. Garibaldi had demanded of Victor Emmanuel a force of 14,000 men, and invited him to go to Naples. The three great Powers were about to protest against the interference of Sardinia, and it was evidently the purpose of these nations to insist upon Garibaldi fighting the battle with Bomba single-handed. The London money market was unchanged, although there was an increased demand, consols commanding 93.

We have intelligence from Japan by the brig Orbit, which arrived at Victoria, V. I., in ballast, on September 13, thirty-one days from Hakodadi. The Orbit was unable to obtain a return cargo, in consequence of the indisposition of the Japanese to perform their treaty stipulations. The French minister at Jeddo had resigned. The Portuguese Government have concluded a commercial treaty with Japan.

The steamship Tennessee arrived at New Orleans yesterday from Vera Cruz, with later advices from Mexico. Guadalajara had been captured by the Liberals after a long siege, during which there was much suffering among the inhabitants. Gen Degollado had been accused of treachery, and ordered to Vera Cruz for trial. In the capital city there was much distress resulting from the warlike operations of the contending factions. The health of the American squadron had continued good.

An important announcement from the Post Office Department is made by telegraph. The Postmaster General states that the efforts of the Department are directed towards giving the public postal facilities like those of London and Paris. To do this, the Government must monopolise the city delivery business, and enforce the laws against private expresses. The Government regrets the opposition made, as it causes embarrassment.

The Ladies' Washington Monument Society are now busily engaged in making arrangements to have a national ballot-box collection for the monument. The contributions will be made at the polls on the Presidential election day.

Mr. Douglas was at Memphis, Tennessee, yesterday, on his Southern tour. His reception was very enthusiastic. The Senator addressed a large meeting of his friends.

In Lee, Massachusetts, there was an explosion yesterday at the paper-mill of Platen B. Smith The damage by fire and the explosion amounted to six thousand dollars A man named John Dutcher was fatally injured.

The Mercantile Embassy of Philadelphia, now on its Western tour, reached St. Joseph, Mo., yesterday. Its members were in good health.

During the week just past there has been received, from Pike's Peak, the sum of $14,422.80 in gold dust. But little news has been received from the mines. The number of emigrants going to the mountainous land of gold was very large.

There was quite a large fire at Leavenworth, Kansas, yesterday. A number of frame houses were destroyed. But little damage was done to the contents of the dwellings, although the total loss is estimated at $10,000. The fire resulted from an accident.

Later advices have been received from Trinidad, W. I., by way of Bermuda. There was some difficulty between the merchants and the Government relative to the tariff upon imported spirits The merchants complain bitterly of official injustice, and it is supposed an appeal will be taken to our Government.

The latest news from the British West Indies is to September 8th. The weather at St. Vincent was warm, and a large sugar crop was expected The yellow fever was prevailing, and several fatal cases were noticed. The crops at Barbadoes were very promising, but business was dull. Governor Cockburn had arrived at Montserrat, and was sworn in. His appointment was regarded as very unpopular.

"Ion" writes to the Baltimore *Sun*, from Washington, about the disunion cry as follows:

"The threats of disunion and civil war which are so common have, perhaps, made more impression abroad than at home. But the distrust of foreign capitalists will be of short duration. There is a strong disposition abroad to invest capital in American securities at this time, while everything

free-negroism!"

Senator SLIDELL's organ, the New Orleans *Delta*, in exact harmony with his own declaration that the election of LINCOLN would be a *casus belli*, says:

"The lines are just as distinctly drawn now as they can be, even when the November election shall have confirmed the presages of the recent contests at the North. The issue is just as plain. Nobody can mistake it. It is not whether Mr. Douglas, or Mr. Bell, or Mr. Breckinridge shall be elected President, but whether the sovereign States of the South are ready to become the subject provinces of the North; whether her free people are prepared to be the bondsmen and the vassals of Abolition masters."

We might multiply these expressions *ad infinitum*, but it is only necessary, to further indicate the determination of the Secessionists, to refer to the remarkable speech of Senator BROWN, of Mississippi, lately made in New Orleans, in which he goes for revolutionary secession; to the message of Governor BROWN, of Florida; to the message of the Governor of Mississippi; the letter proposing military preparations to Governor JOSEPH BROWN, of Georgia, by the Major General of the State; to the late speech of Governor WISE; and to the letter of Governor MOORE, of Louisiana—all of which show a foregone purpose on the part of the enemies of the Union in the South to prepare for a demonstration the moment Mr. LINCOLN's election is announced. It is well to look an emergency like this directly in the face, and not to be deceived by the machinations of the adversaries of the national sisterhood.

But there is, providentially, a better and brighter side to this gloomy picture. There is a glorious Union party in the South, composed of the friends of STEPHEN A. DOUGLAS and JOHN BELL. The key-note to this movement is furnished in the following extract from the address of the Douglas State Executive Committee of Kentucky, issued directly after the Pennsylvania election. This address is signed by some of the ablest men in the State including the fearless editor of the Louisville *Democrat*, J. H. HARNEY, Esq:

"We much fear that the battle-fields of the Republic *must hereafter be transferred from the North to the South*. In the event of the election of Mr. Lincoln an attempt will most probably be made by one or more Southern States to secede from the Union. Strong efforts will be made to seduce or force Kentucky, and all the other slave-holding States, into the unwise and fatal movement. In every Southern State—even here in our own Union-loving and beloved Kentucky—able, active, and powerful advocates of disunion will be found recklessly resolved upon the destruction of the Federal Government, and bending all their sacrilegious energies to that treasonable end. *These misguided and infatuated madmen* (we refrain to employ harsher epithets) *must be met, overawed, and controlled by the conservative masses of their own States, acting through their respective State organizations*. An overwhelming demonstration of Southern love and devotion to the Union, signally displayed in the result of the vote at the Presidential election, must effectually deter the Disunionists from all acts of resistance to the Government, if not totally banish every thought of treason from their hearts. The wisdom and moderation of the great body of the patriotic and conservative people of the South itself must restrain its more fiery and treasonable spirits, and prevent them from placing themselves in hostile collision with the General Government. The safety of the entire country, no less than the honor of the South itself, demands this much of the allegiance of every Southern patriot."

These are the words, be it remembered, of Douglas Democrats in a Southern State—and they are the words of cheer and of courage. That they will be maintained in Kentucky we know, and that they are being imitated in other portions of the South, alike by the friends of BELL and DOUGLAS, the following extracts will show. Under the head of "The Insidious Venom of Disunion," that influential paper, the St. Louis *Republican*, of October the 19th, says:

"We proclaim now, and for all time to come, a relentless war upon every manifestation of disunion sentiment, under any possible circumstances, *except those which would* JUSTIFY REVOLUTION; and we wish it fully understood that we do not for one moment admit, in the most distant manner, that the election of any man to the Presidency, in the mode pointed out by the Constitution, furnishes the least ground for any form of nullification, secession, disunion, or revolution. If this is Federalism, we are Federalists. Those who hold the opposite of this position—that the constitutional election of Lincoln, or any other man, as President, would justify any sort of revolutionary movement—may call themselves what they please, but we call them DISUNIONISTS, and so do the people. They are enemies to the Constitution and the Union, and would, if they could, destroy both, and desolate the country with a dreadful and remediless ruin."

So much for a Democratic paper in the South. Now let us turn to the New Orleans *Picayune*, the leading newspaper at the mouth of the Mississippi, which, commenting upon the extraordinary letter of the Governor of

yesterday at the paper-mill of [illegible] The damage by fire and the explosion amounted to six thousand dollars A man named John Dutcher was fatally injured.

The Mercantile Embassy of Philadelphia, now on its Western tour, reached St. Joseph, Mo., yesterday. Its members were in good health.

During the week just past there has been received, from Pike's Peak, the sum of $14,422.80 in gold dust. But little news has been received from the mines. The number of emigrants going to the mountainous land of gold was very large.

There was quite a large fire at Leavenworth, Kansas, yesterday. A number of frame houses were destroyed. But little damage was done to the contents of the dwellings, although the total loss is estimated at $10,000. The fire resulted from an accident.

Later advices have been received from Trinidad, W. I., by way of Bermuda. There was some difficulty between the merchants and the Government relative to the tariff upon imported spirits The merchants complain bitterly of official injustice, and it is supposed an appeal will be taken to our Government.

The latest news from the British West Indies is to September 8th. The weather at St. Vincent was warm, and a large sugar crop was expected The yellow fever was prevailing, and several fatal cases were noticed. The crops at Barbadoes were very promising, but business was dull. Governor Cockburn had arrived at Montserrat, and was sworn in. His appointment was regarded as very unpopular.

"Ion" writes to the Baltimore *Sun*, from Washington, about the disunion cry as follows:

"The threats of disunion and civil war which are so common have, perhaps, made more impression abroad than at home. But the distrust of foreign capitalists will be of short duration. There is a strong disposition abroad to invest capital in American securities at this time, while everything in Europe seems to be shaky, except as far as England is concerned. When confidence in the strength and integrity of our Government shall be restored there, a flood of capital will be turned towards the United States. Another reason why larger offers were not made for the ten-million loan may be that most capital is now employed in moving the heavy grain crops of the West."

Garibaldi's Great Victory.

There is very important news from Italy by the steamship *City of Washington*, which left Liverpool on the 10th and Queenstown (the Cove of Cork) on the 13th instant. Three of the great Powers are said to have formally remonstrated against the entrance of the Piedmontese army into the Neapolitan territory. Nevertheless, they had entered, and some of them had assisted GARIBALDI in the battle of Volturno, fought south of Capua, and terminating in a victory for GARIBALDI which, it was expected, would decide the contest. There was even a report that Capua had surrendered. The Neapolitan royalists had sallied out of Capua, 30,000 in force, and had attacked GARIBALDI, who had not half that number of combatants. This they did during a mist. The Garibaldians, thus surprised, were driven back, but their gallant leader, revolver in hand, rallied them, and, after a desperate contest, in which he lost 1,200 to 2,000 men, achieved a great victory, the enemy losing 3,000 men and 5,000 prisoners. The battle lasted eight hours, and the King of Naples and his brothers were present. MAZZINI has relieved Naples of his presence and politics, and GARIBALDI calls on VICTOR EMMANUEL to hasten and take possession of the Kingdom he has won for him. There is no further news from Rome.

VERY VALUABLE PRIVATE LIBRARY.—Thomas & Sons will sell, on this and to-morrow evenings, at their auction rooms, the library of a gentleman removing, comprising elegant editions of valuable works in every department of literature. See advertisements and pamphlet catalogues of both sales.

☞ The sale of Messrs. Earle & Son's valuable paintings will commence this morning, at the Academy of Fine Arts.

[illegible] and moderation of the great body of the patriotic and conservative people of the South itself must restrain its more fiery and treasonable spirits, and prevent them from placing themselves in hostile collision with the General Government. The safety of the entire country, no less than the honor of the South itself, demands this much of the allegiance of every Southern patriot."

These are the words, be it remembered, of Douglas Democrats in a Southern State—and they are the words of cheer and of courage. That they will be maintained in Kentucky we know, and that they are being imitated in other portions of the South, alike by the friends of BELL and DOUGLAS, the following extracts will show. Under the head of "The Insidious Venom of Disunion," that influential paper, the St. Louis *Republican*, of October the 19th, says:

"We proclaim now, and for all time to come, a relentless war upon every manifestation of disunion sentiment, under any possible circumstances, *except those which would* JUSTIFY REVOLUTION; and we wish it fully understood that we do not for one moment admit, in the most distant manner, that the election of any man to the Presidency, in the mode pointed out by the Constitution, furnishes the least ground for any form of nullification, secession, disunion, or revolution. If this is Federalism, we are Federalists. Those who hold the opposite of this position—that the constitutional election of Lincoln, or any other man, as President, would justify any sort of revolutionary movement—may call themselves what they please, but we call them DISUNIONISTS, and so do the people. They are enemies to the Constitution and the Union, and would, if they could, destroy both, and desolate the country with a dreadful and remediless ruin."

So much for a Democratic paper in the South. Now let us turn to the New Orleans *Picayune*, the leading newspaper at the mouth of the Mississippi, which, commenting upon the extraordinary letter of the Governor of that State, says:

"A natural difficulty of defining the course that should be pursued seems to be felt by all who seek security out of the Union. To avoid the consequences inevitably following secession, they are compelled to gloss over their plans by language that fails to convey a full conception of their designs. They propose as a measure of peace that which is only one of war. Few speakers or writers have had the boldness to present the issue in its actual light before the public, and we believe that we express the opinion of a large majority of Southern men, that this last resort will not be countenanced until every other means of safety has been tried in vain.

"The South must be prepared for sacrifice—not a sacrifice of opinion or of momentary comfort and quiet, but reaching all relations of life, before extreme measures are practicable. It must cease to become a consumer of Northern products before it is prepared to struggle for independent existence. Non-intercourse—not as the result of legislation, but of popular choice, of voluntary association of planters, and merchants, and artisans—must be witnessed before all allegiance to the Federal Constitution is thrown off."

Turning to Tennessee, the Rev. G. BROWNLOW, in his Bell and Everett old-line Whig paper, says:

"Should Lincoln be elected—which, may God in his mercy prevent! and should he favor unfriendly legislation towards any one section of the country, or meddle with the institution of slavery—which I would regard as a violation of the Constitution, I shall advocate *waiting to see if Congress will sustain him in that*. If Congress shall sustain him in such outrage and violation of the Constitution, I shall advocate an appeal to the Supreme Court, and if that tribunal, our last resort for justice, sustain Lincoln and his party, I shall consider that the *time for Revolution has come*—that the sixteen Southern States should go into it—AND I WILL GO WITH THEM, AND FIGHT THE ENEMY TO THE DEATH!"

The Lynchburg *Virginian*, an old-line Whig paper, of the 22d of October, contains the report of a masterly speech by Hon. GEORGE W. SUMMERS, in which, after complimenting STEPHEN A. DOUGLAS in the warmest terms, he said:

"In any event, let Virginia stand firm for the Union, so that, if Lincoln even be elected, we may, by the grandeur of our position, be able to rally the conservatives, encourage all such men in the North, and prepare for a reconstruction of parties.

"Mr. Summers closed with a grand, glowing, heartfelt appeal for the maintenance of the Union, which found a response in every heart. His speech will do great good."

From this contrast it will be seen that,

Theatr
paper
where
it half
the Ar
that o
Wheat
us.
"Th
contin
or thr
has be
formed
The ac
ry, an
tion, b
tour,
At I
and I
are dr
The
tracti
M.
emine
reside
has
confr
regre
stude
of ins
ment
ened
to ta
many
awai
ed, e
and
ment
the
the
havin
so s
music
abstru
which
by th
the n
in a
thorou
with
having
ing th
and fo
cess b
becom
their c
sons o
music
high c
tinas
mere c
at the
study
gret th
loss, th
the bri
elsewh
residen
at his
test th
vanced
WHO
Ander
goose,
grave
Roman
and n
goose
the ec
Now,
sion of
wings
rival
the go
wheth
wreto
goose
daunt
with
bids
declar
on th

TWO CENTS.

Rome, however, would be very useful in the difficulties which are yet to arise before New Italy settles down in content, and begins to live her new life. Whether she shall be allowed to have this old seat of empire is a question we must now ask of the Emperor of the French. What effect will the new phase of the Italian affairs have upon the intentions of this inscrutable monarch? When the Mazzinians were spreading themselves over Italy, and Garibaldi was fulminating threats against the Pope and Austria, and was talking irreverently and foolishly of Napoleon III. having a tail of straw, we could find no fault with the Emperor for placing such a garrison in Rome as should be sufficient to take away all temptation from Garibaldi to proceed from foolish words to mad acts. Now, however, all this is past General Goyon has no enemy to deal with but the populace of Rome. There is no more danger of Rome being attacked by the liberating army of Italy under the command of Sardinian generals than there is of Boulogne being bombarded by our Channel fleet. What, then, is the intention of the Emperor with regard to the large army now embarking for Italy? He has gained what must have been to him the great advantage of placing Victor Emmanuel between himself and the Red Republicans. He has carried on the concerted game up to this moment with consummate skill, paying to the anti-revolutionary Powers of Europe the compliment of a decent hypocrisy, yet affording to the revolutionary party an active and very practical assistance. It is to be hoped that Sardinia and France understand each other as to the future as well as they have understood each other as to the past, and that Napoleon III has no private chapter of policy which his friend Victor Emmanuel has not been allowed to look over, and which this new French army of Italy is to work out. Rome and the Pope are, indeed, all that now remain to involve this matter, and if France would say yea, these might be settled very rationally and very moderately between Cavour and Antonelli.

THE PULPIT.

Sermon by Rev. S. S. Schmucker, D. D.

[Reported for The Press.]

In July last, a few members of the Young Men's Christian Association of St. Matthew's (Lutheran) Church, New street, below Fourth, of which the Rev. E. W. Hutter is pastor, assumed the charge and direction of a Sunday school, gathered at the Mount Zion Church, Christian street, below Sixth, which had been previously founded by the Philadelphia Sabbath-school Association. This transfer was made from the fact that the major part of the children were of Lutheran extraction. Since then they have held their sessions regularly, and so much have they been encouraged that for several weeks past they have also regularly had preaching services on Sunday afternoon, and thus the nucleus of a new Lutheran Church is rapidly being formed.

On last Sunday afternoon we had the pleasure of attending the service, and hearing a sermon from one of the most eminent theologians of that denomination, the Rev. S. S. Schmucker, D. D., of the Lutheran Theological Seminary, at Gettysburg. The attendance was not large, but the Gospel message, given without notes, was delivered with an air of one who felt more concerned about his own fidelity in proclaiming the Word than solicitous about the numerical magnitude of his congregation.

His text on this occasion was read from the 12th chapter of *Hebrews*, 13th verse: "*Follow peace with all men, and holiness, without which no man shall see the Lord.*" His treatment of this theme was at once scholarly, philosophic, and Scriptural. His first object was, to prove the univeralsity of the same immutable laws which are seen in operation immediately around us. Thus, he held that the universe of worlds with which we were surrounded, and with which we moved in harmony, afforded evidence of unity in design, and of their having proceeded from the same Almighty hand. We had reason also to suppose

THE WEEKLY PRESS.

THE WEEKLY PRESS will be sent to subscribers by mail (per annum, in advance,) at

mail (per annum, in advance,) at		$2.00
Three Copies, " "		5.00
Five " " "		8.00
Ten " " "		12.00
Twenty " " "	(to one address)	20.00
Twenty Copies, or over " each subscriber,) each	(to address of	1.20

For a Club of Twenty-one or over, we will send an extra copy to the getter-up of the Club.

☞ Postmasters are requested to act as Agents for THE WEEKLY PRESS.

CALIFORNIA PRESS.

Issued three times a Month, in time for the California Steamers.

made equal to and even above the angels around the throne—yet his heart was in it, and he felt the blessed assurance that he was a child, and "a joint heir with Christ." He delighted to contemplate heaven as his abode, and at the prospect of being sent on embassies of love and mercy. But if we applied these anticipations to the unconverted, we should find them greatly misplaced. They had no heart for such a service. Missions of mercy were to them tiresome here, much less could they endure the thought of making it their occupation for eternity. In such a state, the speaker held it to be a moral impossibility for any one ever to enter heaven; adding again, that if even he did enter, the angels would shrink from his contaminating touch, "for, without holiness, no man can see God."

In conclusion, he wished these truths to be taken home to the hearts of his hearers. They had been addressed with a desire to do them good, and he wished them to remember that wha he said was based, not upon the speculation of men, but upon the immutable Word of God. As such they should be engraven upon every heart. He wished to impress all who heard him, that "without holiness no man can see God." They should ask this question of and within themselves: "Am I a lover of the Lord's holiness, or am I not? If I am not, alas! I am still in the gall of bitterness and the bonds of iniquity." If this should be their sad lot upon reflection, however, he begged them to remember that there was a provided remedy; that the case of no one who felt the need of a Saviour was hopeless. Jesus Christ was the rock in which alone there was safety from the coming storm. Through his blood there was remission of sin, and to his sacrifice alone he could point the dying sinner.

PERSONAL AND POLITICAL.

—Although the fire-eaters of the South are talking and writing with extreme acerbity, the prominent men evidently look longingly to office, and are nominating themselves for Federal positions—with a contingency. The Charleston *Mercury* presents the name of Governor Gist, as a candidate for United States Senator "in the event of the continuance of the Union." The Governor does not care to relinquish his hopes of advancement too easily, even at the bidding of his clamorous constituents.

—Bishop Potter, of Pennsylvania, has declined a re-election to the Presidency of the Pennsylvania Colonization Society, and Mr. John P. Crozier has been chosen to fill the vacant chair. In his letter of declination, Bishop Potter declares his abiding faith in the enterprise with which he has been for so many years identified.

—Ex-Governor Wise says in a late speech, "that the time for talking is past." In that case it has been suggested that the Ex-G. would find himself like Othello—"his occupation gone."

—Garibaldi has appropriated 5,000 ducats to the continuance of the excavations in Pompeii.

—William Porcher Miles has been re-elected to Congress from the Charleston (S. C.) district without opposition.

—Ristori is the daughter of poor travelling Italian artistes, and it is said that, when an infant, she lay behind the scenes in a basket while her mother was playing.

—A correspondent of the *World* has this strange rumor: "Senator Hunter is said to be the man to whom will be tendered the first place in Lincoln's cabinet, as a first step toward conciliating the South. The rumor, though absurd, is widely prevalent; but his friends asseverate that he cannot accept the place on any conditions, even if

65

weeks past they have also regularly had preaching services on Sunday afternoon, and thus the nucleus of a new Lutheran Church is rapidly being formed.

On last Sunday afternoon we had the pleasure of attending the service, and hearing a sermon from one of the most eminent theologians of that denomination, the Rev. S. S. Schmucker, D. D., of the Lutheran Theological Seminary, at Gettysburg. The attendance was not large, but the Gospel message, given without notes, was delivered with an air of one who felt more concerned about his own fidelity in proclaiming the Word than solicitous about the numerical magnitude of his congregation.

His text on this occasion was read from the 12th chapter of *Hebrews*, 13th verse: *"Follow peace with all men, and holiness, without which no man shall see the Lord."* His treatment of this theme was at once scholarly, philosophic, and Scriptural. His first object was, to prove the universality of the same immutable laws which are seen in operation immediately around us. Thus, he held that the universe of worlds with which we were surrounded, and with which we moved in harmony, afforded evidence of unity in design, and of their having proceeded from the same Almighty hand. We had reason also to suppose that to a great degree they were all constituted of the same materials. A ray of light, for example, from the most distant star, analysed through a prism, was found to contain and reflect precisely the same colors as those proceeding from our own central sun, or a lighted candle. So, too, meteors proved a similarity of the mineral character of distant orbs. These phenomena, he thought, were rightly ascribed to masses of matter cast off from other heavenly bodies, and yet the examination of them showed their mineral character to be identical with those found in the composition of our own planet; and reasoning from analogy, it was not improbable that the similarity thus discovered was universal.

Coming down to the earth and its inhabitants, we saw this same principle exemplified, in the similarity existing between the physical organizations of men and the lower animals. Indeed, so marked was this—so alike were all dependent upon similar external conditions for their existence, that if it were possible to change, in the slightest degree, the constituent elements of our atmosphere, every living thing on the face of the whole earth would die. And if this similarity and intelligent arrangement was found in the *physical*, it was not unlikely to apply with equal truth to the *moral* universe. The very language of his text, in fact, proved that this was true: "Without holiness no man shall see God." In other words, it was just as impossible for an unconverted man to enter heaven, as for the animal to live with its means of subsistence changed into vehicles of destruction.

None but the "holy" could enter heaven. First, because God is himself holy, and from this he argued that holiness in man must mean conformity of thought and mind to the requirements of God. It was a law of the human mind, which probably pertained also to angels, and the mind of God himself, that without similarity between individuals, in their tastes and dispositions, there could be no adaptation, affinity, or fitness. Now it was certain that the sinner, in his sins, could not take pleasure in the holiness of God. But he in whom old things had become new, and who had learned to love holiness, could with pleasure meditate upon the holiness of God; even though he felt that he came short himself, he adored and admired it in God, but the unconverted could not contemplate this holiness without self-condemnation. When the latter thought of going to heaven, (for there was, he said, no man living that did not *desire* to go there,) and remembered that none but *holy* beings are to be found there, he felt an instinctive repugnance towards God. Heaven, to this class, was merely a place of exemption from suffering. The question of *holiness*, as such, they no more attached to their estimate of heaven, than they practised it in their own unregenerate lives. It was not difficult to see that such persons were not only disqualified for heaven, but also for the society of good men here. He desired all present to make a practical application of this truth to their own cases, and ask themselves whether they loved to meditate upon the holiness of God, for in doing this they would be enabled to decide, unmistakably, their own state and condition with reference to heaven. It was impossible for the man who did not love holiness to love God's righteous laws.

For reason already given, it was impossible that God had enacted one moral law for this planet, and another, and essentially different one, for others. As God's character was unchangeable, the laws of his moral government must necessarily be equall stable. This fact was of infinite comfort and consolation to the believer, who could rejoice to know and to sing that "The Lord God Omnipotent reigneth!" But not so with the unconverted. He might be willing at times to make a special effort to be *religious*, but the thought that it was to be universal, and enduring as eternity itself, made him abhor it as imposing upon his nature too great restraint, so that, in fact, the worldly man would

—Bishop Potter, of Pennsylvania, has declined a re-election to the Presidency of the Pennsylvania Colonization Society, and Mr. John P. Crozier has been chosen to fill the vacant chair. In his letter of declination, Bishop Potter declares his abiding faith in the enterprise with which he has been for so many years identified.

—Ex-Governor Wise says in a late speech, "that the time for talking is past." In that case it has been suggested that the Ex-G. would find himself like Othello—"his occupation gone."

—Garibaldi has appropriated 5,000 ducats to the continuance of the excavations in Pompeii.

—William Porcher Miles has been re-elected to Congress from the Charleston (S. C.) district without opposition.

—Ristori is the daughter of poor travelling Italian artistes, and it is said that, when an infant, she lay behind the scenes in a basket while her mother was playing.

—A correspondent of the *World* has this strange rumor: "Senator Hunter is said to be the man to whom will be tendered the first place in Lincoln's cabinet, as a first step toward conciliating the South. The rumor, though absurd, is widely prevalent; but his friends asseverate that he cannot accept the place on any conditions, even if there be any truth in the proposed tender. This may be considered counting chickens before they are hatched."

— Gen. Schmidt, the so-called hero of Perugia, has been mobbed in Geneva much in the same way as Haynau was in London.

— Col. A. G. Curtin, of this State, will probably address the Republicans of Rhode Island on Friday next.

— The Indiana *State Journal*, the central organ of the Republican party, candidly admits that the leading Breckinridge men of Indiana, Bright, Fitch & Company, did all in their power to aid the Republicans in securing their triumph in that State.

—Harry Colcord, heretofore Blondin's agent, and the partner of his perils in several journeys across the gorge at Niagara, publishes a card announcing the dissolution of his connection with the gymnast.

—The Charleston (S. C.) *Mercury* says that Senator Hammond will be a candidate for re-election to the United States Senate.

—A Stockton (Cal.) paper says of J. C. McKibbin: "This popular gentleman and true and distinguished Democrat arrived on the Uncle Sam, Friday last, from the East. He is, as might be expected, for Douglas and Johnson. He brings cheering news of the prospects of Douglas in the Atlantic States. We hope to hear from him on the stump, during the present campaign. He is cordially welcome to his adopted home."

—A Paris correspondent says that a young Parisian who had been imprisoned in Clicny for debt, gained his release by the following ruse: By the laws of the country, the creditors of the unfortunate debtor are obliged to pay thirty francs a month for his support while in confinement, and so long as each payment is regularly made the prisoner may be in jail. The person referred to caused a letter to be sent to each of the contributing creditors, giving notice of his death. They at once ceased paying his board, and the prison doors flew open.

—A veritable diamond wedding transpired in St. Louis a few days ago. The parties were Mr. January, a wealthy merchant, and Miss Churchill. Bishop Hawks performed the ceremony in St. George's Church, which was crowded with curious ladies and gentlemen.

—Over $500 has been collected in Detroit for the benefit of the widow of Captain Jack Wilson, who commanded the Lady Elgin. The citizens of Chicago have contributed $900 to the fund, and those of Buffalo over $700.

—There is a young man named Mark Ralfe, at Bent's Fort, who was recently stabbed in three places and shot three times, scalped, and left for dead by the Kiowa Indians, but who afterward regained his consciousness, and walked thirty-five miles to a place of safety and succor. He has now nearly recovered, but has only two locks of hair left upon his head, as all the rest was taken with the scalp.

—Rev. Thittemore, a distinguished clergyman of Boston, is so seriously ill that his friends entertain but slight hopes of his recovery.

—The total of the donations by the Bostonians to Mr. Ralph Farnham, one of the two surviving heroes of the Battle of Bunker Hill, is $278 50. Mr. Farnham denies that speculators have been making an exhibition of him.

—On Tuesday, Professor Agassiz opened a course of lectures on geology, before the teachers of the public schools in Boston. This is the first fruits of the donation of $100,000 made by the State of Massachusetts, for the benefit of the Museum of Natural History.

—A prize fight at Troy, last week, between two bruisers Wheeler and Brann, was stopped at the third round, by Brann's sister clinging to him and making him go home with her.

—The Hon. Andrew Stewart has been elected to Congress from Pennsylvania. Mr. Stewart will

to live with its means of subsistence changed into vehicles of destruction.

None but the "holy" could enter heaven. First, because God is himself holy, and from this he argued that holiness in man must mean conformity of thought and mind to the requirements of God. It was a law of the human mind, which probably pertained also to angels, and the mind of God himself, that without similarity between individuals, in their tastes and dispositions, there could be no adaptation, affinity, or fitness. Now it was certain that the sinner, in his sins, could not take pleasure in the holiness of God. But he in whom old things had become new, and who had learned to love holiness, could with pleasure meditate upon the holiness of God; even though he felt that he came short himself, he adored and admired it in God, but the unconverted could not contemplate this holiness without self-condemnation. When the latter thought of going to heaven, (for there was, he said, no man living that did not *desire* to go there,) and remembered that none but *holy* beings are to be found there, he felt an instinctive repugnance towards God. Heaven, to this class, was merely a place of exemption from suffering. The question of *holiness*, as such, they no more attached to their estimate of heaven, than they practised it in their own unregenerate lives. It was not difficult to see that such persons were not only disqualified for heaven but also for the society of good men here. He desired all present to make a practical application of this truth to their own cases, and ask themselves whether they loved to meditate upon the holiness of God, for in doing this they would be enabled to decide, unmistakably, their own state and condition with reference to heaven. It was impossible for the man who did not love holiness to love God's righteous laws.

For reason already given, it was impossible that God had enacted one moral law for this planet, and another, and essentially different one, for others. As God's character was unchangeable, the laws of his moral government must necessarily be equally stable. This fact was of infinite comfort and consolation to the believer, who could rejoice to know and to sing that "The Lord God Omnipotent reigneth!" But not so with the unconverted. He might be willing at times to make a special effort to be *religious*, but the thought that it was to be universal, and enduring as eternity itself, made him abhor it as imposing upon his nature too great restraint, so that, in fact, the worldly man would be unhappy in heaven, even if he were admitted there. Such experimenters with religion might be willing to spend a part of the Lord's day in comparative retirement from the world, and even that was burdensome, but as for carrying his religion with him through the whole week, he could endure no such restraint. It was impossible for an unconverted man to devote himself entirely to God, though he might, to some extent, conform his life to his moral requirements.

The Christian, it was said, took delight in the ordinances of God's house, and in family worship at home, and in thinking of this life as a preparation for eternity, and when he entered the house of worship he loved to inquire and learn what he must do to be saved. Such an one contemplated the future with joy, as he knew that he had a blissful immortality before him; an immortality distinguished as much for its blessings as for its endlessness. But then, turning again to the unconverted, what had he in common with this joyful anticipation? If he came to the house of God at all, it was more from curiosity or custom, than love for God holiness; or else he came with the sordid expectation of receiving through this means some future worldly blessing; but he was hence unqualified for worship here, and would be unqualified for the worship above, hereafter. Even if such a one should be admitted into the blissful realms of the saved, he thought it probable that the fervid effulgence of God's holiness would be to him more unendurable than the torments of hell itself. [This conclusion is liable to misconstruction, and may be regarded as either overstating the terrors of God's countenance, or underrating the torments of hell. At any rate, it is hardly probable that the case will ever be decided by actual experiment, as from the language of the text under consideration the unholy shall never see the Lord at all.]

The angels around the throne of God were said to be beings created holy, and who kept their first estate. The occupations of those beings were adapted to their holy characters. The statement, "They sleep not day nor night," showed the perfection of their nature, and their non-liability to fatigue. Now, the Christian, although bewildered in contemplating so glorious a career of being

dially welcome to his adopted home.

—A Paris correspondent says that a young Parisian who had been imprisoned in Clicny for debt, gained his release by the following ruse: By the laws of the country, the creditors of the unfortunate debtor are obliged to pay thirty francs a month for his support while in confinement, and so long as each payment is regularly made the prisoner may be in jail. The person referred to caused a letter to be sent to each of the contributing creditors, giving notice of his death. They at once ceased paying his board, and the prison doors flew open.

—A veritable diamond wedding transpired in St. Louis a few days ago. The parties were Mr. January, a wealthy merchant, and Miss Churchill. Bishop Hawks performed the ceremony in St. George's Church, which was crowded with curious ladies and gentlemen.

—Over $500 has been collected in Detroit for the benefit of the widow of Captain Jack Wilson, who commanded the Lady Elgin. The citizens of Chicago have contributed $900 to the fund, and those of Buffalo over $700.

—There is a young man named Mark Ralfe, at Bent's Fort, who was recently stabbed in three places and shot three times, scalped, and left for dead by the Kiowa Indians, but who afterward regained his consciousness, and walked thirty-five miles to a place of safety and succor. He has now nearly recovered, but has only two locks of hair left upon his head, as all the rest was taken with the scalp.

—Rev. Thittemore, a distinguished clergyman of Boston, is so seriously ill that his friends entertain but slight hopes of his recovery.

—The total of the donations by the Bostonians to Mr. Ralph Farnham, one of the two surviving heroes of the Battle of Bunker Hill, is $278 50 Mr. Farnham denies that speculators have been making an exhibition of him.

—On Tuesday, Professor Agassiz opened a course of lectures on geology, before the teachers of the public schools in Boston. This is the first fruits of the donation of $100,000 made by the State of Massachusetts, for the benefit of the Museum of Natural History.

—A prize fight at Troy, last week, between two bruisers Wheeler and Brann, was stopped at the third round, by Brann's sister clinging to him and making him go home with her.

—The Hon. Andrew Stewart has been elected to Congress from Pennsylvania. Mr. Stewart will take his seat in the House just forty years after his appearance in that body in 1821. He served eight years without a break, but was swept out by the Jackson tide in 1828. After being out one term he fought his way back in 1830, and then served two terms, being beaten again in 1834. In 1842 he came in again on the Harrison flood, and served six years more, so that he has already served through eighteen years, and may fairly claim the title of father of the next House.

—Mr. Henry Cook received a commission from the King of Sardinia to execute a series of views of the fields of battle in the late Italian war—Montebello, Casteggio, Palestro, Magenta, Melegnano, Solferino, Cavriana, and the Fort of Sermione. He has executed these with his usual skill, and they are now exhibiting in Waterloo Palace.

—It is rumored in Montreal that Hon. John Rose has been offered, by the Hudson's Bay Company, the Governorship of their territories, which was rendered vacant by the death of Sir George Simpson. The Montreal *Herald* doubts the correctness of this report, but thinks it possible that Mr. Rose may have been offered the appointment, by the Duke of Newcastle, of the Governorship of the new Crown Colony, which, it is understood, will be, ere long, constituted in the Red River and Saskatchawan territory.

—Rev. Mr. Hall, who left his parish in Centreville, Conn., because his people insisted that he should preach in favor of the abolition of negro slavery, is visiting friends in Charleston, S. C. The *Courier* is disposed to lionize him.

AT THE WESTERN RAILROAD DEPOT, in Springfield, Mass., an engineer, being in want of a cider barrel, quietly helped himself to an oil cask, and then sought advice as to the best mode of destroying the oil taste. By the advice of a friend, he filled it with unslacked lime and water, and the gas generated so rapidly that the barrel exploded, covering his engine with lime, oil, and dirty water.

DENNIS DONOVAN has obtained $1,000 damages, at San Francisco, from the bark Carlotta. Having paid for a cabin passage from Guaymas, he was excluded the cabin, compelled to sleep in the hold, and otherwise abused.

SERMON #66

The cumulative Guilt of neglected Light.

John 3:19. And this is the condemnation that light has come into the world, & men loved darkness rather than light, because their deeds were evil.

This universe, my brethren, is the work of an infinitely wise, powerful & benevolent being. In carrying out his ~~benevolent &~~ gracious plans, he has so formed us that physical light is naturally pleasant to the eye; so that the glorious sun, which he has placed in the firmament, & which is day & night incessantly pouring his beams on that half of the globe which its rotation on its axis presents to his influence, is also incessantly dispensing happiness to the dwellers upon earth. Accordingly, in all languages light is used as a symbol of blessing or privilege: and as inspiration left the inspired writers to the use of their natural talents & style of language, so that whilst they recorded the truths revealed to them by the H. Spirit, they also employed their own language in doing so; this figure is found in Scriptures O & N.T. ~~also~~ to express the divine favor, & the glorious privileges of the gospel dispensation. Thus the psalmist 4:6. says: "Lift up the light of thy countenance upon us": & in N.T. 1 John 1:5. God is light & in him is no darkness; & John 8:12[1] and in our text the blessed Saviour himself ~~[illegible]~~ the gospel dispensation.

1. I am the light of the world, see also John 12:46.

with all its doctrines & instructions general, is represented by this figure by the Savior himself: "And this (says he) is the condemnation that light has come into the world, & men loved darkness rather than light because their deeds are evil".

These words teach us

<u>The cumulative guilt of neglected light</u>.

We propose to call your attention to its <u>successive gradations</u> in which this light & guilt are witnessed in the dealings of God with man.

I. The lowest gradation of light & responsibility is found in an uncultivated state of nature, where man is without the privileges of a written revelation.

In this state it is evident that man is still a moral agent, although the fall of our first parents deprived him of his original holiness, & caused him to be born with a depraved nature, surrounding him with temptations both from within & without.

a) The heathen ~~still~~ can still perceive the <u>evidences</u> of <u>the divine existence</u> in the works of creation & in ~~in~~ their own souls. Nor do we suppose there is a people on earth so debased as not to believe in the existence of a God, although some modern travellers assert the contrary. This fact is estab-

lished by the literature of ancient Paganism, & modern missionaries teach the same. A beautiful incident confirming this fact is told by a converted Greenlander." Luth. Manual. p. 40.

b) They have some knowledge of the Law of God. Paul tells us "When the gentiles, who have not the law, do by (the light of) nature the things written in the law, they are a law unto themselves." Rom. 2:14.

c) Conscience enables them to (1) perceive their sins in some measure. (2) It prompts them to do what they regard as duty.

In this state therefore there can be no doubt of their responsibility. Every form of religion throughout the heathen world, however defective its doctrines & precepts, nevertheless proves their belief of a God & obligation to serve him. Now whenever these heathen violate the dictates of the law of nature as known to them they are criminal before God, & Paul says "they who sin

without the (written) law, are condemned without "that law", by the law of nature. This he more= over represents as the condition of the great mass of the heathen, as do all modern missionaries. There is therefore much need of sending to them the missionary of the cross to teach them more fully the way of salvation through J. Christ.

II. The next higher Stage of guilt from its neglect of light & is that of the civilized heathen.

In the history of nations it has in a few cases happened, that nations, which had not the written word of God, but being placed in fa= vorable circumstances, attained a distinguished degree of refinement & intellectual & literary ele= vation. These nations ~~~~ would naturally be able to form more distinct ideas of the character of God, & his laws, of the moral character of actions, to perceive more distinctly the laws of nature, or rather of nature's God. ~~Law~~

Such nations were the ancie[nt] Greeks & Romans.

And the works of their learned men, exhibiting ~~[illegible]~~ the highest stage of intellectual & moral elevation, are the work of Socrates, & Plato — of Cicero & Seneca. Cicero was able to see that as soon as we are ushered into this life we exhibit continued evidence of moral depravity so that to use his own expression, we seem to have imbibed error & be inclined to evil, from our mother's milk. And Seneca admonishes his fellow men, "not to believe themselves secure from punishment, because they ~~[illegible]~~ crimes were concealed ~~from [illegible]~~ eyes, because he in whose presence we live knows all things": And

The light enjoyed by these men & by those who read their works, was far above that of the heathen generally, & of course their responsibility proportionately greater than that of the heathen generally.

---

*celebrated historian Polybius was able to perceive & did not hesitate to declare that it was the religion or as he termed it, superstition of the ~~[illegible]~~ ancient Roman government which ~~[illegible]~~ because it taught men their moral obligation, the fear of punishment, & the inviolability of an oath".

without the (written) law, are condemned without that law", by the law of nature. This he more=over represents as the condition of the great mass of the heathen, as do all modern missionaries. There is therefore much need of sending to them the missionary of the cross to teach them more fully the the way of salvation through J. Christ.

II. The next higher stage of guilt from light & its neglect ~~[illegible]~~ is that of the civilized heathen.

In the history of nations it has in a few cases happened, that nations, which had not the written word of God, but being placed in fa=vorable circumstances, attained a distinguished degree of refinement & intellectual & literary ele=vation. These nations ~~[illegible]~~ would naturally be able to form more distinct ideas of the character of God, & his laws, of the moral character of actions, to perceive more distinctly the laws of nature, or rather of nature's God. ~~Law~~

Such nations were the ancie[illegible] Greek & Romans.

And the works of their learned men, exhibiting ~~conspicuously~~ their higher stage of intellectual & moral elevation, are the work of Socrates & Plato — of Cicero & Seneca. Cicero was able to see that as soon as we are ushered into this life we exhibit continued evidence of moral depravity so that to use his own expression, we seem to have imbibed error & be inclined to evil from our mother's milk. And Seneca admonishes his fellow men, "not to believe themselves secure from punishment, because their crimes were concealed ~~from human~~ eyes, because he in whose presence we live knows all things." And [illegible]

The light enjoyed by these men & by those who read their works, was far above that of the heathen generally, & of course their responsibility proportionately greater than that of the heathen generally.

---

* celebrated historian Polybius was able to perceive & did not hesitate to declare that it was the religion or as he termed it, superstition of the ~~[illegible]~~ ancient Roman government which caused its prosperity because it taught men their moral obligation, the fear of punishment, & the inviolability of an oath".

III. The third grade of light & guilt from its ~~neglected light~~ Revelation ~~especially~~, is that of the Gospel.

a) The O.T. had taught the Jews the absurdity of polytheism & idolatry, as well as the duty of worshipping one God. Their relapse into idolatry was therefore the more criminal, & the more severely punished. The decalogue taught them their duties to God, their families, to themselves & their fellow men: and their guilt under this additional light was greater than that of the heathen, for the servant that knew his master's will &c.

b) In the N. Test. (brought life & immortality — new motives &) the precepts of the law are more clearly illustrated & exemplified, as the Savior himself ~~unf~~ cover the secrets of the heart, & elevates the spirituality of the law. He came not to destroy but perfect the law. Here we are taught that murder con= not only in the outward act; but in the disposition, that every malevolent feeling partakes of the spirit of murder. — That adultery consists not merely of the overt act, but also in the indulgence of licentious thoughts & desires. — That divorces are not to be allowed for various trifling causes as by the ~~[illegible]~~ by the laws of some of our legislatures, but solely for infidelity to the marriage vow, & desertion, 1 Cor.

— that we must love our enemies as well as friends. Matth 5:44.
Nothing but universal obedience is sincere – guilty of all &c.
(3) But the glorious scheme of Redemption, embodying in it the most effulgent beams of heavenly light, the clearest exhibition of enlivening light. By the grand truth that God so loved the world as to give his only begotten son, &c. the are taught in the clearest possible light,
(a) The evil of sin. This was indeed inculcated in the O.T. in the expulsion of our first parents from paradise, in the diseases & mortality inflicted on man, & even in the curse pronounced upon the ground. But the submission unto death, of God's own Son, exhibits the evil of sin in a clearer light, than any thing else could possibly do.
(b) It exhibits the inviolability of the divine law.
(c) The amazing love of God in providing this ransom for sinful man.
(d) The deep depravity & helplessness of the sinner.
(4.) It reveals the doctrine of a future judgement, taught us that we must all appear before the judgement

sect. of Rom. ii Must be rewarded according to our works whether good or evil.

In short the light of the gospel is such, that that all who faithfully [illegible] on it, [illegible] clear & exalted views of the moral government of God, of the guilt of resisting or violating its precepts, & cannot fail to be convicted of personal guilt.

(4). Sometimes, the force of this light is increased by special Providences which ~~also~~ whilst they facilitate the sinners' conversion, also enhance his responsibility.

(a) Sickness may prostrate us & teach us our feebleness, & liability to be summoned to the judgment bar,

(b) A good book, or the book of books may imitatly claim our attention &c

(c) The death of near & dear friends

(d) Revivals of religion may prevail around us, & numerous sinners may be converted, & a holy & religious atmosphere pervade the region, & thus every thing combine to recommend religion to our attention, to teach us God's willingness to receive sinners. These ~~the~~ unusual streams of light afford us every opportunity to see & find

the way to heaven, & greatly increase our respon-
sibility, & our guilt in case of its neglect.

But how are these gracious commu-
nications of light ordinarily received amongst
us?

There are members in th[illegible] assembly
who have reason to hope that they have
yielded their souls to the influence of this
heavenly light, that it has illumined
their minds ~~taught~~ them to see their de-
pravity & to welcome to their hearts that
Savior who is himself the Light of the world.
Some of you were once the slaves various
passions & vices, & were rapidly travelling
the downward path to ruin: but ye
are washed, but ye are sanctified, but
ye are justified in the name of the Lord
Jesus & by the Spirit of our God." 1 Cor. 6.11.

seat. of Xt ... Must be rewarded according to our works whether good or evil.

In short the light of the gospel is such, that that all who faithfully ... on it, shall obtain clear & exalted views of the moral government of God, of the guilt of resisting or violating its precepts, & cannot fail to be convicted of personal guilt.

(4). Sometimes, the force of this light is increased by special Providences which whilst they facilitate the sinners' conversion, also enhance his responsibility.

(a) Sickness may prostrate us & teach us our feebleness, & liability to be summoned to the judgment bar,

(b) A good book or the book of books may imitally claim our attention &c

(c) The death of near & dear friends

(d) Revivals of religion may prevail around us, & numerous sinners may be converted, & a holy & religious atmosphere pervade the region, & thus every thing combine to recommend religion to our attention, to teach us God's willingness to receive sinners. These the unusual streams of light afford us every opportunity to see & find

the way to heaven, & greatly increase our respon-
sibility, & our guilt in case of its neglect.

But how are these gracious communi-
cations of light ordinarily received amongst
us?

There are numbers in this assembly
who have reason to hope that they have
yielded their souls to the influence of this
heavenly light, that it has illumined
their minds ~~taught~~ them to see their de-
pravity & to welcome to their hearts that
Savior who is himself the Light of the world.
Some of you were once the slaves of various
passions & vices, & were rapidly travelling
the downward path to ruin: but ye
are washed, but ye are sanctified, but
ye are justified in the name of the Lord
Jesus & by the Spirit of our God." 1 Cor. 6.11.

But it is equally certain that there are many other here present who have rejected this light, who have closed their hearts against its benign influence & thus remain enshrouded in darkness & immersed in guilt.

1) If you do attend the preaching of God's word, it is not from a desire to be enlightened. Yea whatever be your motives, whether it be custom, or curiosity or any other worldly consideration, you have no intention to obey the word of God. You are resisting the divine commands already known to you, much less do you desire to know more in order to do it.

2) If the truth does affect your heart; if the Holy Spirit does dart some rays of light into your minds, & teach you your sinful

& lost condition by nature, you endeavour to resist those convictions, to drown them by diverting your attention to other subjects, or immersing yourselves in other business, or seeking light & trifling society.

Many of you are willing to pursue other science; but that of selfknowledge you do not love. You prefer to be flattered with false estimates of your character than to hear the truth of your depravity.

Thus you remain enveloped in darkness & guilt.

Let me therefore exhort you to open your eye to the light of truth & learn to know your true character.

Reflect upon the abundance of light that has been shining around you from your earliest youth & how you resisted it!

How many faithful sermons have you heard.

How many friendly admonitions from the disciples of Christ!

How many solemn warnings from divine Providence!

Gettysburg March 5th 1843. See German Skeleton
——— Nov. 30th 1858.
——— July 17 1859.
——— German Oct 30 1859.
——— St. Luke's Ch. Oct 2 - 1864. Tropp & Baltimore

SERMON #67

Rom. 12;1. I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good & acceptable & perfect will of God.

We have assembled to day, my brethren, to engage in exercises having special reference to Collegiate institutions of our land & especially that established in our own midst. For some five & twenty years past, has this day been set apart for this purpose by a large & growing portion of the evangelical churches of our land. We meet to pray & labour for an outpouring of the H. S. on the Colleges & other literary institutions of our land, in order that these nurseries of learning may be blessed with revivals of religion & become in an increasing degree, the nurseries of piety as well as learning. That those in our Coll. institutions destitute of relig. may be converted to God & become useful members of society, may be ornaments of their country & blessings to the church of God. As the most enlightened portion of our community, the pres. & Prof. of Colleges & Sem. &c. are the very persons who take deepest interest in this subject & most anxious to see the cause of God revived among you it cannot be unworthy of your attention. How then shall we most successfully & profitably engage your attention this morning, when we have assembled for the purpose of uniting with christians elsewhere in supplicating the Great Head of the church to pour out his H. Spirit or revive his work in our midst? If the object of our prayers should be accomplished, the result would be that every unconverted individual in this Coll. & town would be converted to God & would consecrate himself to his service. The whole institution would enter upon a new era of high & holy self-consecration to God. All the studies of the institution would be pursued with renewed ardour, & to the glory of God.

Now as in such revivals, every individual must be converted individually & must act for himself, must seek, and receive the influences of grace for himself, must repent & believe in the Lord J. C. separately & must yield his heart to God separately, the language of the apostle Paul seems entirely appropriate to this occasion & may very properly serve as the guide of our meditations. "I beseech you therefore brethren by the mercies of God &c." In these words the apostle addresses to the professors of Christianity at Rome an exhortation to consecrate themselves wholly to God. We propose to consider

I. The duty to which the apostle exhorts us.

II. Present the motives which should induce us to obey it.

I. The duty ~~expressed in the text~~ to which we are exhorted.

b) ~~B~~. "Be not conformed to this world."

~~As~~ The world is sinful so its maxims & principles as such, & are inconsistent with the will of God & the highest duty & interest of man. The principles of the world aim at selfgratification in the pursuit of the objects of time & sense, instead of ~~the~~ obeying & glorifying God by devoting ourselves supremely to his service & laboring first to seek the kingdom of heaven assured that all other things needful will be added unto us.

c). ~~C~~. "Be ~~ss~~ ye transformed by the renewing of your mind". Be ye changed into new creatures by the renewing of your minds, by ~~seeking~~ of God a new, a regenerate heart, so that old things shall have passed away & behold all things are new.

a) ~~Q~~. a) Present your bodies as a living sacrifice holy acceptable to God; i.e. present yourselves — body being here as often elsewhere denoting person. That is, present all your powers of soul & body to the service of God. ~~mind~~ Perhaps the term body ~~is employed in reference to the ...~~ This view is confirmed by the immediate context, where he exhorts the Romans 16) (c).

~~"That ye prove what is that good & acceptable & perfect will of God" ... of God, ... good acceptable (lasting) & perfect.~~

In view of all these specifications of the apostles we ask what is the great duty which he urges as reasonable, as obligatory on us all? Evidently his language [...] an exhortation to sincere repentance & consecration to God. And what are the features involved in this?

1. That, ~~all who are yet unconverted, should recognize themselves as sinners, alienated from God & being~~ as ye have hitherto presented yourselves soul & body to the service of sin, being ~~and~~ rebels against the righteous & most benevolent government of God, so ye should endeavour to see ~~recognize~~ your true character. & sincerely ~~truly~~ repent of your sins.

Think of the goodness & long suffering & forbearance of God, amidst your ingratitude for all his daily hourly & momentary mercies — Your ~~disobedience~~ to his just & holy & salutary law; & then let a sense of your guilt humble you before him. (As you would feel regret at having treated with base ingratitude your best earthly friend & benefactor, so let the same feeling fill your heart towards your ~~injured~~ heavenly friend. And as your sorrow

would be proportioned to the degree of kindness & the number of favours you had received from your earthly friend, so when you reflect how infinitely more numerous are the benefactions of your heavenly friend, your God & Saviour, let a sense of your deep & damning guilt humble you in the dust before him & make you acknowledge ~~your~~ the heinousness of your sins. And if your heart be cold, pray God to enable you to feel & to loath your [sins] against him.

It is a just & honourable principle that you should ~~regret~~ repent of your ingratitude to earthly benefactors & friends, then why not to your heavenly?

I beseech you therefore ~~this~~ morning to reflect upon the goodness of God to you. Think of the circumstances of mercy which he threw around you in your childhood & youth! What kind provision for all your wants! What tender care of your life & health! What favourable ~~circumstances~~ opportunities for a good education! Surely you are held by the strongest bonds of obligation to gratitude & love.

Yet how have you forgotten God your friend & benefactor! How have you disregarded his wishes & commands! How have you made your own gratification & not his glory your constant aim! Yet has he borne ~~with~~ you from day to day! How have you treated the great offer of mercy through the blood of the cross. All this guilt you must ~~acknowledge & confess~~ not strive to conceal, & pray God to enable you to see still more clearly, to feel ~~more~~ pungently & to abhor more sincerely.

~~1. That ... now present ... in an everlasting covenant, i.e. ... must ... to acknowledge ... guilt humbly & penitently before God & man, must resolve by divine grace to accept the offers of mercy tendered in the gospel, i.e. believe in Christ, & must consecrate themselves supremely & eternally to his service.~~

2. a) ~~You~~ must acknowledge ~~your~~ guilt before God & man. Some imagine they can be converted & keep it secret from the world. But this is a mistaken idea. As long as we are ashamed to do this — ashamed even to let our neighbours & associates know that we feel ourselves sinners, & repent of our guilt, we ~~shall~~ are unqualified for the divine favour & are not sincere in our repentance. For if we sincerely repent our having sided with the world, we shall desire the world to know ~~this~~ our change of position, to know that ~~we~~ wish our influence to be in favour of religion & of Christ.

3. But ~~you~~ must especially confess your sins to God in prayer —
You must renounce all selfdependence & rely only on the merits of Jesus C. for pardon i.e. believe in him.
If you know your true character your own works will not sustain you — by the deeds of the law no man can be justified.

~~You~~ must resolve, by divine grace, to ~~accept~~ of the offers of mercy & rely only on X.

By divine grace, for we cannot do it by our own strength,

This acceptance or reliance is faith — it implies ~~a~~ proper view of the divine character, as an authorised, just, omnipotent, allwise, most benevolent Ruler & Judge — It involves also feelings of love ~~ingratitude~~ on account of the essential & allglorious perfections of his character.

and gratitude for

and confidence

And a resolution to trust the salvation of our souls ~~eternal~~ to his grace ~~[illegible]~~

~~of gratitude & love ...~~
4. out of gratitude & love for him you must ~~They must~~ consecrate ~~themselves~~ eternally & supremely & unreservedly to his service.

You are to reflect on the circumstances of your situation — on the opportunities for usefulness which God has granted you, — and then select your sphere of a professional labour for life, in such a field as seems best suited to your peculiar condition. In short your whole being must be sacred to God. Your hands must abstain from deeds of darkness, your ears must not listen to the syren songs of sinful pleasures, your eyes must not behold iniquity; you must not long for forbidden grovelling pleasures, but with soul & body you must offer all your powers, as a sacrifice to God for a sweetsmelling savour.

(1) Do you feel called to preach the gospel of this salvation in which you rejoice? then you will be willing to renounce the pursuit of worldly gain & pleasure &c:

(2) Do you feel called to some secular vocation? Here also you will feel it a duty and privilege to labour for God — both in the civil & professional sphere of your duties. You will see & feel the importance that men of influence, legislators & civil officers should use that influence for God & religion. You will be always ready for every good word & work.

In the social circle,

When ye have obeyed these solemn injunctions, then ye will have experienced that great & mysterious change of heart termed the newbirth, wrought by the Spirit of God through the means of grace, in which your understanding is spiritually illuminated, your heart or the seat of affections sanctified, & the prevailing purposes of your life changed from sin to holiness, from the desire of selfgratification, to the habitual purpose of obeying & glorifying God.

Sometimes this change takes place in a few days or hours whilst in others several weeks or months are consumed in it. But there is no necessity of such delay. To do right must by the grace of God always be in your power; & if you sincerely apply to God for grace & strength to surrender your hearts to him, he is both able & willing to create you anew in Christ Jesus; to transform from nature's darkness to the marvellous light of the gospel, at once. But whenever & wherever found, this spiritual renovation consists in a radical change of our views feelings & actions, & gives you the testimony of the Spirit bearing witness with your spirit that ye are children of God, & heirs of the kingdom;

nial proves his sincerity, his vision his acquaintance with divine things. was a man of distinguished talents, & education, his self de you to attend to his language & examine his advice. The

II. The motives to performance of this duty. 1. The earnestness of the apostle should induce it will be acceptable to God &

1. You should feel obligated to consecrate yourselves supremely to God because he is a being of infinite perfection, as your Creator & Redeemer. Altho' he is the Creator of all worlds & your creator — yet has he condescended to notice you one of his dependent creatures — a worm of the dust.

His right to you is more perfect than that of any human possession. The farmer & the navigator discovers unknown uninhabited island, that he did not make — but God made you &c.

He is possessed of infinite perfections & entitled to your supreme love & obedience.

You ordinarily at heart respect men according to the honorable & excellent traits of character which you believe them to possess; & it is just that you should do so. Thus you respect the honest & amiable & honorable man in private life who by his daily toil furnishes a comfortable subsistence for his family whilst he discharges with fidelity the duties of a kind neighbour, a good citizen & a faithful friend.

You respect still more the man of higher endowments who with all the ordinary traits of a good character, fills some higher & more extensively useful post of trust & honour among his fellowmen. In all the gradations of associate being, you regard each occupant of influential & important stations with corresponding respect & affection. But God is infinite in all his perfections, is at the head of all created beings associate and individual. Is the author of the relations which unite man to his fellows of all the opportunities for good enjoyed by any creature, & therefore deserves our highest unbounded love, affection, adoration & obedience.

But although he is thus entitled to your supreme devotion you have failed to bestow it, but have alienated your affections from him & placed them on things of earth, have been rebels against his righteous dominion; yet has he not cast you off forever nor cut you down as cumberers of the ground &c

But of his infinite mercy he devised & executed a scheme of boundless love to you fallen souls, that wondrous scheme of mercy which the apostle had detailed in the previous chapters of this epistle — that plan of salvation by which that which was impossible by the righteousness of the law, was made possible by the righteousness of faith in the Son of God who loved us & gave himself for us & purchased us by his own blood.

2. He has placed you high in the rank of being — ~~made you capable of knowing~~

a) ~~& worshipping him~~ When you look along the long list of created beings from the lowest creature animal the oyster — up through the various numerous gradations of animals on the face of the earth you find God has placed you at the head of the list has given you powers of intellect superior to those of all other animals around you & by that intellect enabled you to have dominion over the fowls of the air the fishes of the sea & the beasts of the field — Yea to make the powers of physical nature tributary to your wants & comforts. ~~Even~~ The powers which for thousands of years were uncontrollable by man, he has enabled you by the aid of science to tame & regulate, e.g. the lightning steam &c.

b) He made you capable of knowing ~~him — worshipping & loving~~ him. Whilst the ox knoweth his owner & the ass his masters crib, ~~neither~~ of them, nor even the most sagacious & intellectual among irrational animals knows any thing of the Great author of their existence, ~~&~~ of all their daily food & ~~comforts~~ enjoyments. But on you he has bestowed higher powers. You he has formed capable of knowing not only the second causes by whose instrumentality the various bounties of his providence reach you, but of knowing him the Great First Cause of all things, of all your blessings temporal & spiritual.

c) You he has formed capable of perceiving & appreciating the adorableness of his character ~~the~~ claim of his infinitely perfect nature to the supreme reverence & worship of your hearts & obedience of your life. You admit that men are entitled to your respect & confidence in proportion to the excellence of their character: but God is infinite in all his perfections &c — therefore the adoration, love & service due him are the greatest of which your faculties are possibly capable.

d) To you he has given the high & responsible power of regulating your actions by laws, by his infinitely perfect & beneficent law — Therefore you are under obligation to serve him with all your might & all your strength &c — to serve him supremely — uninterruptedly — eternally.

e) The power of enjoying him forever in the world of bliss.

8. Because by a liberal education he has invested you with great influence over those around you & ~~by a liberal education~~ opened to you a wide field of usefulness in Church & State. Knowledge is power & talents and learning control all the most important interests of the world — even where dupes are the ostensible actors, men of talent move the wires unseen — True many a diplomaed blockhead has left college walls but as a whole the inmates of colleges are the better class &c.

It is from your numbers that the Church is chiefly to derive those heralds of salvation who are to go forth & proclaim the whole counsel of God. ~~Although~~ It is by the combination of learning & piety in the ministry, that the most efficient labourers can be provided for the vineyard of the Lord, men who can most successfully expound the word of God, induce sinners to repent & turn to God. It is chiefly by such liberally educated men that the affairs of the church can be most judiciously administered, & the most enlightened plans be adopted to extend her triumphs over the earth over the domestic field at home or the foreign missionary field amid the heathen nations of the earth. How important is it therefore to the church that the Spirit of God should be poured out over our Colleges, so that the precious youth contained in them may all be converted to God, & become ~~useful~~ qualified to enter on the study of that most sublime of all sciences ~~studies~~ Theology? The revival of President Edwards spread a savor of piety over New England for half a century. A single revival of religion in Princeton Coll. brought into the ministry & other highly important posts of trust the following distinguished names ~~in the revival of religion at Princeton College N.J.~~ furnished the Presb. ch. with four or five of her most eminent divines & teachers, Drs Hodge, McLean, Magie, & Armstrong, & the Episc. ch. two of her most evangelical & useful bishops — McIlvaine & Johns.

The catalogues of our College & Seminary furnish important light on this subject. ~~show that~~ Out of 244 ~~persons~~ who have received their Collegiate & Theol. education in this place 120, were converted at revivals either here during their Coll. course or in revivals elsewhere before they began their course here. Of this no. 4 have been Presidents of Colleges, 3 are Prof. in Colleges & 2 For. missionaries. What great encouragement does this fact afford us to pray for a revival in this place, in order that this collection of ingenuous youth might find salvation in believing & having found it themselves, be also qualified to preach it to others.

Again, it is from your ranks that our ~~dis~~ principal statesmen & influential controlling minds, legislators & judges, throughout the land, are taken. ~~from the ties of those~~ But if the kingdoms of this world are ever to become the kingdoms of our Lord & his Christ, if the gospel is ever to purify & elevate the civil institutions of our ~~legislation~~ land, how important is it, that pious men should occupy our legislative halls, our courts of justice &

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

ROBERT CATHCART.

York, Penna. 2d Dec. 1835.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON,
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Judges —

Lawyers

~~Our medical guardians~~ —

~~Influential laymen in whole [?]~~

~~Magistrates,~~

4. The prayers of God's people, especially of your ~~pious~~ your Christian relatives & friends are often addressed to God in your behalf.

As the "angels in heaven rejoice over one sinner that repenteth," so all the truly pious feel a deep interest in the conversion of sinners & especially of such, as move in the more influential circles ~~[illegible]~~ & are destined like the educated youth of our land to exert so important an influence for weal or woe. They therefore frequently address the throne of grace in behalf of the literary institutions of the land, that God would sanctify the intellect contained in them, & dedicate it to the advancement of his kingdom.

Your own teachers, to whom ~~you~~ the important & momentous charge of your education is confided, feel a deep anxiety for your spiritual interests & daily pray God to sanctify & appropriate to his glory the precious youth committed to their care. Especially to grant revivals &c.

And your own ~~dear~~ parents, though they may may know less of the classics & sciences ~~than you~~ are better acquainted with the temptations which surround your youthful paths than you are, & frequently bear you before God in the arms of their prayers. They gave you their parting benediction when about to leave the parental roof, but their solicitude for your soul did not stop there. They ~~daily~~ remember you before the throne of grace.

~~[illegible]~~ On this day especially is this subject extensively the subject of Christian supplication. Throughout our land prayer is this day made without ceasing that God would revive his work in the midst of us, that he would pour out his Spirit upon the colleges & other literary institutions of the land, that he would make them nurseries of piety no less than learning. ~~This [illegible] prevailed [illegible] & has signally blessed. [illegible] that [illegible] religion over the loss of piety, the means of supplying [illegible] ranks, but even the most influential & responsible stations in the church. [illegible] Princeton College, [illegible] Prof. Hodge & Dr. Caldwell, Dr. Prof. Maclean, Dr. Magie, Dr. Armstrong, & a number of others.~~ There is always a larger proportion of those converted in revivals dedicated to the Lord in the ministry, than of the same number converted at different times, without revivals.

It is computed that within the space of one generation not less than fifty thousand souls have been brought to a knowledge of the truth by the preaching of men converted in a single revival at Yale College! ~~As~~ The experience of our own church strongly inculcates the same

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

ROBERT CATHCART.

York, Penna. 2d Dec. 1835.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

INTENTIONAL SECOND EXPOSURE

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

YORK, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

[illegible] exert an important influence on the [illegible] of our country. The Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations [illegible] the most [illegible] a prey to the machinations of Jesuits and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have [illegible] the late President of the Synod of Pennsylvania, consented to spend five years in traversing the different portions of the Mississippi valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to secure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom [illegible] the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed [illegible] to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 [illegible] on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the Second Professorship. The subscribers have [illegible] of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens.

JAMES PATTERSON, First Church, Northern Liberties.
GEORGE [illegible]
WILLIAM BACON.
[illegible] Church [illegible]
PETER [illegible], Pastor of the United Brethren's Church, Philadelphia.
JOHN L. [illegible], Eleventh Presbyterian Church.
THOMAS EUSTACE,
[illegible] RAMSEY.
[illegible] Presbyterian Church, Fairmount.

The Rev. Dr. [illegible] on a former occasion with a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from whose [illegible] acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

[illegible] W. [illegible],
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and especially to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in that place at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, its operations, general principles, spirit, and influence; and I am well persuaded that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various portions of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, as its operation as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

[illegible] this condition is what may be fairly expected of the Protestant Christian community; inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution [illegible] exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

truth, the blessed influence of revivals on the ministerial destitution in the church. Out of 2 young men sent to Coll. had been converts & joined the ministry.

Finally, let me beseech you as the apostle Paul did, ~~by the mercies of God~~, because this is your reasonable service — It accords with the highest principles of your rational nature ~~dictates of reason~~.

In urging ~~upon you~~ you to present your souls & bodies as a living sacrifice to God, because as our text informs us it is a reasonable service, we shall not appeal to any uncertain or disputed principles of reason, to confine your attention to two of its dictates recorded on the ~~approved & taught~~ pages of inspiration.

a) The first is the principle laid down by the apostle Peter, when commanded by the Sanhedrim to preach no more in the name of Jesus. Acts 4:19. "Whether it be right in the sight of God to hearken unto you more than unto God judge ye." ~~What~~ it is reasonable for us to obey God rather than man.

Now the times of former ignorance God winked at, but now commands all ~~men~~ every where to repent.

The blessed Saviour tells us ~~to~~ Repent ye & believe the gospel Mark 1:15. And in our text the inspired apostle says, Present your bodies, that is, your selves, as a living sacrifice to God. But the ungodly world would teach you to be ashamed to repent, or if you are anxious at the prospect of the loss of your salvation, you should be ashamed to confess it; & instead of consecrating your souls to God, advises you to enjoy the pleasures of sin for a season.

Now is it not the dictate of sound reason, that you should obey God & repent your sins & rather than man & continue a rebel against the government of heaven & an heir of hell? Is it not reason rather to obey God whose infinite knowledge ~~but~~ enables him to judge of your interests & whose inf. benevolence inclines him to promote it; rather than to obey man the creature of ignorance & guilt & misery, who cannot secure his own happiness, but is like the troubled sea that has no peace? Is it not more reas. to obey G. who pledges his ~~all himself~~ omniscience for the defense of those that obey him, rather than man, whose puny arm cannot protect himself from disease here & hellfire hereafter.

b) Again, it is reasonable service because it accords with The other principle of reason appealed to by our Saviour himself, What shall it profit &c — in other words that it is right for every man to strive to secure his own highest interests & happiness.

What are the uncertain, the hollow & guilty pleasures of sin in this life, to that placid serenity of soul which fills the good man's heart — that ~~tran~~ inward sense of pardoned sin, that sweet communion with God, that feeling of benevolence to all mankind, which habitually belongs to the faithful christian?

But even if the sinner is fortunate as he regards it in his pursuit of earthly pleasures, suppose that his table groans under the weight of its luxuries & he fares sumptuously every day, ~~and~~ is there not a canker knawing at his heart? Does not the foreboding of a future judgment make him tremble? And what are these joys of time to those of eternity — to those pure & neverfailing streams of holy pleasure which flow for ever from the throne of the Lamb?

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary, and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

Finally, let me beseech you as the apostle Paul did, ~~by the mercies of God~~, because this is your reasonable service — it accords with the highest ~~dictates of reason~~ principles of your rational nature.

In urging ~~upon you~~ you to present your souls & bodies as a living sacrifice to God, because as our text informs us it is a reasonable service, we shall not appeal to any uncertain or disputed principles of reason, to confine your attention to two of its dictates ~~approved~~ recorded on the pages of inspiration.

a) The first is the principle laid down by the apostle Peter, when commanded by the Sanhedrim to preach no more in the name of Jesus. Acts 4:19. "Whether it be right in the sight of God to hearken unto you more than unto God judge ye." ~~What~~ it is reasonable for us to obey God rather than man.

Now the times of former ignorance God winked at, but now commands all ~~men~~ every where to repent. The blessed Saviour tells us Repent ye & believe the gospel Mark 1:15. And in our text the inspired apostle says, Present your bodies, that is, your selves, as a living sacrifice to God. But the ungodly world would teach you to be ashamed to repent, or if you are sorry at the prospect of the loss of your salvation, you should be ashamed to confess it; & instead of consecrating your soul to God, advises you to enjoy the pleasures of sin for a season.

Now is it not the dictate of sound reason, that you should obey God & repent your sins & rather than man & continue a rebel against the government of heaven & an heir of hell? Is it not reason rather to obey God whose infinite knowledge ~~best~~ enables him to judge of your interests & whose inf. benevolence inclines him to promote it; rather than to obey man the creature of ignorance & guilt & misery, who cannot secure his own happiness, but is like the troubled sea that has no peace? Is it not more reas. to obey G. who pledges his omniscience for the defense of those that obey him, rather than man, whose puny arm cannot protect himself from disease death & hellfire hereafter.

b) Again, it is reasonable service because it accords with the other principle of reason appealed to by our Saviour himself, What shall it profit &c — in other words, that it is right for every man to strive to secure his own highest interests & happiness.

What are the uncertain, the hollow & guilty pleasures of sin in this life, to that placid serenity of soul which fills the good man's breast — that ~~humble~~ conscious sense of pardoned sin, that sweet communion with God, that feeling of benevolence to all mankind, which habitually belongs to the faithful christian?

But even if the sinner is fortunate as he regards it in his pursuit of earthly pleasures, suppose that his table groans under the weight of its luxuries & he fares sumptuously every day, is there not a canker gnawing at his heart? Does not the foreboding of a future judgment make him tremble? And what are these joys of time to those of eternity — to those pure & never failing streams of pleasure which flow for ever from the throne of the Lamb?

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

~~Philadelphia, Dec.~~ ~~1835.~~

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

SERMON #68

Matth. VI; 10.

Dein Reich komme.

Ein Königreich unter Menschen, Meine Geliebten, wird betrachtet als das höchste, das herrlichste, das glänzendste was ~~unter~~ in dieser Welt anzutreffen ist. Und gewiß wenn man den Aufwand, den außerordentlichen Glanz betrachtet womit die Könige und besonders die Kaiser Europas auf ihrem Thron und bei besondern Gelegenheiten vor dem Volke erscheinen, so muß man ihren irdischen Glanz zugestehen. Und es ist nicht zu wundern daß solche sich glücklich fühlen welche die Gunst dieser Könige genießen.

Doch was ist das glänzendste unter irdischen Königreichen? Es ist alles vergänglich, und nach Verlauf von wenig Jahren, sind sie nicht mehr da. Wo ist das Reich der Assyrer, der Babylonier der Perser, der Griechen, der Römer?

Aber es giebt ein Reich daß über alle irdische Reiche erhaben ist, ein Reich daß nicht nur größer ist denn das größte Reich auf Erden, ja größer denn

alle irdische Reiche zusammen genommen, ein Reich das den ganzen Erdball, ja der alle Welten, kurz die ganze Schöpfung in sich begreift.

I Was ist die Beschaffenheit dieses Reiches?

a) Es ist nicht ein irdisches Reich.

„Mein Reich ist nicht von dieser Welt."

b) Es ist ein geistiges, ein religiöses Reich.

1. Ein Reich bestehend aus gefallenen Sünder.
2. Diese hat der König erlöst – durch seinen Tod.
3. Ihnen wird Vergebung angeboten, –
4. Seine Kirche errichtet – und alle Reuevolle und gläubige gesammelt – vereinigt.

II Grund der Erwartung der allgemeinen Ausbreitung dieses Reiches.

1. Der Zweck des Evangeliums macht es wahrscheinlich. Dieser Zweck ist Sünder selig zu machen. Alle Menschen sind Sünder, und bedürfen Gnade und Seligkeit.

2. Der Karakter Jehovas verbürgt es uns; da die Bedürfnisse aller Nationen es erheischen.

3. Es ist gewiß da Gottes unfehlbares Wort es verheißt. Gen. 22;18 Durch deinen Abrahams Saamen Jesum sollen alle Völker auf Erden gesegnet werden.

Psalm. II 8 Heische von mir so will ich dir die Heiden zum Erben geben und der Welt Ende zum Eigenthum.

Malach. I, 2.

Matth. 24, 14. Und es wird gepredigt werden das Evangelium vom Reich in der ganzen Welt, zu einem Zeug-
~~Matth. 24,~~ niß über alle Völker, und dann wird das Ende kommen.

III Durch welche Mittel gedenkt Gott diese allgemeine Ausbreitung seines Reiches zu bewirken?

Neue Gnadenmittel sind weder vorhergesehen noch nöthig.

1. Durch das göttliche Wort

2. Durch das Predigtamt.

3. Durch Gebet und andere Gnadenmittel.

4. Durch ordentliche und außerordentliche Ausgießung an seines Heiligen Geistes.

IV. ~~[illegible]~~ Warum ist es die Schuldigkeit der Kirche, dieses Reich auszubreiten?

1. Es wäre Unsinn von der Welt diese Ausbreitung zu erwarten.

2. Gott hat es seinen Jüngern anbefohlen.

Gehet hin in alle Welt, und machet zu Jüngern alle Völker und taufet sie ~~alle~~ im Namen des Vaters, des S. u. H. G.

3. Liebe zu unsern Nebenmenschen fordert es von uns.
4. Dankbarkeit gegen unsern Heiland treibt uns an.
5. Gottes Ehre fordert es.

Anwendung

1. Habt ihr richtige Ansichten über dieses Reich?
2. Habt ihr Glauben gehabt an dessen Ausbreitung?
3. Habt ihr nicht Wunder erwartet?
4. Haben wir das Unsrige gethan in diesen Tagen?

2. Laßt uns suchen mehr zu thun, zu beten ~~[illegible]~~ wirken, geben etc.

3. Gott gibt uns alle mögliche Aufmunterung dazu.

a) Er hat außerordentlichen Segen verliehen –

b) Er öffnet alle Nationen und Völker – China Japan,

Shrewsbury, York Co. Luth. Synod, Okt. 1. 1854.
Gettysburg St. James, Nov 28. 1858.

SERMON #69

Matth 25; 34-40.

Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, & ye gave me meat, &c. &c.

This world my brethren has often been represented as a dream, an empty show, & the description has many points of truth. Here it is but too often the case that men act a fictitious part. A very large portion of the actions which meet the eye & constitute the bustle of life, flow from motives very different from those which appear on the surface of things. Yea so potent is the deceitfulness of the human heart, that many men deceive themselves amid the hurry of life & misunderstand their own character. But there is an hour coming which will try men's souls; an hour when man stript of all prospect of further agency in this life, is honest with himself & others, & no longer acts the hypocrite but so far as he can takes an honest view of his own affairs & those of others. Very few are so wicked as to be able to die with a lie in their mouth. But even in death, man may be mistaken as to his own character & that of others — but there is another, a still more awful

day coming, when God himself, the omniscient Judge will pronounce the sentence, & then it will be not only infallibly correct & unalterable. Then the hypocrite will be stripped of his disguise, & the true disciples of Christ be admitted into those mansions in his Fathers house, which the Master went to prepare for us.

Let us therefore examine the Character & ~~destiny of the~~ future inheritance of true disciples of Christ.

I Their Character —

They are described in the text by a single trait, namely that of true benevolence for Christs sake. This is however so peculiar a trait that it is clearly distinguishes the true christian from the unconverted, the man of the world. By nature no man possesses this benevolence. All are naturally selfish, caring mainly for the things that are their own. From infancy to age this tendency predominates in unregenerate minds. ~~But one of the first symptoms of the new life, is the love of the brethren.~~ So universally is this admitted that courts of justice proceed on the supposition & reject the testimony of interested witnesses.

One of the most striking features of the new heart which the true convert finds created within him, is its tendency to universal love — disinterested benevolence to all sentient creatures.

1. The true believer delights to minister to the temporal wants of his fellowmen, & especially of the household of faith.

a) To relieve the poor & destitute — I was hungry & thirsty, & naked &c.

b) They show hospitality to strangers. "I was a stranger & ye took me in.

This duty is much neglected. How few feel it a duty at all!

The early christians used to provide hospitales, a badge of prop. word.

c) Attention to those in prison, in bondage. I was in prison & ye came unto me. This includes sympathy for all in bondage, of every name & complexion. Slavery.

2. But the true christian delights still more to promote the spiritual wellfare of mankind.
He knows that the soul is higher and dignified than the body, just as mind is nobler than matter & as eternity is longer than time.
a) He devises methods & labours to execute them for the intellectual elevation of man. Schools Societies.

b) But still more for his spiritual improvement & qualification to glorify God in time & eternity.
He labours at individual conversions himself.
He favours every benevolent & religious ~~institution~~ according to his means.
He especially prizes & defends the privileges of the preached gospel — &
Missions engage his sympathies & prayers.

He cannot rejoice in the murder & slaughter of his fellow men, for conquest under the name of war — nor rejoice in victories in an unjust cause.
Here christians display their heroism, & there is more of the truly sublime in the selfdenying, persevering, suffering labours of a missionary than in the occasional dangers of soldiers.
Paul was a far greater hero than Buonaparte.

II Their ~~destiny as determined~~ future inheritance as awarded by the infallible Judge of quick & dead.

1. Their destiny itself.

a) At the day of final judgement they shall be placed at the right hand of the Judge of all the earth: of that Messiah & King, "to whom all power is given in heaven & on earth."

How great, how undeserved a distinction is this. What a glorious anticipation of the result of the judgement, doe they enjoy! !

Probably their personal appearance will be correspondently glorious.

b) They shall be hailed as blessed of the Father & be invited nearer to the throne: Come ye blessed of my Father" &c the fountain of light & life &c

d) They shall inherit a kingdom, not earn or purchase it, nor receive it as a literal compensation for their works: but inherit it graciously for Christ's sake.

e) Their future privileges & blessings are described as a kingdom. A kingdom is the emblem of the highest privileges & immunities that man can enjoy on earth. The possessor of a kingdom is the king & all the resources of the land are usually more or less tributary to his comfort & enjoyment. Even the privileges & condition of nobles is considered an object of envy among men, but that of the king is regarded as highest. Now believers are to inherit a kingdom, & one prepared for them from the foundation of the world.

2. The ~~[illegible]~~ nature of it.

a) Rest from the trials & toils of life.

b) Introduction into the society of angels & God, the Saviour.

c) Employment night & day in glorifying him by our praises & actions.

Gettysburg. April 25, 1847. Germantown May 2d/47

— July 9th 1854.

— Sept. — 1862.

not the implantation of any new faculty or member of body, but
Sin is ^the perversion of faculties
originally good —
Thus avarice — of frugality
Drunkenness & gluttony — of —
Inordinate selfishness of due self-love
But ~~[illegible]~~ enlightened self-interest
is allowed — & taught in S.S.
Work out your salvation — What shall
it profit a man if he gain the
whole world &c. — It is appealed to —
Godliness is profitable unto all
things —
But while self-interest is [illegible]
the christian is not permitted to confine
his regards to self — but bound to
Love God above all things, & make his
glory the motive of all his actions —
To love his neighbour as himself
& to seek to do good unto all men
that is promote their happiness
A Higher & holier principle must
govern us. Benevolence is the law
of heaven, & must be of christians on
earth.

To Dr. S S Schm
C

impossible f
the distribu
the Semina
You will
you pleas
my old r
be in let
seventh
no chum
my class
tell him
be glad t
You

SERMON #70

1 Cor. XI; 23–26.

Geliebte in dem Herrn; Wir feiern heute das Gedächtnißmahl des Todes unsres göttlichen Erlösers. Der Tod ist immer ein trauriger Vorfall. Wer, der auch nur die gewöhnliche Gefühle des menschlichen Herzens besitzt, kann gefühllos das Todbette eines Mitmenschen betrachten? Und nicht fühlen, daß wir arme Erdenwaren sind? Und dann der Gedanke auf Ewig unsren Freunden adieu zu sagen, erregt den Wunsch ein Andenken unsrer Freunde fortzuerhalten. [illegible] ~~aus [illegible]~~ und edler &c.

Das Abendmahl des Herrn.

Thema. ~~Die Beschaffenheit und Absichten des Heiligen Abendmahls.~~

I. Die Einsetzung dieses Mahls, als ein bestehender Theil des N. Test. Cultus oder Gottesdienstes.

a) Die Einsetzung selbst geschah durch den Heiland selbst. "Am Abend da er verrathen ward" &c. &c. "unser Herr Jesus – den er verrathen ward."

b) Daß es ein bestehendes Mahl sey – ist sehr deutlich. Doch haben es die alten Paulicianer, die Socinianer und Quaker geläugnet. Doch erhellet es aus

1. Den Einsetzungsworten selbst dieses thut &c.
2. Daß wir dadurch seinen Tod verkündigen sollen bis er kommt. [illegible]
3. Daß die Jünger es häufig wiederholten. [illegible]
4. Daß die ganze christliche Kirche es stets so verstanden und gethan.

II. Was ist die äussere Beschaffenheit desselben.

a) Wesentliche Theile. 1. Brodt, "gebrochenes". Der Heiland hatte nahm Brodt um anzuzeigen daß er das Brodt des Lebens sey, zwar ungesäuertes – die Jünger [illegible] gesäuertes [illegible]. 2. Wein – daß dieser allen Com. sollte gegeben werden [illegible] erhellet aus Jesu Befehl. b) Die Corinthischen Christen empfingen beides Brod und Wein, 1 Cor 11; 26. 10:21. c) Paulus sagt wir alle sind in einen Geist getränkt. 1 Cor. 12:13. d) Alle Christen thaten es bis in 11ten seculo.

Pred. Dr. Schmucker

b) Die nichtwesentlichen Theile 1. die Form des Brodtes

2. Ob es gesäuert sey oder nicht – Hostien oder Brod

3. Ob man dazu den gewöhnlichen Wein nimmt – die Egiptier [es fehlt aber Traubensaft ... nicht whiskey] hatten keinen Wein u. nahmen Hydromel.

4. Die Zeit, ob Abends wie die Apostel das erste Mal.

5. Ob stehend, sitzend, knieend, oder wie die Jünger liegend.

III. Was ist die innere Bedeutung desselben?
~~Die Absichten, aber die ... der Einsetzung~~

1. Nicht als ein äußerer Ritus welcher wahre Besserung unnöthig ~~macht ...~~ den Mangel an wahrer Besserung und Glaube &c. zu ersetzen oder an dessen Stelle zu treten! Ach welch ein schrecklicher Irrthum ~~...~~ diesen Wahn hat man im 3ten sc. sogar verstorbenen ...

Paulus lehrt ohne Heiligkeit kann niemand Gott schauen – Jesus ...

2. ~~a)~~ Nicht als ein ... der Mund Augustinus ... unentbehrliche Besserung unterstützend wirkt.

3. ~~c) b)~~ Nicht als Mittel zur Sündenvergebung ipso facto wie ... besonders zum Zweck der Sündenvergebung eingesetzt, ... nach manchen ... Jesus sagt sein Leib sey gegeben worden zur Vergebung der Sünden, aber nicht daß das Abendmahl zur Vergebung der Sünden eingesetzt sey.

4. Sondern zum Andenken an den Herrn, u. besonders an seinen Todt. Ursachen

a) der Katolische Sauerteig war ... zu ...

~~... die Umstände seines Todes~~

b) Den Propheten einem nach dem Andern offenbahrt.

~~...~~

c) Dessen Erscheinung im Fleische von tausenden gesehen u. von Evangelisten beschrieben ist.

~~... Leiden und Tod ...~~

5. Als Erkenntnißmittel der Religion Jesu,

Kirchliche ... können wir uns nennen und schämen ... billig – aber dem ... wie auch:

Ihr auch in unserem Lebenswandel durch unsere Handlungen bekennen. Wie groß ist der ...

Als treue Glieder der Kirche – besonders aller wohlthätigen Vereine – Bibel – Tractat – ... – Magistrate – Erziehungs Gesellschaften.

Schade, wenn die Welt auch heute an der Tafel des Herrn das Bekenntniß ablegen sieht, und nachher in Sünden leben, fluchen, schwören, trügen

b) durch eure Gespräche – wes das Herz voll ist gehet der Mund über.

4. Als Stärkungsmittel unseres Glaubens —

das Christ Zutrauen zu Jesu als göttlichem Erlöser, als alleinigen Namen unter dem Himmel gegeben etc.

b) ~~Unsere~~ Liebe ^In der Erlösung wird die Liebe Gottes in un[illegible] unsre Herzen entgegengestrahlt etc.^ hat Jesus so viel für uns gethan was thut ihr für die Nebenmenschen? Was habt ihr für die Rettung ihrer Seelen gethan? Was für ihre zeitliche Hülfe? für die Casse der Heiden — für die zu Cumberland Leidende?

c) Einigkeit des Geistes — Wir essen alle von einem Brod — trinken alle von einem Wein —

1. Bekenner Jesu sollten sich als eine Gemeinde betrachten — das Sectenwesen verbannend —
(a) die Glieder ~~[illegible]~~ einer besondern Gemeinde —
(b) die — der Kirche Jesu im Allgemeinen.

2. Als eine besonders verbundene Gemeinde —

Daher gut nun und denn Glieder allein zu sammeln — Im Catechismus zu unterrichten etc.

Anwendung.

1. Kommen wir als würdige Gäste?
2. Haben wir die nöthige Vorbereitung?
a) Busse und Bekehrung?
b) Sind wir treu im Wandel gewesen?
(1) Haben wir an Gottseligkeit zugenommen?
(2) Arbeiten wir für das Reich Jesu?

Hanover, Synod of W. Penn^a Sept 26. 1859.

Littlestown, for Br. Ruthrauff June 7th 1858.

Bonaughtown, for Rev^d Rosenmiller, May 25. 1856. German.

Gettysburg German Nov. 13. 1853.

Emmitsburg, Nov. 5. 1853.

Germantown, for Rev^d Albert, Oct 8. 1853.

Hagerstown for Anspach, Engl. July 17/53.

Hanover, Nov. 10th 1850.

Gettysburg April 10th 1853 Eng.

Mt. Horeb, near Cold Spring, July 7th 1850.

Fountaindale English, June 3^d 1843.

Baltimore for Weyl in Trinity ch. Easter 1842.

Boalsburg, at Synod, Oct 3. 1841.

Berlin for Rev^d Deininger Nov. 15th 1840

York, Easter, 1837. during the revival for Br. Lochman German.

Near Lewistown Engl. for Br. Weyl Oct 6th 1833.

Abbotstown June 15 - 1834.

Gettysburg, May 19th 1833. Phil^a English for Rev^d

May 27th 1833. Woodstock Germ. May 1835.

Bendersch. Nov. 1st 1835. Taneytown, Sept. 23^d 1838.

Gettysburg Germ. March 31, 1839. Aaronsburg for Weyl Eng. Dec. 10. 1839.

SERMON #71

No 194.
206.
293.

John 3: 8.

"The (πνευμα) wind bloweth where it listeth, & thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit."

These are among the memorable words of the blessed Saviour to Nicodemus, touching the great & all-important subject of regeneration. Nicodemus was a man of some distinction among his countrymen, for he was a member of the Sanhedrim or congress at Jerusalem. It is evident that Nicodemus had some faith in Jesus as a divine messenger, as a prophet, for he says: "We know that thou art a teacher sent from God," for no man can do the signs, the miracles (σημεια) which thou doest unless God be with him." Nay it seems as if Nicodemus intended to acknowledge this belief to be common to ~~all~~ the sanhedrim generally, since he says: "We" know (οιδαμεν). But Nic. did not yet believe him to be the Messiah, & sought an interview with him to obtain farther knowledge. He came "by night" either because he feared the opposition of the sanhedrim or because he had not yet fully decided on following Christ. The precise question which he proposed

to the Saviour, is not recorded & can therefore only be conjectured. From the Saviour's answer, we judge that he inquired about the nature of the kingdom of the Messiah, & the qualifications of true membership. The Saviour ~~told~~ him unless a man be born &c. ~~Had the Master~~, That is, you cannot be ~~a christian~~ disciple in secret, if you desire admittance into my kingdom you must be a compleat convert, you must be newborn as the Jews termed those gentiles who adopted their religion. Nicodemus seemed to doubt & to misunderstand the Saviour who then added more definitely, you must be spiritually regenerated, & must publicly join my disciples by being baptised, or you cannot enter into my kingdom. And marvel not at this, ~~[illegible]~~ do not doubt the possibility of this great change which I pronounce necessary, because thou canst not yet understand it: For the wind bloweth where it listeth &c. Thus is every one that is born of the Spirit."

The doctrine of our text is, that though some things connected with this great change elude our observation, the reality of the change may be as certainly known as is the sound of the wind that moves the forests or tears them up by the root. Let us inquire

I What circumstances in this great change elude our observation.

II. What may be certainly known concerning it?

The term regeneration or new birth is employed in two significations. It is used by theologians to designate ~~the period of transition~~ a particular period in the great

change by which the careless sinner is transformed into a faithful child of God. To designate that point of transition in which the habits of the soul first preponderate in favor of holiness, & in this sense regeneration is instantaneous. But in the Scriptures it is used as synonymous with conversion to designate the entire change, & in this acceptation it must be gradual. In this sense it is employed in our text.

a). We may not always be able to determine the time of the commencement of this change.

The wind bloweth where it listeth & thou hearest but canst not tell whence it cometh, nor whither it goeth. The Holy Spirit finds the sinners in different conditions & suits his operations to them. Sometimes the period of the sinner's awakening is forgotten & he has been long halting between two opinions. Sometimes the first change produced is some new conviction of the understanding — in other cases by an impression on the heart, and in others still a new impulse to some grossly neglected duty, begins the work of change.

b) We cannot in every case determine the time of the actual transition, or conversion or regeneration in its limited sense. This indeed is very natural, as the change is gradual & embraces many imperceptible changes of mental states, new to the sinner. Thus Dr. Dwight, acknowledged his inability to specify the time of his change: & Pres. Edwards, one of the most deeply experienced christians in the ways of God, says "Some mistake part for the whole". Some mistake the love of God shed abroad in the heart for the moment of regeneration, whereas it is one of the fruits of the change, which must have preceded it. The moment of regeneration must coincide with the first act of living faith or the sinner's surrender of his heart into the hands of his Redeemer, which is the first act of the regenerated soul.

The operations of the mind are moreover so complex & we are so little accustomed to note the time of their commencing, that we cannot determine their date.

c) (We cannot explain the intrinsic nature of the change itself in the soul. Every true convert will be able to testify that a great change has been wrought in his soul, that it is a supernatural change, that he is the subject rather than the agent of it; but what the precise nature of the change was he cannot describe & its intrinsic nature he does not ~~know~~ comprehend. We do not comprehend the nature of the soul, nor of the influences of the Holy Spirit, hence the intrinsic nature of the change which constitutes the new & spiritual birth also eludes our grasp.

d) (We cannot always tell the exact progress we have made in this great work & change (sanctification) after we have passed the turning point, after we have passed from death unto life. Ordinarily it is gradual — yet sometimes great progress is made in short time — seasons of special divine favor often follow seasons of special selfabasement &c Edwards. The greater our spiritual light, the clearer do we see the heinousness of our sins. Hence we sometimes think ourselves growing worse when we are really improving. Tis as with the telescopic observation of the heavens. The better our glasses the more stars we see — yet their number was the same before we saw them.

II. What is it that we may certainly know concerning this great change?

The wind bloweth, said the Saviour, & thou hearest the sound thereof, thou art assured of the fact by one of the bodily senses the most reliable sources of knowledge of the exterior world. Thou art certain of the fact. So is every one that is born of the Spirit, thou art certain of the fact.

The same doctrine is also taught by Paul to the Romans,

John 3:8.

The wind bloweth where it listeth & thou &c

Salvation is the joyful sound which echoes through the vaults of heaven, proceeding from the redeemed around the throne of God & the Lamb. Salvation is the highest interest belonging to man on earth; for the Savior has fixed the value of a soul above that of the whole world, What will it profit a man says the blessed Savior, if he should gain the whole world & lose his own soul.

Yes salvation, endless bliss at the right hand of God is within the reach of every man woman & child within this house. God the Father designed it for us all, God the Son purchased it with his own blood, & God the Holy Spirit is striving to apply it to us all.

But <u>we</u> are unwilling. The Scriptures teach us, that <u>we</u> are by nature alienated from God, & living in rebellion against his righteous government, & therefore unqualified for admission into his presence. Our own experience confirms the fact & even the heathen both ancient & modern, confess our natural de=

c) (We cannot explain the intrinsic nature of the change itself in the soul. Every true convert will be able to testify that a great change has been wrought in his soul, that it is a supernatural change, that he is the subject rather than the agent of it; but what the precise nature of the change was he cannot describe, & its intrinsic nature he does not ^comprehend ~~know~~. We do not comprehend the nature of the soul, nor of the influences of the Holy Spirit, hence the intrinsic nature of the change which constitutes the new & spiritual birth also eludes our grasp.

d) (We cannot always tell the exact progress we have made in this great work & change (sanctification) after we have passed the turning point, after we have passed from death unto life. Ordinarily it is gradual – yet sometimes great progress is made in short time – seasons of special divine favour often follow seasons of special selfabasement &c Edwards. The greater our spiritual light, the clearer do we see the heinousness of our sins. Hence we sometimes think ourselves growing worse when we are really improving. Tis as with the telescopic observation of the heavens. The better our glasses the more stars we see – yet their number was the same before we saw them.

II. What is it that we may certainly know concerning this great change?

The wind bloweth, said the Saviour, & thou hearest the sound thereof, thou art assured of the fact by one of the bodily senses the most reliable sources of knowledge of the exterior world. Thou art certain of the fact. So is every one that is born of the Spirit, thou art certain of the fact.

The same doctrine is also taught by Paul to the Romans,

John 3:8.

The wind bloweth where it listeth & thou &c

Salvation is the joyful sound which echoes through the vaults of heaven, proceeding from the redeemed around the throne of God & the Lamb. Salvation is the highest interest belonging to man on earth; for the Savior has fixed the value of a soul above that of the whole world, What will it profit a man says the blessed Savior, if he should gain the whole world & lose his own soul.

Yes salvation, endless bliss at the right hand of God is within the reach of every man woman & child within this house. God the Father designed it for us all, God the Son purchased it with his own blood, & God the Holy Spirit is striving to apply it to us all.

But _we_ are unwilling. The Scriptures teach us, that _we_ are by nature alienated from God, & living in re= bellion against his righteous government, & therefore unqualified for admission into his presence. Our own experience confirms the fact & even the heathen both ancient & modern, confess our natural de=

pravity, & thus anticipate & confirm the Savior's doctrine of the necessity of a new heart. But the newbirth is a mystery to some at present as it was to Nicodemus of old, & they are ready to say, "How can a man be born again? As the Savior answer the inquiry of Nicodemus, it is our design to examine his answer, in the hope that some of you may be induced to seek this great change, as the condition of your salvation. .

(Context) Nicodemus who made this inquiry of the Savior, was a man of distinction among the Jews, for he was a member of the Sanhedrin, ~~or the~~ Congress at Jerusalem. (Here insert the substance of the old introduction) In reply to N.'s question, which is not specified the Sav. told him "he must be born again" and as he expressed surprise at this, & did not fully understand the nature of this new birth, the Sav. said "Marvel not that I said &c

The wind bloweth where it listeth &c

The doctrine of our text is (see the old paper.)

8:16. "The Spirit itself beareth witness with our spirit that we are children of God."

Again St. John says He that believeth hath the witness within himself. 1 John, 4:13.10. and again Galatians 4:6. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba Father."

1. We know certainly that we have experienced a great change in our views on religious subjects. We know that a great light has arisen in our souls. Like the blind man in the gospel we can say "whereas I was once blind, I now see."

1) Our erroneous views have been corrected.

a) Once we regarded God as unjust in his dealings, in the inequalities in the situation of men; a hard master — now we know him benevolent

b) Once &c we regarded religion as a heavy burden: now we have found that "his yoke is easy & his burden is light."

c) Once we regarded his law as merely external, superficial, — now we know it to be spiritual & comprehensive, a reflexion of the divine attributes — therefore perfectly holy & pure.

d) New views of the gospel, or plan of salvation through Christ.

2. From being merely intellectual & inert, our views have become spiritual & efficacious.

When unconverted, many of our views were nearly the same as they now are ~~substantially~~ — yet then our faith in them was a dead faith & inoperative. But now they have acquired a spirituality, a holy vitality, ~~which~~ which causes them to exert a constant influence on our life.

2. We ~~know~~ certainly that we experienced a great change in our feelings.

a) From insensibility to sensibility on divine things,

— on the state of our own souls — though God has implanted a desire of happiness in us, we seek it naturally in earthly good &c

— on the state of other souls, around us ~~on the earth~~.

pravity, & thus anticipate & confirm the Savior's doctrine of the necessity of a new heart. But the newbirth is a mystery to some at present as it was to Nicodemus of old, & they are ready to say, "How can a man be born again? As the Savior answer the inquiry of Nicodemus, it is our design to examine his answer, in the hope that some of you may be induced to seek this great change, as the condition of your salvation.

(Context) Nicodemus who made this inquiry of the Savior, was a man of distinction among the Jews, for he was a member of the Sanhedrim, ~~or the~~ Congress at Jerusalem. (Here insert the substance of the old introduction) In reply to N.'s question, which is not specified the Sav. told him "he must be born again" and as he expressed surprise at this, & did not fully understand the nature of this new birth, the Sav. said "Marvel not that I said &c. The wind bloweth where it listeth &c.
The doctrine of our text is (see the old paper.)

8:16. "The Spirit itself beareth witness with our spirit that we are children of God."

Again St John says He that believeth hath the witness within himself. 1 John; 4:13.10. and again Galatians 4:6. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba Father."

1. We ~~know~~ that certainly we have experienced a great change in our views of religious subjects. We know that a great light has arisen in our souls. Like the blind man in the gospel we can say ~~that~~ "whereas I was once blind, I now see."

1) Our erroneous views have been corrected.

a) ~~B~~ Once we regarded God as unjust in his dealings, in the inequalities in the situation of man, ~~God~~ a hard master — now — we know him benevolent

b) Once we regarded religion as a heavy burden: now we have found that "his yoke is easy & his burden is light."

c) Once we regarded his law as merely external, superficial, — now we know it to be spiritual & comprehensive, a reflexion of the divine attributes — therefore perfectly holy & pure.

d) New views of the gospel, or plan of salvation thro' a Christ.

2.) From being merely intellectual & inert, our views have become spiritual & efficacious.

When unconverted, many of our views were nearly the same as they now are ~~substantially~~ — yet then our faith in them was a dead faith & inoperative. But now they have acquired a spirituality, a holy vitality, ~~which~~ which causes them to exert a constant influence on our life.

2. We ~~know~~ certainly that we experienced a great change in our feelings.

a) From insensibility to sensibility on divine things,
— on the state of our own souls — though God has implanted a desire of happiness in us, we seek it naturally in earthly good &c
— on the state of other souls, around us ~~on the earth~~.

On the progress of Christ's kingdom on earth

b) From ^preponderantly selfish & malevolent to benevolent & disinterested.

Formerly all our feelings centered in self-gratification & ~~calculations & plans for~~ business & enjoyment; & ~~[illegible]~~.

We viewed with invidious feelings the prosperity of others.

(We were ever ready to sacrifice the interests of others to our own. Now the same love of God which has filled our hearts with gratitude to the Redeemer also filled us with love to our fellowmen - yea, to all the sentient creatures of God - We have known young converts so filled with love to all men that they felt as if they must embrace all whom they met. Now they rejoice in the happiness of their fellowmen, & feel interested alike in the temporal & spiritual prosperity of others.

3. We ~~know~~ ^certainly that we have experienced a great change in our ~~action~~ purposes, opinion of the world or intentions in life. & course of conduct

Formerly we ^made selfinterest our rule of action - sometimes the ^honor ~~[illegible]~~ to ~~self & our own interests~~ All our plans & efforts tended this way. But now.

a). We make the will of God the rule of our actions ~~[illegible] the law of [illegible]~~, that's dwelling, nor the opinions & fashions of the world. Now we see the moral beauty of God's law & delight to meditate on it & make it the man of our counsel & the guide of our life.

G) Now we make the character of God the chief object of adoration. His worship form a regular duty & a large part of our life. Whom have I in heaven but thee & I desire to have none upon earth beside thee."

I) We make the kingdom of God the supreme object of our efforts.

We regard it as the most important kingdom in the universe — a) We pray for it — Thy kingdom come &c

b) We labor for it in our own souls —

c) — — — — the souls of our family

d) — — — — — — — all around us.

These are the features of this new birth which we can know & which every christian does know. I know in whom I have believed says S. Paul &c. This is the glorious change which prepares us for heaven — this assimilates us to God who is love — qualifies us for heaven.

a) We can infer the cardinal traits of the true convert.

1) The true convert habitually makes God & his kingdom. 2)

b) Inability to recollect or to determine all the circumstances of our conversion, should not make the weak believer despond, if his heart is now right with God. Thou canst not tell whence it cometh &c If we approve of his law & character, plans, if we delight in his ordinances — if we are engaged in his service, all is well — if we can say with the blind man, though once blind I now see —

c) That nothing short of the assurance that we have been born again, should satisfy any one, nor is a safe ground of hope for heaven. Mere morality &c

External worship — baptism, Confirmation, the Lord's Supper &c

Hence you see the duty & importance of each one of you knowing whether he is born again.

Without this great change, you are morally disqualified for heaven & must be excluded for ever!

Without it you will be doomed to eternal banishment from the presence of God, into the society of demons & accursed spirits.

Hasten to seek it, for life is short — & uncertain: and death will forever seal your doom!

Gettysburg, coram Prof &c. Feb. 23. 1862.
Gettysburg, Presb. ch. Nov. 2d/55, no Luth. present.
Allentown for Beale German. Aug. 6. 1854.
Williamsburg, May 14, /54.
Littlestown, St Johns, at Conference Germ., Sept 2d 1853.
Petersburg, Sept. 1. 1850. for Revd Ulrich.
Gettysburg, Jan 27th 1850.
York, in German, Oct. 17th 1847.
Middletown Valley, Catoctin ch. for Br Hay July 28th 1844.
Franklin ch. York Co, German. for Revd Ulrich June 19th 1847.
Comfort's schoolhouse Sept 15th 1839.
Lasche's ch. German. Nov. 26th 1842.
Gettysburg, March 25th 1838. Abbotstown Germ. April 15th 1838.
Hagerstown May 28th 1838. Germantown, for Mr Shole May 19 1839.
Gettysburg German for Gutelius, April 17. 1842.

SERMON #72

Influence of Memory on the future condition of the wicked.

Luke XVI, 25. But Abraham said, son, remember that thou in thy lifetime receivedst thy good things & likewise Lazarus evil things; but now he is comforted & thou art tormented.

These words, as you well know, my hearers, constitute a part of one of the most interesting & instructive parables of our blessed Lord. It is true, various doubtful interpretations of this narrative have been adopted in different ages & by different persons, calculated to detract from its importance; such as that advocated by the distinguished church father Augustine, and Gregory the Great and Theophylact and others, they regarded the rich man as designed to represent the relations & destiny of the Jews & Lazarus those of the gentiles, or according to others to symbolize the poverty sufferings & destiny of Christ. Yet the whole narrative is so simple, so direct, so intelligible in its literal acceptation that the great mass of the church in all ages has adopted this interpretation, regarding it as a historical & real description of the future destiny of the characters described, whether the Saviour had reference primarily to personages then recently deceased or not. From this interpretation we see no sufficient reason to dissent; premising only, that like all human language in descriptions of the spiritual world, it must be regarded as the language of approximation. It conveys to us the most literal & accurate view of the destiny of the righteous & the wicked, which the difference between the present & the future world, & the limited nature of our faculties will admit.

Thus interpreted, this narrative or parable is invested with the very highest importance: because it not only treats of the great topics of heaven & hell, of salvation & damnation; ~~[illegible]~~ but the description is a concrete one, including the most interesting persons & most thrilling particulars, & the scene is laid in the world of spirits, to which we are all hastening; into which each one of us must soon be introduced ~~[illegible]~~ but from which no one has ever returned! Yet it is not our design on this occasion ~~[illegible]~~ to discuss the ~~[illegible]~~ entire parable, which is fraught with much & important instruction. In the verse selected for our text, father Abraham calls on the rich man to cast back his thoughts into the present world, to "remember" the circumstances of his condition here. Remember, son, that thou in thy life-time receivedst thy good things, &c. Following this intimation we propose as our theme:

The influence of the developed memory on the condition of the accursed ~~[illegible]~~ in the Spirit world.

~~[illegible]~~ In discussing this ~~[illegible]~~ interesting subject, we shall

I. ~~to~~ Consider briefly the nature of memory & the probability of its future development ~~[illegible]~~ &

II. Its influence on the condition of the accursed ~~[illegible]~~ in the world of spirits.

How justly did ~~[illegible]~~ the inspired psalmist exclaim ~~[illegible]~~ ~~are~~ fearfully & wonderfully made! The hundreds of bones, & muscles & nerves & arteries & veins &c all combine to make a machine truly wonderful — many of you study, who enjoy the advantages of a liberal education, study these things in Paley's Nat. Theology &c. & Dick's works for the people. Nor is this remark less true of the soul than of the body. For when we contemplate the incalculable number of its phenomena in every hour of the day they seem at first view to present an inextricable maze which of various & complicated thoughts. Yet although we cannot perceive or understand the faculties or machinery of the mind itself, the unity or plurality of faculties, as the defenders of [illegible] &c. ~~upon~~ careful examination we have a knowledge of its various phenomena, & find them all resolvable into three classes. They are all either knowledge, feeling or action. Every idea we have is either knowledge something or object in the physical intellectual or moral world, or if

Ps. 139:14. I will praise thee

When we contemplate the amazing mass of the ideas in a single folio volume, they seem to present an inexplicable mass &c. but resolvable into three classes, with their adverbial & prepositional appendages of each.

is a feeling pleasant or painful connected with some item of our knowledge, or it is some active process of the mind. That department of our mental phenomena which includes our knowledge, is ordinarily subdivided into present, retrospective & prospective, as the objects to which it relates are either present past or future. It is to the first of these subdivisions namely our knowledge of the past that memory finds its place; & to this our text refers. The power of the soul to which this retrospective knowledge is attributed, is ordinarily termed memory. "Remember" said father Abraham to the rich man in torment, that thou in thy life time receivedst thy good things" &c. The extent of retrospective knowledge, that is, the degree of retentiveness of memory, is different in different animals, just as the grades of intellect in different animals differs, from the oyster, which exhibits merely the lowest degree of instinctive propensity, up through the ranks of irrational animals, man and angels, to the tallest archangel with his mind of intuition near the throne of God.

But the powers of memory are different not only in different species of animals, they vary exceedingly in the different members of the human family. We can scarcely conceive of a greater difference than that, between the memory of the ignorant Hottentot, whose recollection scarcely embraces the events of the last year, & that of a Mosheim or a Grotius, whose giant memories ranged over the field of almost universal science, & had at constant command its choicest flowers & fruits! Few things can bestow on one mind a greater advantage over another, than the powers of a retentive & ready memory. It is important even to the christian in private life, to enable him to treasure up the precious truths of revelation, & retrace the history of God's dealings with his people in ages past. And it is still more important to him, if his duty calls him to be the instructor of others, either from the

sacred desk or by the productions of his pen. Some persons have enjoyed powers of memory the most astonishing. Thus the celebrated German mathematician Kepler, could repeat the whole of Virgil's Æneid, & even specify the first & last lines on every page of the copy which he used, and of the celebrated French writer Pascal, it was said that he very rarely forgot any thing which he had ever known.

But what is more remarkable, & shows in still clearer light how wonderfully & fearfully we are made, is the evidence that the soul of every individual of the human family, however inferior his mnemonic powers may now be, does possess intrinsically at least as great if not greater retentive power than the cases referred to, as exhibiting the maximum of human retentive power, which are now confined by the organs of the body, but will be developed fully in the world of spirits. Cases of the most authentic character are on record, in which different diseases have called forth temporary "exhibitions" of this power of memory in ordinary minds. In St Thomas Hospital in England, says Dr Abercrombie, occurred the case of a man, who, recovering from a stupor induced by an injury on the head, spoke a language which no one in the hospital understood, but which was soon found to be Welsh. It was then discovered that he had been absent from Wales thirty years, & before the accident had entirely forgotten his native language. On his complete recovery he entirely forgot his Welsh again, & recovered the English language. A lady, mentioned by Dr Pritchard, when in a state of delirium, spoke a language which no one about understood.

In short what is to hinder us from adopting the stupendous conclusion ~~thought of~~ that thought is indestructible &c

Let us follow the answer into the world of spirits then

i will commence his career with these as his former ...

That all the past thoughts of life encircle the soul as a halo of intellectual light — or an intellectual atmosphere in the regions of which man finds the ingredients of their heaven or hell — see the evidences of divine favor, & tips of obedience on earth — or the long catalogue of their transgressions & rebellion against the God of heaven! — Nor can it be deemed impossible or even improbable —

~~That~~ In this life memory throws a light all around us, & as we advance on ~~the~~ our journey ~~of life~~, the ~~light~~ continues with us & throws on with us, whilst distant scenes are coming ... — The sphere of our light constantly gets forward into the regions of futurity, ~~&~~ objects behind us are ~~.......~~ into darkness & forgetfulness as ~~we~~ advance. Thus the midnight traveller ~~...~~ whose torch light throws a circle of light around him as he advances &c whilst those behind him gradually disappear.

In short now we are placed as it were in a nursery ~~...~~ to be ~~...~~ transplanted to higher climes, to be watered by the dews of heaven & flourish in immortal bloom!

It is said that lightning has sometimes daguerreotyped the image of surrounding trees & houses on the bodies of those whom it struck. What is to hinder the power of the Almighty from daguerreotyping the image of all our passing thoughts upon the soul of every man, which he will carry into eternity with him & bear about him forever?

Oh what an amazing structure is the human soul!

What a fearful import there is in that word Remember!

~~life; we have reason to believe that it~~

II Let us consider the influence of ~~the~~ memory on the condition of the sinner in the future world.

Let us follow the sinner into the world of spirits where he will commence his career with these enlarged powers. Let us consider

1. his great awakening in the future world.

After the closing scenes of his deathbed, whether they were those of hardened insensibility ~~or~~ of fearful foreboding of future misery when earth vanishes from his eyes, his spirit takes its flight from the body & ~~then~~ awakes in the new & untried unknown world. He perceives from the dreadful circumstances ~~of his situation~~ the place, the society, the ~~[illegible]~~ wailing & knashing of teeth around him, that he is among the ~~[illegible]~~ [illegible]. At first he perhaps regards it as a fearful dream; but one circumstance and incident ~~after his~~ another of the past flashes on his mind, until his whole life stand in clear view before him. And now he sees his new condition ~~[illegible]~~ in close connection with his former life of which he now possesses the most perfect recollection, & he sees with fearful clearness that they are ~~they are~~ only different stages in the the life of one being, the past & future being but counterparts of each other. ~~being prohibitory, the future retributory~~

a) He now finds that he still exists. The recollection of his whole life & the conscious unity of his perceptions feelings & habits ~~[illegible]~~, convince him of his personal identity. Now he finds all his former infidel doubts of the souls immortality put to flight. Formerly perhaps he scoffed at the very idea of a future existence ~~[illegible]~~ he ridiculed those who believed in that gospel which brought life & immortality to ~~clear~~ light, & who strove to live in preparation for it. Now he feels that they were right & he wrong, that though he succeeded in "deceiving himself he could not mock God". Ah! he exclaims it is but too true, there is reality in the news I once rejected &c &c

b) Every thing around him & every thing within him impresses on him the fearful truth that he is in a state of retribution. Memory places his past life in juxtaposition to his present sufferings & ~~[illegible]~~ ~~He sees that~~ He feels that ~~he~~ is punished "for the deeds done in the body", his present condition is the natural & just consequence of his life of iniquity, & beholds nothing

A striking illustration of this punishment is often seen in the action of an awakened conscience in this life. Look the case A night with a duellist, also E.g. from [illegible] winds etc. pp 204-5

but an endless eternity of wretchedness before him & like the rich man in our parable "he is tormented in these flames".

2. But let us follow him to the judgementseat, where the sentence of condemnation will be pronounced against him. Yes he finds that the idea of a judgement was not a figment of the imagination. With the assembled universe of rational creatures he will appear before the judgementseat of Christ, (describe the circumstances) There memory with its newly developed & fearfully augmented powers, will portray the whole history of his life before his view, & vindicate the justice of the dreadful sentence ~~which~~ pronounced on him by the judge: "Depart ye accursed into everlasting fire that was prepared for the devil & his angels."

Memory will flash upon him the painful conviction

a. That of all this he had been forewarned ~~in God's word~~.

By the word of God. Did not Paul (Acts 17:31.) teach him God hath appointed a day in which he will judge the &c.

~~(2)~~ We must all appear before &c. 2 Cor 5:10. ~~(3)~~ ~~That~~ it is ~~hath~~ appointed unto all men once to die &c. Heb. 9:27. ~~(4)~~ Yea that Even the angels that kept not their first estate &c. (Jude 6.) God has reserved in chains of darkness unto the judgement of the great day.

~~(5)~~ It will come unexpected — like a thief in the night.

~~How many sermons will then rush upon his memory, in which he~~

~~(7) There is a great gulph fixed &c.~~

~~(8) The sentence will be past, depart ye accursed &c.~~

b. But this is not all.

He will recollect that he was warned not only by God's word, but also By the preacher of the gospel — who earnestly entreated him for Christ's sake "to be reconciled to God", & to "flee from the wrath to come".

How many sermons will then rush upon his memory, in which the ~~the~~ offers of salvation were freely tendered, without money & without price, based not on works of righteousness to be performed by him, but on the free grace of God through Jesus Christ.

How distinctly will the image of his affectionate faithful pastor stand before him; as he was wont to declare to him the whole counsel of God. Once perhaps you thought him too earnest &c but now &c

Yea, that minister himself in personal ~~[illegible]~~ reality will have to appear as a witness against him. He will recollect the admonitions of his christian friend & brother &c

c. By the admonitions of conscience, he will remember he was often & faithfully admonished. That inward monitor implanted in his breast whom he formerly disregarded, he now sees was his best friend.

d. By the teachings of the Holy Spirit who convicted him of sin, of righteousness & of judgment to come. He will remember particular seasons when the Spirit wrought upon his soul with special energy. From sabbath to sabbath, on many occasions, did the Holy Comforter knock at the door of his heart, fill his heart with tender emotions, with feelings of penitence & with holy purposes, but ye resisted, rejected &c & seasons of revival, when all around seemed to be affected, & an atmosphere of religious influence seemed to pervade the house & fill every soul! Ah had I then yielded, he will say, & bent my neck to the truth & [illegible]

e. ~~[illegible]~~ Memory will teach him the justice of his condemnation. ~~[illegible]~~

Viewed from the standpoint of hell, of perdition, his ~~life~~ former conduct will appear in a diff. light. Memory will depict before his view the long list of his numerous & aggravated transgressions. In this world ~~[illegible]~~ he had himself forgotten the daily mass of sins which went to make up his life, & recollected only some special & peculiarly aggravated offences. ~~[illegible]~~ ~~But~~ now, viewed from a standpoint amid the flames of perdition, the developed powers of memory give him a kind of omniscience so far as the acts of his own life are concerned. His secret sins are all pourtrayed before his guilty & agitated soul with the vividness of yesterday. He sees that his whole life was radically wrong, was a life of rebellion against God, ag. the best & perfect moral gov. of the infinitely perfect Jehovah; that he sinned & persisted in sin against the clearest light, the most endearing love, the most urgent & impressive calls to repentance & reformation.

~~Memory will recall the light & love against which you sinned. Remember, said father Abraham, that thou in thy lifetime receivedst thy good things — thy portion of temporal blessings & spiritual influences, &~~

He will remember with agony the slighted mercies of his past life.

"Remember, son, that thou in thy lifetime receivedst &c." That is, Thou hast received more good in thy lifetime, than was a full reward for thy any virtuous acts of thy life, & much more good yea daily & hourly mercies which were designed by infinite mercy to lead thee to repentance; but all these thou didst most ungratefully abuse. Dives is not charged with robbery or theft or dishonesty. But he abused & squandered the bounties of providence in extravagant living. He fared sumptuously every day & was clothed in purple, the most expensive colour, & fine linen. But most of all he disdained to notice the poor afflicted beggar Lazarus & neither dressed his sores, nor gave him aught to eat! This was his chief crime, & should teach us not to treat the poor, especially the virtuous & afflicted poor with inattention or contempt.

3. Let us accompany him in his dreary journey throughout eternity, & contemplate his wretched condition. At every stage of his progress memory will play an important part.

1) It will illustrate the nature of the punishments he is to endure. The sinner will recollect all his former sins, & see as well as feel that each one has its counterpart in eternity; that every sinful passion, every criminal habit formed in life follows him into eternity, yea that death stamped immortality on them & that they will follow him through endless ages & be the fuel of those flames that will torment him forever.

Was he characterised by pride, envy, or malice here – these same habits will cause his sufferings hereafter. He will see those in Abr. bosom whom he despised on earth.

All evil passions here torment the soul although at present restrained by grace – there unrestrained they will still more tho so

The sinner will find his misery aggravated by the presence of the sinful associates of his past life. Dives remembered his brothers, who he knew were also living without God & hastening to the ruin in which he was involved. Probably they had often been associates in scenes of rioting & dissipation, & he feared their presence would aggravate his misery. Probably also he felt some love to his brethren & from these mingled considerations besought Abr. to send a messenger to warn them.

2) Memory will also vindicate the gradations of future punishment.

There the sinner will find that every sin has its precise consequences, is causative of a degree of misery proportioned to the circumstances of aggravation attending it. The more sins, therefore, we were guilty of, the stronger the chains of vicious habits formed in life, the greater the misery of which they are naturally productive. He recollects that even these gradations were predicted in ~~life~~ God's word & well known to him. He recollects that ~~[illegible]~~ God threatened to punish the sinner "according to his works": & that "from him to whom much was given much would also be required".

3) Finally memory will vindicate the eternal duration of the misery of the accursed.

(a) He will recollect that the Scriptures distinctly predicted it.

(a) Then shall the wicked go away into everlasting punishment &c.

He sees no purgatory, no purifying tendency in the flames of

(b) hell. (b) The rich man himself in hell expected no ~~escape~~ escape from the regions of despair even before Father Abraham pronounced

(c) the awful declaration (c) "Between thee & us there is a great gulph fixed, so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence;" the rich man ventured to ask only the slightest mitigation of his torment, a mere drop of water to cool his burning tongue!

(d) The devils who appeared in the time of our Saviour, although thousands of years had elapsed since they left their first estate, during which time they have been reserved in chains of darkness till the great day, also expected no deliverance, not hoped nor desired to reform.

(e) Death will confer immortality on these sinful habits, passions & inclinations & as they are ever productive of misery, that misery will know no end. On earth these habits grow stronger by continuance & repetition, notwithstanding the restraining influences of grace. As these influences will not follow him into eternity, the hope of reformation is still less, & the prospect of eternal misery still stronger.

From this discussion we derive in conclusion, a few practical inferences.

1. How utterly unworthy are the objects of time & sense, fill the aspirations & engross the supreme affections of immortal souls! The only way in which they are dignified into an importance worthy of consideration to an immortal soul is, the moral use or abuse of them as gifts of God. [illegible] sinners live at variance with your God on whom you depend. The christian alone [illegible] acted wisely & secured his highest interests &c &c

2. Those who have been favoured above others in temporal advantages, in ~~wealth~~ talents, influence, wealth &c have no reason to think themselves better than others. Ye that are rich, think not your wealth will secure to you every thing ye need. Look not with contempt upon your less favoured neighbour. Above all turn not a deaf ear to the tale of sorrow from the poor, the afflicted, the diseased. The rich man in our text, may have been in other respects moral & reputable. But there is one crime alleged against him, he spurned Lazarus from his door! Poor L. came anhungered & he gave him nothing to eat, he came tattered & in rags & he gave him no clothing, he came afflicted of God, diseased, covered with sores, & he ministered no relief to him.

3. Whatever inequalities are found in the dispensations of Providence in life, all is well, all will then be found to have been just. Then it will appear clear, the rich man was no more a favourite of heaven than Lazarus, with all his sores. The inequalities of life will disappear when viewed in the light of eternity; & the different fates of men in eternity will all find their solution & justification in the recollection of the past. Time & eternity are counterparts of each other; both together will form the perfect moral administration of Jehova; & eternity will show that the whole universe has reason to rejoice that the Lord God omnipotent reigneth.

Gettysburg July 15th 1849.
April 13 - 1850.
Germantown for Revd Albert Ap. 27. 1856
Gettysburg for Dr Jacobs Dec 19th 1864.

Exam. Griffins Sermon p. 46.
well compos'd & material fine.

Dwight II p 293

x 4 1

A. D. Buehler

Levi Weaver

Henry Ruff

Wm Stalsmith

Dr Laskell

Wm "

DAMAGED PAGE(S)

Job in the agony of his mind exclaims by When I remember I am afraid, & trembling taketh hold of my flesh. ch. 21;6.

Ps. 42: 1–4. As the hart panteth &c When I remember these things I pour out my soul in me: for I had gone with the multitude &c.

Remembrance forms a bond of attraction between the Christians soul & all the objects of his holy affections, by which they are bound to his heart forever. Thus will he love his God & Redeemer, thus love the church (Ps 137:6. If I do not remember thee, let my tongue Thus does he love all children of God –

Dives was an reputable man & no one an extortioner & only he neglected to relieve poor Lazarus — remember this great!

Theme — The influence of memory in the World of Spirits.

I. The ~~A~~ ~~cardinal~~ features of that ~~state~~ world.

II. The influence of memory in it.

Dives recollected his brothers, so he will recollect all whom he injured or led to dissipation or ruin.

1 How utterly unworthy are the objects of time & sense to fill the aspirations of immortal souls!

1. Infidels & scoffers may see the ~~folly~~ danger of their course.

~~2~~ Those who have enjoyed few advantages of intellect or temporal circumstances, need not despond — "they like Laz[arus] shall be comforted"

3. Those who have been favored in intellect, in wealth or in power or influence need not be proud for Lazarus was richer than Dives.

4. How supremely worthy is religion of the attention of all.

4. Whatever inequalities are found in the dispensations of Providence in life, all is well, all will in eternity be found just. The rich man was not more a favorite of heaven than Lazarus — ~~my~~ Lazarus with all his sores — The inequalities of this life will all be solved when viewed in the light of eternity — the different fates of men in eternity all finds their solution & justification in the recollection of the past — Time & eternity are counterparts of each other, & both together form the perfect moral administration of Jehovah & eternity will prove that the universe has cause to rejoice that the Lord Jehovah reigneth.

II Influence for the spirit [illegible] & the [illegible]

[Many think ours are unhappy & perhaps were —

be predestinated.

death will remove the limitation of our years &c. & all things prove to

in this life.

The world of woe is spread around him far as his perceptions can reach, & he has begun his weary awful, everlasting journey. He had no friends to console him, no enjoyments to make him happy — no hope in the future to buoy him up: but darkness dea[illegible], & long despair: reign in eternal silence around him — or if that silence is now & then broken it is by the weeping & wailing of his ~~companions~~ surrounding accursed spirits!

Rev. S. S. Schmucker D.D.
Gettysburg.

Ye that are clothed in purple & fine linen, that are devoted to dress & fashion, beware that the remembrance of your be not one ingredient in your cup of future misery. The money you squander on dress was given you for higher & better purposes – Those you neglect, & the recollection of this perversion of what God entrusted to you, will torment you in future.

Ye that fare sumptuously every day — that make a god of your stomach &c

She had now been married some years, was the mother of six children, and in the possession of every comfort this world could afford; but still the remembrance of her youthful sin had so haunted her conscience, that she was never happy. Her husband perceiving her unhappiness, had, after many fruitless endeavors, at last got possession of the cause, when he advised her, for the easement of her conscience, to see if Mr. — were alive, and to make him or his family a recompense; and as she was going to leave London on the following day, perhaps for ever, she had then come for that purpose. Mr.—, on being informed of the object of her visit, told her not to make herself any longer unhappy, as she was not the only young lady who had acted in that manner. After begging his forgiveness, which he most readily granted, she insisted on his acceptance of a sum of money, which she said, she believed was about the value of the articles she had stolen; and after remaining about an hour, she departed, evidently much happier.

96. In Confession and Voluntary Submission to Punishment.

(*a*) THE JEWELLER AND HIS SERVANT.—A jeweller, a man of good character, and considerable wealth, having occasion, in the way of business, to travel some distance from his abode, took along with him a servant: he had with him some of his best jewels, and a large sum of money, to which his servant was likewise privy. The master having occasion to dismount on the road, the servant watched his opportunity, took a pistol from his master's saddle, and shot him dead on the spot; then, rifling him of his jewels and money, and hanging a large stone to his neck, he threw him into the nearest canal. With his booty he made off to a distant part

(*c*) A NIGHT WITH A DUELLIST.—A duel was fought near the city of Washington, under circumstances of peculiar atrocity. A distinguished individual challenged his relative who was once his friend. The challenged party having the choice of weapons, named muskets, to be loaded with buck-shot and slugs, and the distance ten paces; avowing at the same time his intention and desire that both parties should be destroyed. They fought. The challenger was killed on the spot; the murderer escaped unhurt! Years afterwards, a

gentleman was spending the winter in Charleston, South Carolina, and lodged at the same house with this unhappy man. He was requested by the duellist one evening, to sleep in the same room with him, but he declined, as he was very well accommodated in his own. On his persisting in declining, the duellist confessed to him that HE WAS AFRAID TO SLEEP ALONE; and as a friend who usually occupied the room, was absent, he would esteem it a great favor if the gentleman would pass the night with him. His kindness being thus demanded, he consented, and retired to rest in the room with this man of fashion and honor, who some years before had stained his hands in the blood of a kinsman. After long tossing on his unquiet pillow and repeated half-stifled groans, that revealed the inward pangs of the murderer, he sank into slumber, and as he rolled from side to side, the name of his victim was often uttered, with broken words that discovered the keen remorse that preyed like fire on his conscience. Suddenly he would start up in his bed with the terrible impression that the avenger of blood was pursuing him; or hide himself under the covering as if he would escape the burning eye of an angry God, that gleamed in the darkness over him, like lightning from a thunder cloud! For him there was "no rest, day nor night." Conscience, armed with terrors, lashed him unceasingly, and who could sleep? And this was not the restlessness of disease, the raving of a disordered intellect, nor the anguish of a maniac struggling in chains! It was a man of intelligence, education, health, and affluence, given up to himself—not delivered over to the avenger of blood, to be tormented before his time; but left to the power of his own CONSCIENCE, suffering only what every one may suffer who is abandoned of God!

94. In groundless Suspicions and Alarms.

(*a*) DRAWING A BOW AT A VENTURE.—A Christian minister, writing in 1834, states, that it had been long his practice previously to the commencement of the assizes, which were held in the town of his residence, to preach a sermon applicable to that solemn period. On one of these occasions, his text was 2 Cor. 5: 10: "For we must all appear before the

Sect. 7. That the said Co Commissioners &c or corporate authorities of any borough, are hereby authorized (for the purpose of carrying out the provisions of this act) to borrow money &c and to levy & assess on all property, professions, trades & occupations subject to taxation for State & Co purposes, & to collect such taxes &c.

Now only the excess [illegible] dolls is taxable for State Co purposes, & therefore only the excess here levied.

The exempted $300 are not taxable for State & Co purposes & therefore not for this purpose. ~~There is nothing entirely exempted~~

In hell wicked authors will suffer from the recollection of their corrupt & demoralizing writings, & as these writings continue to spread their poison after his death, & add one ruined soul after another, each such loss of a soul will aggravate their pangs in perdition. Arvine No 224, 225, 229 .

Paine Tho. intended to recant his infidelity. Arvine No 222 [illegible]

you will "remember" the sabbath days which ye have not
kept holy — but desecrated by unholy acts, & words —
you will remember the sins of your youth.
You remembered not your Creator in the days of your youth & now
the evil days have come upon it.
You remembered not them that were in bonds as bound with
them.
With Job you will say "when I remember, I am afraid &
trembling taketh hold on my flesh. 21:6.
You will sit down & weep when you remember the mercies
you have slighted & the blessings you abused.

	Co. C, 44th	" "
99	Peter Beers, Co. B, 44th	" "
100	John M. Irons, Co. E, 44th	" "
101	E. Strong, Co. K, 34th	"
102	Unknown,	
103	Unknown,	
104	Unknown,	
105	James Schneibacher, Co. F, 146th	" "
106	Unknown, With Ambrotype and papers.	
107	Unknown,	Cavalryman.
108	Unknown,	
109	Martin Kame, Co. K, 111th Regt. N. Y. V.	
110	H. W. D. 111th	" "

13010
12758
25 2

Chambersburg May 11th 1864

Doct S S Schmucker

Dr Sir

Enclosed you will please find Check for three hundred & forty Dollars on acct of Salary due June 14th the half of which ($170) you will please pay over to Doct Krauth. and Oblige your Friend very

Respectfully

D K Wunderlich

1. His awakening — teaches him —

a) his identity —.

b) the reality of future punishments

c) the misery of his condition.

2 Let us follow him to the judgment seat. Hear how

a) Memory teaches him the justice of his sentence.

by recalling number of sins &c & that they were com

b) of against light knowledge & lovers of thy good things
He was forewarned by the S. S.

——— ——— pastor,

——— ——— conscience.

c) ——— Holy Spirit, a throwing,

SERMON #73

The Reasons of disappointed hopes in regard to salvation.

Luke 13; 24. "For many I say unto you shall seek to enter in & shall not be able.

Disappointment, my brethren, is the ordinary lot of man; and it is deemed manly not to fear but rather by industry & perseverance to retrieve them. Even amid the gambols of childhood disappointments are not unknown though soon forgotten. The youth who enters with ardour on the pursuits preparatory to the stage of active life, who leaves the parental roof & repairs to some seat of learning is often disappointed in finding in a college much that he did not anticipate & failing to meet with some things that he expected. His confidence may sometimes be misplaced & his plans of literary ambition may be dissipated, but for these disappointments he learns the value of true friendship based on honorable & religious principle, he finds his mind directed in new paths of truth & his aspirations pointed to higher & nobler objects. The agriculturalist has laboured & toiled for many long months to secure a plenteous harvest, but he in whose hands are the early & the latter rains withholds his blessing & the crop is blasted and the hopes of the farmer disappointed. Or if Heaven smile upon his labours & his crop is secured & he has been counting his gains by hundreds or thousands, the fluctuations of trade may sudden reduce the price & destroy one half of its value. The politician's schemes are often disappointed, by slanders or detected baseness or selfish machinations of political rivals or opponents. The man of business has pursued his honourable vocation with industry & enterprise & rejoices in the anticipation of seeing his family in circumstances of ease or affluence & his declining years relieved of all care & anxiety. But suddenly by the frauds of men or the visitation of heaven his possessions are taken from him & his hopes bitterly disappointed. Or death may enter his family — or intemperance, worse than, may strike down the son of his hopes & doom him to suffer a thousand deaths in one. Under all these disappointments, we respect the man, who recognizing the afflicting hand of Providence, bears up under them all, & seeks to redress his losses. But there is one disappointment which it is wise to fear & which can never be retrieved, a disappointment such as earth knows none, — which fills with lamentations the regions of despair. Of this disappointment our text treats.

Theme. We invite your attention to the reasons of disappointed hopes in regard to salvation. Are there not some present today, who desire salvation & have occasionally made some efforts to attain it? The duty here enjoined in the context is one of supreme importance. &c that man the rebel sinner should repent & be reconciled to that being on whom we depend for life & breath & all things, should seek to enter &c

1. Some who seek the kingdom of heaven, fail to find it because they do not make this pursuit the chief business of life. It is an evident dictate of wisdom, that in the employment of those powers which constitute us moral agents each subject should receive a degree of attention proportioned to its relative im-

portance. Now the subject of religion, whether we contemplate its objects of belief or its precepts for action, is obviously of the very first importance. What object can be nobler & more exalted than the infinite, the uncreated Jehovah? & what interest so surpassingly important, and thrilling as the eternal salvation of the neverdying soul, & the supreme glory of God? And what act of human legislation, however high & august the authority from which it proceeds, whether it issue from a representative legislature, or from the autocratic power of kings or emperors, is comparable to the law of him, who is king of kings & Lord of Lords. In short, the law of God is evidently not only the "higher law", but unequivocally the "highest law", & absolute obedience to it our highest duty. If the inhabitants of millions of worlds could unite their unanimous voice in the enactment of a law conflicting with that of God, it would be our duty to disregard it. Hence, when this law commands us to "seek first the kingdom of heaven," it is our duty not only to seek it, but to make it the paramount the supreme object of our attention. To postpone the claims of religion to those of any interest in the universe, is an insult to God, & must incur his displeasure. It must debar us from the divine blessing; & they that seek thus can never expect to find. Now is not this the condition of some in this assembly? Are there not some here who have resolved to attend to the claims of religion, but who assign it any other than its appropriate importance? Have not some of you, my unconverted hearers, resolved to occasionally to spend an hour in religious reading or reflection? Have you not sometimes when you were certain that no one observed you, offered a prayer to God for his blessing? But you did not engage in these exercises with your whole heart, you did not make the favour of God the chief object of your attention. You spent far more of your leisure time in other pursuits. You subordinated the salvation of your soul, to your temporal business & pleasures, the favour of God, to the approbation of man; and can you wonder that God has not heard your prayer, has not blessed your efforts, & that though you have thus sought the kingdom of God, you have failed to find it?

fail to succeed

II. Some, of you who seek the kingdom of God, who strive to enter in at the strait gate, fail to succeed, because you are satisfied with mere outward forms, & ceremonies & duties, & place your dependance on them. You forget that outward forms & duties are merely means to spiritual ends & blessings, & unless so regarded are of little real benefit & often the occasion of great injury. What value would there be in the labours of a student, if, when directed to study & prepare for recitation the contents of a given book or chapter, he should read it over & over again, but in so careless & inattentive a manner, as to make no impression on his mind, so that when summoned to recitation he could recollect little or nothing of about it? Equally valueless are all attempts at religious duties, if performed in so formal and inattentive manner. They result in no spiritual blessings, and fail of those spiritual effects which they were designed by God to produce. You forget that the difference between the form of godliness & its power is such, that we may easily possess the one & be destitute of the other. Remember that in Christ Jesus, in the plan of salvation published by him, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but, a new creature." Gal. 6,15.

Moreover, by placing your confidence in your performance of duties, you frame a species of selfrighteousness hostile to the gospel plan of salvation, as it is derogatory to the righteousness of Christ. In the language of Paul to the Romans, you "go about establishing your own righteousness, not having submitted yourselves to the righteousness of God." (10:3.) Your hearts are not humbled to a proper sense of your own unworthiness & helplessness. You do not feel the necessity of a better righteousness than your own. You do not perceive the spiritual glory of the plan of salvation.

"How many are there who statedly attend the services of the sanctuary, who regularly are present at the sacramental board; but whose habitual conversation & actions show an entire absence of spiritual mindedness, who participate in the follies & vanities of the world, & exhibit no evidence of that new creature, of that holiness of heart, without which no man shall see God!

III. Another reason why some of you have failed to enter on the narrow path, may be that you are deceived by _false principles_, by prejudices unpropitious to a genuine change of heart.

It is a well known saying of the celebrated church father Augustin, that no man can live aright, who does not believe aright, or in other words, no one can lead a pious life who entertains any errors of faith or doctrine[1]. But this declaration must be received with some qualification, as we not unfrequently see persons of equal piety of life, who differ in some of their doctrinal views, and of two opposite opinions one only can be true, & therefore the other must be an error. Still all must admit that our opinions exert a powerful influence on our conduct. No man will seek to attain that which regards as undesirable: nor will any one labor to avoid that which he believes it an advantage to possess. 1) Perhaps you have imbibed the prejudice, that _spiritual regeneration is unnecessary & not required in Scripture_. This is the practical error of papists, who believe that _all outward members_ will be saved. Perhaps you regard conversion as consisting only in an outward change of actions, in a merely external reformation. But remember the heart is the fountain of human actions. It is "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man." "He that looketh on a woman to lust after her hath committed adultery with her in his heart said the blessed Savior; & he that is angry with his brother is a murderer in the sight of God. If then it is true that without holiness no man can see God, it is evident that more than a mere external reformation is necessary. It is evident that no mere external rites are sufficient & that a man's being born of water in baptism will profit him little, if he is not also born of the Spirit, if his heart is not changed, & he transformed into a new creature in Christ Jesus.

2) Or possibly, like Nicodemus of old, you have supposed you might enter on the narrow path _in secret_, & thus escape the scoffs & sneers of your associates & of the world at large. But you forget the Savior's com. Take up your cross, &c. & He that is ashamed of me before men, of him &c. Do you not perceive that this very prejudice arises from the fact that you fear man more than God; that you dread the frowns of your fellow creatures, worms of the dust like yourselves, more than the displeasure of that Almighty being, on whom you depend for life & breath & all things; who, by a puff of his breath, could blast you

1. Nunquam pie vivitur, nisi recte creditur.

from creation, or crush you down beneath the weight of his wrath in the regions of despair forever! — Beside, one of the grand duties of those who travel in the narrow path is, to let their light shine before men, & not to hide it under a bushel, in order that the world may behold the beauty of holiness exemplified in the church of God & thus be led to glorify our heavenly Father. Even amongst men we do not trust the friendship of the man who is afraid or ashamed to avow it himself; much less of that man who remains among the ranks of our enemies. "For whosoever shall be ashamed of me & my words, of him will the Son of man be ashamed, when he shall come in his own glory & in his Father's & of the holy angels" Luke 9:26.

IV. Others of you fail to find the narrow path, because though you make a partial reformation, you are unwilling to renounce all your transgressions, but still cherish some besetting sin.

The depravity of the human heart manifests itself in every individual in some peculiar phase, resulting from his prevailing inclinations or habits ~~of the individual~~. These peculiar dispositions exhibit themselves in our action through life, & it is not unusual to see these ruling passions strong in death. Hence the scriptures speak of "sins that do most easily beset us", sins which stand connected with our constitutional peculiarities. Now when the sinner directs his attention to religion, when under the guidance of the Spirit he has become convinced of the necessity of giving heed to the claims of religion & begins to seek the entrance to the narrow path, one necessary resolution that he forms is to sin no more. If we were true to this resolution we would experience true conversion; for Jesus says "If any man will do &c. We commence the work of reformation perhaps in a selfrighteous spirit, but soon find our efforts vain. We are taught to look to Christ for grace & strength to enable us to subdue our sinful dispositions, & the power of faith is inkreased within our souls. We gain one victory after another over sin. But here there is often a long & arduous struggle. We are willing to renounce our outward & grosser sins, & many also of the more latent sins of thought; but frequently it is found that the sinner frames various excuses for retaining some besetting sin. This he sometimes does almost without being conscious of it himself, so deceitful is the human heart & desperately wicked.

But it is evident that so long as the sinner cherishes a single sin knowingly, his heart ~~is~~ not right; for he that offendeth in one commandment, is guilty of all. You would not

confide in the professed friendship of an individual, if you knew, that amid all his professions, he now & then opposed your interests & secretly undermined your character. How then, if the divine standard of morality be even no higher than that of man, how can you expect the omniscient Jehova to regard with approbation or to accept as sincere your professed reformation & surrender of heart to him, whilst he beholds you in secret cherishing some secret sin, refusing to renounce every thing ~~anything~~, you still taking delight in what you know to be offensive to him, & subversive of the best interests of the moral universe & hostile to the glory of our God? On the contrary God requires the abhorrence & renunciation of every sin, and a willingness to submit to every sacrifice for his sake. We are bound not only to renounce the world & take up our cross; but if the solicitations ~~[illegible]~~ of father or mother, wife or child, conflict with the commands of ~~God~~ the divine law; we are required to regard ~~obey~~ the higher law, to "obey God rather than man". We are bound to present our souls & bodies as a living sacrifice, holy & acceptable in his sight, to make his law the supreme rule of our action in all things, & whether we eat or drink, or whatever we do, we must do it all to the glory of God." Now my friends if you have never made such a surrender of your entire souls to God for time & eternity; if you knowingly cherish a single sin in thought or word or deed; you have not yet entered through the strait gate, & no wonder that you have not "found the narrow way". You cannot serve two masters, God & the world. Either you will hate the one, & love the other, or else you will hold to the one & despise the other, "Ye cannot serve God & Mammon". Religion must be your chief concern or it is no concern. You must abandon every sin or perish of eternal ruin. "If thine eye offend thee pluck it out." "If thy right hand offend thee, cut it off." You must part with your sins or renounce ~~[illegible]~~ your hope of heaven.

V. Others fail to enter into the kingdom of heaven because "they run well for a season, & in the hour of temptation fall away". For a while as the Saviour tells us they receive the word with joy & believe," ~~but~~ but prove unfaithful. Some have deep religious convictions. They attend the special meetings for prayer & even for the purpose of inquiry, they begin to read on the subject of religion, & converse with the people of God; but soon their alarm subsides, their efforts to seek the Lord are relinquished, & they sleep ~~become~~

relapse into indifference. Others persevere longer. They seek the Lord until they find him, until they are themselves conscious that light has shone upon their souls from the Spirit of God; until with the young man in the gospel, whom Jesus restored to sight, they can testify "one, born blind, he can say this I know that whereas I was born blind I now see."

VI. Many will fail to enter on the narrow path, because they postponed this work until it was too late!

The sacred poet has indeed sung:

> Life is the time to serve the Lord,
> The time t'insure the great reward;
> And while the lamp holds out to burn,
> The vilest sinner may return.

This may be regarded as the general rule. As long as there is life in the sinner & a desire to return to God, it is safest to encourage him to make the effort.

Yet there are particular seasons in life, when the Holy Spirit is nearer to the sinner & his conversion most easy. Such are, seasons of religious revival seasons of bodily affliction &c.

On the other hand those who neglect to improve these seasons are in greater danger. The word of God tells us "He that being often reproved, hardeneth his neck, shall suddenly be destroyed & that without remedy." Prov. 29:1.

"The Lord said My Spirit shall not always strive with man" &c Gen. 6:3.

And the Savior ~~said~~ when he was come near unto Jerusalem, beheld the city & wept over it saying: If thou hadst known even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes!

It is evident therefore not only that continuance in sin hardens the heart & renders conversion less probable; yea more, that the obstinate & incorrigible sinner may fall under the just judgment of God: The Spirit may withdraw his sacred influences & the sinner be left to his reprobate mind, & be certainly lost.

Gettysburg, July 11th 1852.

Jan 29. 1860.

SERMON #74

Hymns
No. 20.
— 705.
— 244.

On the Immutability of God.

Psalm 102; 25. 26. 27. "Of old thou hast laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish but thou shalt endure: yea all of them shall wax old like a garment; as a vesture thou shalt change them & they shall be changed: but thou art the same, & thy years shall have no end."

In these interesting words the psalmist presents to our view a striking & sublime exhibition of the immutability ~~character~~ of the divine being. He gives force to his picture by drawing lines of contrast between God ~~the ... ...~~ & ~~all~~ created objects. And the contrast is no less true than affecting to the feeling mind. ~~It is~~ Is it not true, my brethren, changeableness is enstamped on all created things? Nothing within the wide range of creation is the same ~~to-day~~
a) in all respects, to day, as ~~it~~ yesterday. In the physical ~~natural~~ world, all is change. How certainly do the evening shades succeed the morning light & midday sun! How constantly is the revolving moon presenting to our view her ever-varying phases! The earth we inhabit is also incessantly revolving on its axis & around the sun; & the whole system of worlds is exhibiting one continued series of revolutions. But God, the great author of these systems, the being whose hand supports them all, alone sits ~~a throne~~ unchanged & unchanging on the ~~high~~ exalted throne of thousand worlds, "the same yesterday to day & forever."

On the surface of our earth changes are in constant progress. ~~How constantly is the green~~ Contemplate the forest clad in all the luxuriance of ~~the~~ vernal foliage. In a few months you hear the wind whistling through the trees

& the green supplanted by the sear & yellow leaf. Mountains are gradually diminishing, valleys filling up; rivers altering their channels & the ocean changing her shores; cities are swallowed up by earthquakes & islands emerging from the mighty deep!

b) Contemplate the civil institutions of man, & say are they not alike subject to constant changes? Are they not so frequent & important as to form boundless materials of one of the most important sciences? Has it not become an axiom in the philosophy of Civil History, that nations like individuals have their infancy, their manhood, their old age & their decline. Where now are the ancient empires of Egypt, of the Assyrians, of the Babylonians, the Persians, of the Greeks whose classic reminiscences thrill the heart of every scholar? & the Romans? Have they not all gone to bear their testimony to the instability of earthly grandeur?

c) But let us descend to the family circle, & see whether that is exempt from like change. Where is the kind father who watched over the interests of his family, provided for all your wants, & protected you from harm? Where is the affectionate mother, who watched the cradle of your infancy, & followed with her anxious solicitude your rising years? Where is the affectionate brother, the fond, doating sister, who mingled with you around the social fireside, & sympathized in all your joys & sorrows? Ah! how many of you must answer, they have faded as doth the leaf, they waxed old as doth a garment, the hand of death has changed them as a vesture; the places that knew them once, shall know them no more forever.

In short, whithersoever we turn our eyes, above, beneath, before around, we find every object great or small subject to change. The earth we inhabit, the planetary orbs around us, the systems of worlds are all in continual revolution, & throughout the whole there is but one being that changes not, the great eternal Jehova, who seated on the throne of thousand worlds, beholds unmoved the whole in motion & remains the same yesterday, today & forever. Let us fix our view on this point & thence looking out on creation, contemplate the relative value of all things else & the prospects that lie before us.

Let us

I. Consider the ~~doctrine of~~ character of God as delineated in our text; &

II. Inquire, what lessons of instruction does the subject teach?

When we contemplate the ~~divine~~ immutability of God, we are impressed by the feelings which all his attributes are so well calculated to produce. We feel that we are attempting to scan, what we can but imperfectly comprehend. In the beautiful language of Dr. Watts, we are ready to exclaim:

Thine essence is a vast abyss
Which angels cannot sound,
An ocean of infinites
Where all our thoughts are drowned.

We feel the rebuke of Zophar, the Naamathite, to Job; "Canst thou by searching find out God, ~~he~~ canst thou find out the ~~perfections of the~~ Almighty to perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know" [1]. The sacred volume gives us some simple & yet sublime views of this subject: "I am the Lord, I change not." [2] "With him (God) there is no variableness neither shadow of a change," as the apostle James informs us.[3] Balaam says: "God is not man that he should lie, neither the son of man that he should repent; hath he said & shall he not do it? hath he spoken & shall he not make it good?" [4]. And in Isaiah,[5] the Lord says: My counsel shall stand; & I will do all my pleasure." And especially in our text: Of old &c.

Such is the explicit testimony of God's holy word. But even the dictates of enlightened reason inculcate the same doctrine, as necessary to infinite perfection. Instability, changeableness is a manifest imperfection even in man, & therefore cannot belong to God. On the contrary, unchangeableness in a being whose plans & purposes are always right, is a perfection; and it must evidently belong to that being in whom all perfections are united. Without it he could not be God. For any change must be either for the better or worse. If it were for

1. Job. 11;7.8. 2. Malachi 3:6. 3. James 1;17.— 4. Numb. 23.19. 5. 46:10.

the better, God was not perfect before; if for the worse, he became imperfect by the change & ceased to be God.

Moreover there can be no reason why God should change his plans. Such reason cannot be found in an accession of knowledge; for he was always omniscient, to him all things are known from the beginning. He knows & ever knew all things possible, as well as all things real; all things that under any supposable combination of circumstances might have occurred, & all things that actually have taken place or will hereafter occur. Even the free actions of his moral agents are fully known to him. He "knows their downsitting & their uprising; he understandeth their thoughts afar off".[1] No additional facts could ever become known to him to induce a change in his course.

Nor could any external force ever be applied to the deity to require such a change: for he is the independent Jehovah, exalted above all dependence on the creature — he is the omnipotent God whose arm could resist every conflicting power.

Whilst therefore it is ~~...~~ the part of a wise man to change his plans when unexpected circumstances render it necessary, & to change his opinions when he finds that he has entertained errors; in the infinitely perfect Jehova, immutability is a supreme perfection.

(Obj. a) It ~~...~~ has indeed been objected, that the abolition of the Levitical service & introduction of christianity was a change of purpose in God. This would ~~...~~ be true, if it could be proved that God had a long time intended the levitical ceremonial to be perpetual: but becomes absurd when we ~~...~~ recollect the multitude of passages which assert the contrary, & show that all the different economies are several successive parts of the predetermined dealings of God with man, adapted with infinite wisdom to the peculiar character of the human family & to the grand purposes of Jehovah.

(Ob. b) Nor can any change in God be inferred from statement of Moses: "It repented him, that he had man";[2] Moses here speaks of God after the manner of

---

1. Ps. 139:2. 2. Gen. 6:6.8.

of men, & his idea merely is that man having apostatized from God, God ~~misguided~~ viewed his apostacy with disapprobation & resolved as he had done from eternity, to change his treatment towards man, as man changed his character.

(Oc.) But, it may be asked, does not God change when he performs any act in answer to prayer, which he would not have performed without it? This would be the case if that prayer had been unexpected to God. But when we reflect, that as an omniscient being, he from eternity knew, that this prayer would be offered up, is it not evident that he must from eternity have intended, that is, determined to answer that prayer or not, just according as he in time is found actually to do?

In short, before the mountains were brought forth, or ever he had formed the earth and the world, ere the morningstars had sung together or the sons of God had shouted for joy, He contemplated with omniscient eye, all the infinite possible forms of creation, & fixed upon his universal plan, accordant in all respects with the principles of his nature. And ever since, from his high & independent station he contemplates the whole & prosecutes his unchanged & unchangeable purposes: He finds no reason to change them; for, however unexpected to man, every thing that occurs was fully known to him. Whilst every thing around him changes, he remains eternally & unchangeably the same. With him nothing is old & nothing new — ~~to him~~ but ~~the~~ past, present & future are to him an eternal now — a thousand years are as one day, & one day as a thousand years. Seated on the throne of the universe, he sees unmoved the most ~~fa~~ widespread revolutions. He sees empires overturned or angels fall; worlds blotted out from being, or systems of worlds return to chaos, & is as little affected as at the falling of a sparrow, or the motion of a sand! Such, my brethren is the character of the ~~being~~ God "with whom we have to do", a being infinitely elevated above all the imperfection of the creature, a being who is entitled to our highest adoration, & warmest gratitude, & a being who amid all the mutations of the universe, ~~himself~~ remains the same ~~unchangeable~~, to day, yesterday & forever. immutable in his nature, immut. in his attributes, imm. in his purposes & in his ways.

II. Let us now attend to several practical inferences, which flow from the doctrine of our text.

2. How ~~imperfectly~~ trifling are all the transient pleasures of this life compared with the favor of the unchangeable God!

~~[illegible]~~ Wealth, honor & power ~~in this transitory life compared with the treasures of heaven, the favor of an unchanging God? They~~ are indeed objects of interest that engage our attention for a season; but they are also talents entrusted to us for which we must render an account. To the christian they are therefore not only occasions of gratitude to God, but also sources of additional solicitude, because he knows that he is required to accomplish the more good by them. Ask the man of the world whether he ~~finds~~ has found the happiness in wealth which he anticipated. If he is candid he will acknowledge that its acquisition is attended by anxiety & trouble, that its possession is connected with many cares & vexations; & that his unsatisfied craving ~~desire~~ for more keeps ever in advance of his actual attainment. What ~~is~~ best is worldly honor or fame? The voice of popular applause which salutes the wicked, is indeed sweet to human ears; but still it reaches not ~~to~~ eternity. In a future world it will prove to have been a fame

"That died & rose not at the resurrection morn."

Would you see the end of worldly ambition & power? Go to the chamber of debauch & see a fallen Alexander, go to the senate chamber & see a Caesar weltering in his blood — go to St. Helena & see the conqueror of Europe, an exile on a barren rock. See him who had dictated laws to monarchs, disputing with his keepers about his daily rations! ~~See him finally [illegible] sink beneath the stroke of death, & his remains~~

The desolator desolate,
The victor overthrown;
The arbiter of others' fate
A suppliant for his own!

What are all these earthly toys, to those treasures in heaven which neither moth nor rust corrupt, & where thieves break not through & steal? What are they to the crown that is reserved for the righteous in heaven, a crown that is

incorruptible & undefiled & that fadeth not away, eternal in the heavens? And yet how many are there, perhaps some of the most talented within the range of my voice who are pursuing this career of folly, who are guilty of this moral suicide, this suicide where more than blood is spilt!

~~2. Again we learn from this subject how vain is the hope of that sinner who expects to [illegible] than [illegible] of God.~~

1. How illustriously & impressively does this subject exhibit the suitableness, dignity and glory of God as the governor of the Universe!

We behold indeed the incomparable physical attributes of Jehova manifested in the work of creation, for the heavens declare &c. Yea we see even the general truth that he delights in the virtue of his creatures, clearly taught in the fact that temperance & virtue naturally promote the cheerfulness & tranquility of mind as well as health of body; and this might raise the hope that virtue would always be rewarded & vice punished. But if this adorable Creator were not unchangable in his nature & attributes, what security could we have that he would not alter his principles of government, & punish those whom he formerly promised to reward, & consign to eternal misery those who sought eternal life in the way formerly appointed by himself? But now that we know he is forever "the same," without variableness or the shadow of a change, we feel assured that he will never change his plan & that all his declarations may be relied on as yea & amen. The physical world he will continue to govern or cause to act according to those laws of nature or rather according to his uniform modes of divine agency. Do we find virtue now productive of happiness be assured it will always be so. On the uniformity of these laws depends much of our knowledg & we may rest assured of its reliability. In his moral government, we may feel an absolute unwavering confidence, that having selected the best possible ends & prescribed the best possible means for their attainment, he will pursue this plan with the fidelity of a God unchangeably & forever! Was he holy when he commanded, be ye holy as I am holy, the believer who has been aiming at holiness & found happiness in it may rest assured &c. Was he just, — merciful — benevolent

3. How great & how inexpressible, their eternal, unchanging glory in heaven! the privileges of Gods obedient children on earth! On earth, they have the promises of the the Being who cannot lie, for his support in every trial, his guidance in every doubt, his protection in every danger, his assistance in every duty & sustaining grace in the trying hour of death. And in the world to come he feels assured of the

of the highest & holiest & noblest pleasure, to the utmost capacity of the stupendous & developed powers of his soul! In short he is assured of the favor of the infinite Jehova, who has omnipotent control of all the powers & resources of the universe. Men prefer the favor of kings & emperors, because they have the resources of an empire wherewith to enrich & honor their favorites. But what are earthly kings or earthly treasures, to the favor of the God of millions of worlds!!

Earth's greatest favors also are transient & uncertain; — but the favor of Jehova is, like the attributes wh have been contemplating, unchangeable & eternal. As salvation is of grace, as it is wholly the gift of God & held by his promise, if he is unchangeable then all is well. Then when his inspired apostle says "there remaineth therefore a rest for the people of God, I am assured, death will free me from the troubles, the trials & the persecution of life. When he tells me "Blessed are the dead who die in the Lord, I know that positive blessings which eye hath not seen, &c will there be bestowed upon me by my gracious Lord. & When says: He that believeth on the Son, hath everlasting life, I know that as God never changes, my joys will be literally unending. —

4. How vain must be the expectation of that sinner who ~~expects~~ hopes to reach heaven in violation of the revealed plan of this God!

If you my friends, who have hitherto rejected the claims of religion, examine your hearts, you will find that you are depending on some vague impression, that God will notwithstanding the declarations of his word, lower ~~change~~ the demands of his law in your case, or that when approaching death you will yet repent. As to your late repentance it is extremely improbable. It is worthy of remark that of all converts few are converted after 25 & 30 yr. But how unreasonable, how utterly unfounded is your expectation of a change in God's requisitions. Will he dethrone himself by exhibiting human imperfection in order to indulge you in that sin which is abhorrent to his nature? Without a radical change of heart, without holiness, you are morally unfit for heaven, & must be consigned to an eternal hell! Nor will ages of suffering cause God to relent for he is unchangeable. If your cries in the flames of perdition should excite the sympathy of angels & devils, they could move God, for he is unchangeable. No intercession will be made for the ungodly for Christ is the only appointed intercessor, & no other name given &c. The unchangeable attributes of Jehova forbid it, For God is not man that he should lie &c.

Gettysburg, Dec. 16th 1838.
— " — June 3d 1849 (on James 1:17.)
— " — Dec. 7th 1856.
Germantown, for Rev. Albert Jan 4th 1857.
Gettysburg. Oct. 5th 1862 — Malachi, 3:6.

Malachi 3:6. I am the Lord, &c I change not therefore ye sons of Jacob are not consumed.

Man, my B. is a frail & sinful creature & in God is all his hope.

1. That we are frail creatures incapable of defending ourselves against dangers from within (diseases) or without will not be denied.

a) Every moment we are exposed to influences which may destroy our happiness & even our life. Any one of the thousand strings may break & our system be ruined; any nerve or gland or muscle, or bone or bloodvessel may be

b) How many dangers surround us without, which may close our existence! The fire from earth, the lighting from heaven, the hand of an assassin, ten thousand accidents of every form may terminate our life, & what can we do either to escape death or to protect us in the grave? cannot drive off the worm that riots on our body —

2. We are sinful creatures & justly exposed to the condemnation of the Judge of earth.

None can afford relief — none but a being possessed of infinite attributes. No man can redeem or save his brother, no angel, nor archangel, nor the tallest seraph, none but [illegible] can do it. These attributes are specially implied in the name Jehova, which implies his self existence & unchangeableness.

This being alone possesses ability as well as inclination to pardon sinners.

And it is his unchangeableness, that assures us that this willingness still continues. I am the L. I change not; therefore the sons of Jacob are not consumed.

He must be unchangeable, else his promises of grace & mercy made in one age, & to one generation, could not be relied on by another, yea the entire plan of salvation in the N.T. would be of no avail to us,

The unchangeable God is therefore the only hope of fallen man in every age.

Let us therefore consider this attribute of the divine character.

These words were uttered by Mal. the last of the O.T. during the administration of Nehemiah ab. 436 or 420 bef. X. Having rebuked the corruptions of the Jews, he predicts the coming of the Messiah, & the judgments of the Lord Jehova on the corrupt oppressive Jews; & then tells them where their hope lies — He is unchangeable in his nature, in attributes & in his will —

I [illegible] The character of God as delineated in text—
II Its influence on the prospects of the sons of men.

(I.) We see that his moral government will be so conducted that the sons of men, in all ages, will not be consumed. will not be con^?

(II) That the permanent pleasures of the favor of the unchangable Jehova, this world are trifling compared with the favor of the unchangable Jehova.

(III) How great are the privileges of the christ on earth & his joys in heaven!

(IV) How vain the sinner's hope of reaching heaven, from any expectation of a change in the plan of the unchangable Jehova.

Members present—

Synod of Maryland— Dr. Morris, Dr. Diehl, Bro. [illegible]

Synod of West Penn^a Dr. Lochman, E. Keller, P. [illegible]
Alleman— Dr. Kuhler, Mr. [illegible]

Synod of East Penn^a Synod Dr. Hay, Rev. Albert, Hagler & Epply—

Synod of Penn^a Dr. Schaeffer, Rev. Reiter

Synod of Alleghany— Sheeder, Pfahler, [illegible]

Synod of Pittsburg, Reck, Ulery—

Central Synod— P. Sahm,

Melanthon Synod— Dr. Kurtz— Starbsmann—

SERMON #75

No. 747
95
474.

Gettysburg July 23/65, & again ~~Bros. &c.~~ at Marietta Oct. 1st 1830.

Gettysburg March 15th preached on Rom. 8, 24.

Phila for Br. Med=tard Dec. 19th 1835.

Hampton 1836.

New York for Revd. Adams May 1836.

Gettysburg, Nov 2. 1851.

Emmitsburg April 1827.

York May 1827.

Carlisle, Aug 5th 1827.

Fredericktown Oct 1827 before Synod.

For Dr. Paxton Aug 10th 1828.

Phila for Dr. Skinner April 18th 1829.

New York for Shaeffer May 3d 1829.

New Market at the Virginia Conference Whitsunday 1830.

Winchester June 13th 1830.

Christ in us the hope of glory

Colossians I, 27.

— Which is Christ in you the hope of glory.

ὃς ἐστιν Χριστος ἐν ὑμιν, ἡ ἐλπις της δοξης.

Hope, my brethren, is the grand sheetanchor of the soul ~~through~~ amidst the trials of ~~life~~ our earthly pilgrimage & the hope, as well as the pursuit of happiness, natural to man. The same almighty hand, which, out of the dust of the earth formed man the image of his Maker, so framed the texture of his mental nature, that he feels within him an innate impetus, a constitutional inclination, ~~which~~ goads him on in the pursuit of pleasure. Hence, whether we consider him in a state of nature or of civilization, as reclining in indolence beneath the vertical rays of a torrid sun, or pursuing the chace amid the snows & ice of polar regions, we see ~~implanted deep~~ in his heart the love of happiness, operating as a prime, moving spring of his actions. A farther examination teaches us, that human happiness is found, either in the possession or expectation of something regarded as a good. And, perhaps, a mature investigation of the feelings of men will convince ~~teach~~ us, that by far the larger part of human happiness consists in the expectation, the hope of a future good. Yes, man is emphatically the creature of hope. Hope is the great fountain of consolation & happiness to man.

The poor man, when pinched with want, & pressed down by the weight of his cares & disappointments, finds consolation & even pleasure in the hope, that brighter days await him. Even when toiling for his daily bread, he will cast a glance into future years, & fondly dwell upon the hope ~~thought~~, that then his honest exertions will ~~shall~~ have raised his family ~~them~~ above the vicissitudes of want; that he will ~~shall they~~ yet see them ~~family~~ around him enjoying the comforts of life, & himself ~~to~~ pass his old days in ~~ease~~ affluence & ease. The rich man, when harrassed with cares, & perplexed with the multitude of ~~their~~ his possessions, & consumed with the thirst for more,

would be miserable, were it not for the hope, either that ere long his business will be so arranged as to relieve him from his present burden of cares & perplexities, or that his wealth will be vastly increased by his exertions; or that it will afford him a certain support in the decline of life. The ambitious, when smarting beneath the lash of slander, or the keener torture of detected baseness, which bids fair to destroy their reputation, are supported by the thought that future days & nobler acts will wipe off the stain & raise them to ~~the pinnacle of~~ popularity & glory. ~~& applause~~

And in pursuit of these hopes, the fleeting hours of life are spent, & spent in vain. ~~for~~ These phantoms of ~~the~~ the imagination like shadows, recede as ~~they~~ their pursuers advance. The poor when enriched find, alas too late! that wealth is not a passport to contentment & happiness, & affords no consolation in death. The rich, though increased in goods, found no leisure for religion; his cares increased with his treasures & death finds him unprepared. The ambitious found no respite from the shafts of envy & slander; found that an ambitious breast is not the seat of tranquillity, & that the applause of men does not prepare us for the approbation of God! Thus, in all these instances, do men fail to attain happiness, ~~not~~ not because their God does not wish to see them happy; the hope of ~~bliss~~ pleasure, this native bent of the soul points out the will of our Maker. Where then does the error lie? If men were created for happiness, why are their hopes disappointed? Because they seek it not in God, [because they do not accept him as the chief good of the universe] Because they prefer the creature to the Creator.

Come then my friends! who have been seeking pleasure where it cannot be found; who feel that ye are bound for glory, but know not in what true glory consists; let us inquire, for a few moments, on what objects we can with propriety rest our hopes of happiness & glory. (Let us contemplate I the folly of the sinners hopes II the ~~certainty~~ and magnitude of the hope in Christ.)

(Context) The apostle, having opened ~~his~~ this epistle with a salutation to the Colossians, gives thanks to God for the intelligence of their spiritual prosperity & fidelity to the cause of Christ, to which, it is thought, he had been instrumental in in converting them. He prays for their steadfastness in the faith, describes to them the

blessings which the Saviour had purchased for them, the riches of this salvation which he had preached to them, & which is ~~Christ in us the hope of glory.~~

"Christ in ~~them~~ the hope of glory".

(Explic.) The phrase rendered "C. in you" admits of a twofold version. It may be translated Christ among you, that is, Christ who was preached among you, & represented as the only hope of glory to the sinner. The sense of the context would then be this: "I rejoice in my sufferings for you, & willingly will I endure ~~suffer~~ in the flesh the afflictions for Christ's sake which may yet be in reserve for me, for the benefit of the church of which I am a minister, [illegible] by virtue of the charge given me to preach the gospel to you – that doctrine which was hid from former ages & generations but is now made known to the church, to whom God would show what is the riches of the glory promised by this doctrine to the gentiles, the same doctrine which was preached among you, namely Jesus Christ the foundation of our hope of glory." Or it may be rendered "Christ in us"; referring to the indwelling of Christ in the soul, to that relation to Christ by which the believer is united to him as a branch to the vine, in which C. is habitually regarded as the sole ground of our acceptance with God, & the source of all that is good in us, of every thing good that awaits us in time & eternity. To this indwelling the Saviour referred when he said: "If a man love me he will keep my words: and my Father will love him, & we will come unto him & make our abode with him." ~~Hence to th...~~ The doctrine of the text would in either case be substantially the same. It would teach that to those only who love God & keep his commandments, is Christ the hope of glory. To the sinner who delights in the ways of transgression, no prospects of glory are held forth in the gospel. But ~~the sinner~~ he who repents of his sins, who pleads for mercy at the throne of grace, & has embraced the Lord Jesus with a true faith, finds in our text the promise of endless glory through the Redeemer.

Abridge the Context –

In the discussion of these words we shall attempt to ~~prove~~ dissuade you

I. ~~The unfit...~~ from those vain & groundless ~~That Christ...~~ hopes of glory, which the world entertains,

II. ~~The~~ exhibit the comfort of the Christian's ~~...~~ the hope of glory.

1. John 14; 23.

Man, poor man, has alas! in every age, been too prone to exalt the creature above the Creator, to leave the fountain of living water & hew out for himself broken cisterns which can hold no water. Instead of spontaneously looking to the rock that is higher than he, instead of putting his trust in him who created all things, who holds the reins of universal empire, & has ~~all~~ in himself all the fountains of light & life & joy; poor man is seen to cleave to the dust, to place his affections on objects which moth & rust corrupt, to bow with ~~submissive~~ idolatrous obeisance to human intellect, or what is more to some block or stone which his own arm of flesh has raised from the common mass of matter to the dignity of a god! Many of the baser grounds of human hope we must pass unnoticed; and attempt to show the fallacy of such as have some plausibility of aspect. We say, then,

(a) Rest not your ~~trust~~ hope, my friends, on mere morality. The apostle has clearly drawn a ~~the~~ line of distinction between morality & piety, when he asserts that there are some who "possess the form of godliness & deny the power." Various inducements apart from christian principle, may render it desirable for men to lead a moral life. Do they wish to obtain the confidence of their fellow-citizens either from motives of pecuniary gain, or views of personal ambition; who does not know that a grossly immoral man has but slender prospects of success? That men sometimes may combine external morality with turpitude of principle, & a ~~base~~ deep depravity of heart; we learn from the infallible declaration of our Lord, who denounced the pharisees as hypocrites, who ~~[illegible]~~ resembled the white washed ~~[illegible]~~ sepulchres of Palestine, which ~~[illegible]~~ were "beautiful and clean without, but within full of dead men's bones & all uncleanness."

But we would select a more honorable example. We would consider the case of the man, whose morality flows from native benevolence & sobriety of disposition, from a good education & ~~from the conviction that~~ morality is not only calculated to promote his temporal ~~interests but is also~~ pleasing to God, & all good men, but who with all this has not the habits of a regenerate soul. May not this man rely on his morality for acceptance with

God, for his hope of future glory? Probably there are some individuals in this house whose eternal prospects are suspended on this question. That there may be no error in our reply, we give it in the language of the infallible Saviour himself: "verily I say unto you unless a man be born again, he cannot enter the kingdom of heaven." We must be new creatures in Christ Jesus, whoso offendeth in one point is guilty of all. This, my hearers, is the irrevocable decision of him to whom is given all power in heaven & on earth; who at the last day, will appear in all the splendour of his divinity to judge an assembled universe! Were you enlightened by the Spirit of God you would see that your righteousness is as filthy rags. But suppose for a moment that God should throw open the gates of heaven for persons of this description; could they find happiness in that celestial mansion? we fear they could not. How could they who had no taste for spiritual enjoyments, whose affections were supremely fixed on earth, who could live satisfied without prayer, without communion with their God & Saviour, how should they take pleasure in the pure & holy occupations of heaven? in unceasing ascriptions of praises to him in whom they felt no interest? nay against whose holy & just character & government they harboured a secret hatred? It is impossible. They would tremble with conscious guilt in the presence of the holy angels, & of him who is of purer eyes than to behold iniquity; & the spotless inhabitants of heaven would recoil with horror from their contaminating touch! So true is it, that "*without holiness no man can see God*"!

(b) Nor, my hearers, can you safely trust *to the general, uncovenanted mercy of God*. There are some, who are convinced that they have not accepted the offers of mercy as they are held forth in the gospel, & yet entertain a vague & indefinite expectation, that God will nevertheless, in some other way, save them from perdition. They feel that their affections centre in the transitory things of this life, they know that they are not devoted to the kingdom of God, that they have not a living faith in the Lamb of God that was slain for the sins of the world, that they are strangers to the new birth, that they have never even felt their lost & undone condition by nature; & yet, in direct opposition to the declarations of him who cannot lie, believe that God will not execute his threats, trust to the general mercy of the divine nature! Alas! my hearers, if such be your condition, your hope is a delusive one. Has not God distinctly told you that unless you are born again you cannot be saved, that he who believeth not shall be damned? And has

be not told you that this is the only way of salvation, that there is no other name than that of Jesus, given under heaven among men whereby we can be saved? Nay has not God even condescended to inform you that this command of his is founded in the nature of things & would exist even if he had not determined it? Has he not told you, that without holiness it is impossible in the nature of things to see God, that is enjoy the happiness of heaven? Why then will you trust your confused & unsupported notions of the boundlessness of the divine mercy, ~~of God~~ in defiance of the most solemn declarations of him, who cannot lie? Shall God change the constitution of the universe, by which happiness & misery ~~holiness & sin~~ are the necessary consequences of holiness & sin, in order that you may continue the slave of lust, & yet enter those blissful mansions into which no unholy thing can come? God must first lay aside the attribute by which there is in him no variableness or shadow of turning, he must become quite a different being from what he has been. Remember that

A God all mercy is a God unjust:

Jehovah is the moral governor of the universe. Millions of creatures depend for happiness on the holiness of his moral government & the honour of his law, & ~~that~~ therefore God must either abdicate the throne of the universe & plunge its inhabitants into interminable misery & anarchy, or he must execute his threats on those perverse rebels who reject the plan of salvation which he has devised, & who would dictate to God the manner in which he shall save them! Which of the two will be done, judge ye! Again,

(c). "Repose not your trust on any created arm. Of those who put their trust in the intercession of ~~angels~~ a supposed, or in ~~the~~ ~~sin~~ sin forgiving power of the church, we shall say nothing. But there are many, it is to be feared, who consider the mere profession of religion, as synonymous with its possession: many, who suppose that because they have come forward & made a public profession of christianity before the world, & because the minister & ~~church~~ other members of the church council considered them qualified for admission to membership in the visible church of God; therefore they must be true disciples of Christ, & may justly entertain the hope of eternal life. Alas! how precarious a foundation to sustain ~~the~~ the everlasting interests of an immortal soul! All men are fallible, they can judge only by the outward appearance: and does not experience prove that the most pious men may ~~be~~ err in their opinion about the religious character

of others. But, even admitting that when you applied for admission to the church, you was sincerely concerned for your salvation, how many, as our blessed Saviour informs us,[1] are there, who at first receive the word with joy & for a while believe, but in time of temptation fall away." If your soul does not now exhibit the symptoms of spiritual life, you have cause to fear that that life is not in you; that you are still dead in trespasses & sins, being without God & without hope in the world! Finally,

(d) Place not an indiscriminate confidence in the grave. Strange as it may appear, even the grave is sometimes seen to assume the appearance of friendship & repose, in the imagination of some who are ~~for~~ enemies to that Saviour, who alone gained the victory over the grave! When the rich are reduced to poverty, when the poor are oppressed; when the sons & daughters of affliction, are languishing on beds of sickness, though their hearts are wedded to the world & they turn no thought on the hopeless state of their souls; — how often do we hear them wish for the grave to terminate their sorrows? Deluded by some vague dictates of sentimentality, they are all ready to respire ~~[illegible]~~ the sentiments of the poet;

There is a calm for those who ~~that~~ weep
A rest for weary pilgrims found,
Softly they lie & sweetly sleep,
Low in the ground! And they will

add too;

I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil!

But, poor deluded beings! who taught you that the grave is an indiscriminate resting place for all the sons of men? There is indeed "a calm for those who weep", a rest for weary pilgrims found: — but only for those who sleep in Jesus. They lay their ~~and~~ painful head & aching heart upon a resting place; — but it is the bosom of their Saviour & their God! Ye forget that whilst the body is returning to the dust whence it was taken, the soul is not contained within the coffin. Know ye not that ~~spirit~~ whilst the spirit of the brute goeth down

[1] Luke VIII, 13.

ward at death, the spirit of man goeth upward into the fearful presence of his offended God? Nay! ye forget that the time is coming when even the bodies which are in the graves shall come forth, they that have done good to the resurrection of life, & they that have done evil to the resurrection of damnation! Ah! how must these sinners be disappointed who leave this world calling on the grave to receive them, & awake amid the flames of perdition! If they have called on the grave here to receive them, how much more vehemently will they then call on the rocks & mountains to fall on them & hide them from the wrath of Him that sitteth on the throne & the Lamb for ever!

No, my hearers! trust not the grave for indiscriminate succour! Trust not ~~the~~ an arm of flesh — trust not to the uncovenanted mercy of God — trust not to the filthy rags of your own morality, for a title to heaven! In what then shall we trust? ~~whither, then, shall we go for succour? in whom shall we place our trust?~~ The Jesus of Nazareth! Let him be formed in you the hope of glory. ~~But is he an ample & a sure support for us?~~ To show you ~~this, in the~~

II. That Jesus is a firm & ample hope of glory

Is the part of our design ~~subject~~ which yet remains to be attended to.

(10) That Jesus is a firm, a sure hope of glory to all those who are united to him by a living faith, we need not now ~~fully~~ attempt to prove at large; as this has been done on a former occasion, & as we wish to reserve your time for the consideration of the nature & magnitude of the glory itself. How shall he be other than a firm hope of glory, who is himself the eternal God? by whom all things were made, & without whom nothing was made that is made? Shall not he who is himself our judge, know the terms on which he will extend pardon to us? Shall not the atonement of him whom the Father appointed be accepted as valid? Nay has not the Father himself accepted the satisfaction of the Son, & by a voice from heaven declared: [1]"this is my beloved Son, in whom I am wellpleased, hear him." Persuaded, therefore, that "Jesus is an achor to the soul both sure & steadfast," let us contemplate, for a few moments, this glory itself, which results from a union with the Saviour.

[1] Matth. III, 17. Luke IX, 35.

(a). The first item of the christian's hope through Christ, is a triumph alike over the difficulties of life & terrors of death.

The christian believes in the doctrine which Saviour taught him, that even the hairs of his head are numbered. In the days of his spiritual blindness, he may "have been envious at the foolish, when he saw the prosperity of the wicked"; but he has now gone into the sanctuary of God & learned to understand their end. "Surely (he can now say with the psalmist) thou didst set them in slippery places, thou castedst them down into destruction". But as for himself, he knows that all things shall work together for good to his soul. He knows that whom the Lord loveth, he chasteneth, & scourgeth every son whom he receiveth". He feels himself responsible for the afflictions of life, no less than for prosperity. Is he tempted from within or from without? he looks to Him, who said ~~fear not~~ "my grace shall be sufficient for you", to him who said "fear not, thou worm Jacob, I will help thee, I the Lord, thy Redeemer, the Holy One of Israel".[1] He will feel, like Paul, that he has the treasures of this glorious hope in an earthen vessel; but he can ~~will~~ look to Him, who is able to keep that which he has committed to him until that day; like that distinguished apostle, "he may be troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed".[2]

And as for death, it is in a great measure divested of its terrors. To him it ceases to be a curse. Death, is to the believer, is the gate to endless life, the road to bliss. He feels, indeed, that there is something awfully solemn in that untried separation of soul & body, ~~to pass through the dark~~ to bid adieu to the scenes that are endeared to our hearts; to bid farewell, perhaps a long farewell, to our friends & relatives, ~~to his~~ family; must forever to a heart of sensibility be a trying hour. For, who to dumb forgetfulness a prey – This pleasing anxious being eer resigned – Left the warm precincts of the &c.

But, here, where all human succour fails us, our religion demonstrates its power. The christian enjoys the hope of being reconciled to God through Christ. He has dedicated himself to the service of his God, & entered into covenant relation with him. God stands pledged to be his Father; God, who commanded light to shine out of darkness hath shined into his heart, & given him the light of the knowledge of the glory of God in the face of the Redeemer. He finds within himself the evidences, that he has

1. Isaiah 41, 14. 2. II Cor IV, 8, 9.

passed from death unto life. He has long since commended himself to the protection of his Saviour for time & eternity; & has his promise never to forsake him. Nor does his hope rest on the mere promise of the Saviour. The experiment has been tried by thousands with the happiest result. Thousands have died in the triumphs of faith, & with their departing breath borne testimony to the faithfulness of that Saviour in whom, living, they had trusted: and he too feels a willingness to risk his own soul into the same hands. With David he can say "the Lord is my shepherd, I shall not want." "Yea, though I walk through the ~~dark~~ valley of the shadow of death, I will fear no evil, for thou art with me +; thy rod & staff, they comfort me." With Paul he can say, I know in whom I have believed, & am persuaded he is able to keep what I have committed to him until that day. The dissolution of his body fills ~~affects~~ him with no distress. He knows that God watches over every particle of matter contained in it, as well when returning to its elementary principles, ~~[illegible]~~ as when it constitutes the animated living body. He is willing that it should be consigned to the grave, for "There the dear flesh of Jesus lay,

~~And~~ left a long perfume."

How happy, my hearers! is the lot of those, who can look with composure at death & the grave! who can look the destroyer in the face, & bid defiance to his rage; &, in the triumph of christian faith, exclaim O grave! where is thy victory? O death! where is thy sting? Let us all seek this faith, let us all bow to this Saviour, let us receive him as the only ground of our hope in life, ~~let~~ & in death with our departing let us reiterate the language of the pious protomartyr Stephen: "Lord Jesus receive my spirit".

+ Thou art with me! O glorious thought, thou God of eternity wilt take me by thine almighty hand & lead me through the dark valley of the shadow of death, into the bright regions of eternal life & blessedness!

(b) The next item of the christian's hope, is the resurrection of the body.

When Paul delivered his discourse before the Athenians, & "preached to them Jesus & the resurrection, they called him a babbler & a setter forth of strange deities", for, said they, "thou bringest certain strange things to our ears."[1] Nor was the idea of a resurrection of the body unknown only to the Stoics & Epicureans, who are mentioned in the Acts of the Apostles. It was hooted at by the other sects, even by those who were most strenuous in their belief of the immortality of the soul. The ~~infidel~~ body was regarded as the exclusive seat of human corruption, as the prisonhouse of the soul; & ~~the infidel [illegible]~~ from the work of Origen against Celsus,[2] we

1. Acts XVII, 18 &c. 2. Lib V, p. 240.

learn that Celsus not only held this glorious doctrine of the gospel in contempt, but actually stigmatized it as "the hope of worms." Nor did reason ever prove herself adequate to the task of discovering this doctrine. But, surely, when revealed to us in the gospel, there is nothing undignified, nothing displeasing in the doctrine. Nay, must it not be a pleasing reflection to the christian, that the body which he has has so long inhabited, shall rise again from the grave, purified from every thing that is corruptible or imperfect about it? that this mortal shall put on immortality, that these old companions soul & body, who have so long shared each other pleasures & pains, shall be united again in the future life & be a source of augmented felicity? It is, therefore, a glorious hope to the christian, that not any part of him shall fall a victim to death, save that which ought to die, save ~~that~~ the imperfection the corruption of his ~~body~~ nature. It is a glorious hope of the christian that he can exclaim with Job: I know that my Redeemer liveth, & that he shall stand at the latter day upon the earth; & though worms destroy this body, yet in my flesh shall I see God*." It is a glorious hope that he ~~[illegible]~~ can bid adieu to his body in the full assurance, that, in a moment, in the twinkling of an eye, when the last trump shall sound, the dead shall be raised incorruptible," his body shall rise glorious like Christ's glorified body, & enter with him into the joys of eternity. Husband! wife! have you consigned your partner to death in the Lord? Mother! have you yielded your dear little babe into the grave? ~~arms of death?~~ Be of good cheer! not only will you be united to their souls hereafter, ~~again~~, even their bodies you will see again! The storms that sweep across the grave do not disturb their ashes; the bleak & chilling winds of winter they feel not.

Kind angels ~~[illegible]~~ watch their sainted dust,
That slumbers in the tomb;
Till Jesus comes to raise the just,
And bear them to their home!

(c). The third item in the glory of the christian, is the hope of admission to the society of the Redeemer & his blessed angels!

Here on earth the christian's intercourse with others is still mingled with sorrow & disappointment; for the best of human beings are like himself sanctified but in part, are still under the occasional influence of error or of evil.

[Left margin, written vertically:] & promising duly [illegible]? Read the pages of antiquity & show us if any boasted substitute for christianity! the philosophy [illegible] Say could the Stoic's spirit lead [illegible] field & their cordial juice impart? Could Plato find these blessed means Amongst his reptiles & his dreams? (see Collier p. 121). No this is a divine treasure worthy of God & found in God alone? To be found only in God &c

* Job. 19, 25th &c but see the Hebrew.

evil feelings. And wherever there is sin there is suffering. But ~~the skin~~ in the grave the christian drops all his infirmities & sins, & rises, perfectly holy, & qualified for the enjoyment of perfect bliss. And, when he awakes in eternity, he will be admitted (O! glorious thought!) into the immediate presence of his God & Saviour! Here we consider those the happiest hours of our lives, in which we are favoured with peculiar nearness of access to our Lord, & can feel his presence, & see the light of his countenance shed abroad in our souls. And how do we sing, & how do we pray, & how do we read his word & meditate — all that he may repeat these blessed visits to us, & manifest himself to us as he does not to the world! But there we shall be ever with him & see him as he is! There we shall receive the constant influence of his ~~[illegible]~~ grace, the constant joys of his salvation. There we shall drink in the streams of pleasure, that flow from his throne for ever.

There, too, we shall be with the blessed angels, & the spirits of the just made perfect; enjoying with them the pleasures which flow from the society of perfectly holy spirits, & uniting with them in ascriptions of praise to him who bought us with his blood & made us kings & priests unto God.

Finally, "Christ in us", includes the hope of an ~~immortal~~ everlasting increase of happiness & glory.

The christian has the hope that his existence which commenced in this world & which amid all the troubles here attending it, is still supremely dear to him, will continue forever. A Voltaire ~~[illegible]~~, a Paine, might well wish to get rid of their immortality, ~~might~~ might envy the lot of the brutes that perish ~~[illegible]~~ in death; for they have spurned the mercies of God, they have imprecated the vengeance of ~~the~~ the Almighty God, & have nothing to hope & every thing to fear from eternity. But he in whom C. is formed the hope of glory, may well regard eternity as one of the dearest features of his hope. He is the disciple of him who said: "I am the resurrection & the life, if any man believe in me, though he die yet shall he live." O how delightful it must be to the ~~holy~~ humble believer to commence his eternal career! to awake in the eternal world & find ~~himself~~ himself in the arms of the Redeemer, to look back on death for the first time, as something past! to look forward on a blessed eternity, as the length of our life! Does the christian find himself in the society of Jesus

and the blessed angels? The very zest of his felicity is that it shall be eternal. Does he awake satisfied with the image of God? The greatest excellence of this glory is that he shall continue to grow more like him, & better satisfied, that is, more happy (2) ~~[illegible]~~ forever! Is he growing in intellect & knowledge? Does he find himself able to see through ten thousand things which were mysterious to him here? Does he soon occupy the station which he had here in imagination assigned to the loftiest archangel near the almighty throne? He knows he shall continue thus to increase &c. & standing on this exalted eminence he will look back & see the volume of providence in all its latitude & relations. &c. — — — [illegible] false, thoughts that the possession of christianity is a mean degrading thing. The christian is the highest style of man — he takes a higher aim & feeds on nobler food, than any other. Where [illegible] devices of religion can we find a system sustained by such evidences,

SERMON #76

1 John, 4:20.

<u>He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?</u>

Selfishness is one of the most prevalent forms in which the native depravity of man has been manifested on earth in all ages. When we contemplate the records of heathen antiquity, we find abundant evidence of this fact. not only in the conduct of men, but even in their theories of duty & virtue. Cicero, the most distinguished among Roman philosophers, in his work on the Duties of man, (De Officiis), ~~the chief good (De finib. Bonorum et Malorum)~~ when discussing the nature of virtue, or the "honestum" as he terms it, makes it consist of four parts, prudence, justice, fortitude and temperance (or moderation), & does not even so much as name <u>benevolence</u>. And although we occasionally meet with some beautiful sentiments concerning doing good to others, a closer examination convinces us that genuine disinterested benevolence was not designed by ~~the writers~~ who uttered them. -

Nor has the progress of civilization & refinement altered the nature of man in this respect any more than in any other. It has modified the forms, but never eradicated the principles of depravity. In what ever light we contemplate the strivings of mankind in

general, we perceive that selfishness is their ruling passion, that their own interests are eventually the grand object of their aim. So uniformly & universally is this the judgement which mankind form of themselves & of each other, that the structure of every government on earth is based on it. What else are we taught by the civil & criminal codes of nations &c in those provisions which prohibit both the plaintiff & the defendant from deciding on the merits of their own cause? yea which do not permit either party even to interpret the written law in the case? but appoint a disinterested judge to interpret the law & a disinterested jury to decide ~~only~~ on the merits of the cause? What does this fact teach else than that man is a selfish creature whose judgement is warped by his own interests & who cannot be trusted when his interests come into contact with those of others. And it cannot be denied that in the conduct of many professed Christians, there is too little that distinguishes them in this respect from the ungodly world! too little of that high & ennobling benevolence, which so signally distinguished their divine Redeemer; of that love which is the very element of the deity, so that we are told God is love & he that dwelleth in love dwelleth in God, ~~& without which~~ Yet without this love, our ~~text~~ tells us, we cannot be true christians. "He that loveth not his brother,"

says St John, whom he hath seen &c. To this christian love or benevolence, we design now to call your attention. Let us in the first place

I. Inquire into the nature of this principle.

II. Illustrate its practical influence,

III. Urge its imperative obligation.

I. In regard to its nature, love is not unusually divided into three kinds, love of gratitude, love of complacency & love of benevolence. That the love of gratitude is not here intended is evident; for that can be exercised only towards those who have conferred favors upon us, whilst the love of the christian must be universal, must embrace in it all mankind. Nor can it be the love of complacency, or approbation; for that can be exercised only towards the pious. But the love which the apostle pronounces essential to the christian character is mainly the love of benevolence, ~~that love which prompts us~~ wish well to all men, to all the irrational beings, to angels around the throne of heaven, & to devils in the caverns of hell.

Christian benevolence is therefore that principle, which leads us to delight in the happiness of all sentient beings, of all beings capable of enjoying happiness.

Christian love is universal in its comprehension. The christian embraces in his benevolent regard not only his fellow christians, in whom the image of God is in some measure restored, & whom he loves also on ~~that~~ account, but all the family of man, & even the irrational creation. Yea the christian is required to love even his enemies: Ye have heard, says the blessed Saviour that it hath been said, thou shalt love thy neighbour ~~enemy~~, & hate thine enemy;" but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you & pray for them that despitefully use you & persecute you; that ye may be &c. Matth. 5; 44 &c.

It is moreover graduated ~~by the~~ according to the intellectual & especially the moral excellence of its object: or as it has sometimes been expressed according to their intrinsic & relative value in the scale of being. Not however according to their (intellectual) rank in the scale of being alone, otherwise it would be our duty to love the devil as much as the most exalted archangel near the throne of God! The degree of ~~thy~~ our love will also be greater towards those most nearly associated with us, especially those of our own household; & we are "to do good to all men, but especially" to those who are of the household of faith." Thus even

the blessed Saviour himself was more intimate with some than with others of his twelve & exhibited more attachment to them.

Again this love in order to be genuine must be disinterested. We would not intimate that the christian does not find delight in the exercise of benevolent affections; nor that by exercising benevolence to others, he is not promoting his own interests; nor that when he reflects on the plan of salvation he does not know the fact, that the benevolent author of our nature has kindly made the path of duty also the way to happiness; but we mean that doing good to others the motive of the true christian ought not to be his own interest but a benevolent desire to promote the well being of all Gods creatures. Thus Paul tells us that "charity or benevolence seeketh not her own:" & the Saviour says "if ye but love them that love you, what thanks have ye, for sinners also love those that love them, & if ye do good to them that do good to you, what thanks have ye, sinners also do even the same." Luke 6;32. In short our acts of professed benevolence should be prompted by benevolent motives & not by selfish ones: the word disinterested is superfluous here, for any thing short of disinterested benevolence is not benevolence at all.

Finally this benevolence must be active. That scarcely deserves not the name of benevolence which, evaporates in mere mental emotion, or wastes itself in mere words. This principle like that of faith, without works is dead.

Let us inquire, therefore, ~~what~~ is

II. Its practical influence in life?

1. The christian is actuated by a desire of doing good in the discharge of the duties connected with his worldly calling. Support of his family, &c hospitality to his friends &c.

2. He is ready to aid the poor & destitute.

a) By giving ~~pecuniary~~ aid when it is needed. He knows: He that hath pity on the poor, lendeth to the Lord." Prov. 19:17. Jesus said it is more blessed to give than to receive; & Paul enjoined ~~says~~ on Timothy To do good & to contribute forget not; for with such sacrifices God is well pleased 6,18.

b) But to give money to the poor is not always the most benevolent mode of aiding them. It is better when possible to put them in the way of supporting themselves; to give them work ~~~~ & let them learn to help themselves &c — poor laws &c —

3. To acknowledge & vindicate the just right of the oppressed by christian means. Isaiah tells us (1,17.) Relieve the oppressed; & Jeremiah, 21;12. Deliver him that is

spoiled from the hands of the ~~destroyer~~ oppressor."

Nor do we find in God's words authority to limit our affection on account of any peculiarity of country or language or color of the skin!

4. But christian benevolence manifests itself most in solicitude for the salvation of the souls of men. This is doubtless most important. It is this which

a) leads the Missionary to forsake &c.

b) the minister of a stated charge, whose labors are often fully as arduous & self-denying as those of the missionary. What but benevolence & a sense of duty could prompt these men, many of whom could accumulate wealth by secular professions, to consecrate themselves to this work of self denial &c.

c) The private christian also must be prompted by his benevolence to labor for the spiritual good of those around him. by 1) personal efforts,

by 2) pecuniary contributions to benevolent Societies.

III. Such then being the character & influence of christian benevolence, its obligation is evident

a) From its very nature. For, this disposition is the only truly happy one, the only one calculated to diffuse universal happiness over the

creation. The contrary spirit is the essence of sin. It is the spirit of the wicked on earth & of the devils in hell.

b f. But this benevolence has been expressly commanded by God. Thou shalt love thy neighbour &c

c) It is essential to the universal spread of the gospel. Take away the spirit of benevolence, & you destroy a large part of all the efforts both individual & associated for the conversion of the world. And if it be admitted that a system of selfish, superstitious formalism like that of Romanism could be extended over the earth, it would be accomplished on the same principles which propagated Mohammedism, it would not be the spread of the kingdom of Christ!!

d) Cultivate this spirit, for it is essential to christian character. Text. Are there not many here - name them

e) It is essential to the happiness of heaven! Much of angelic felicity & of the spirits of the just made perfect, doubtless consists in the delightful contemplation of the benevolence of God not only to himself, but to all the other rational host. The supreme happiness of the universe is the end of the moral gov. of God. He is love - disseminates happiness, & even the penalties of hell flow from benevolence to the moral universe &c

Gettysburg. Feb. 16th 1840.

SERMON #77

SERMON #77

Luke XXIII, 42.43.

Verily, I say unto thee, today thou shalt be with me in Paradise.

~~Hymns.~~ 1849
206
1000

Luke XXIII, 42.43. And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, verily, I say unto thee, Today shalt thou be with me in paradise.

"The soul of man is a mysterious being, wonderfully & fearfully made. It stands related not only to the world of matter and of mind; but also to the world of the future as well as of the present & the past. Its relation to the future or spirit-world, is of transcendent interest. To the wicked it is a subject of just alarm, whilst to the humble christian it fills with pleasing hope, with fond desire & often with an earnest longing after immortality. Every thing connected with the spirit-world commands our interest. Who can look upon the lifeless, ghastly features of a friend or foe without profound emotions of solemnity? Or restrain the mind

from wondering whither has the spirit gone which once animated this lifeless clay? How are men agitated by the supposed vision of an apparition from the dead? How ea=gerly is the spectre tale caught up by the community? While, all profess to disbelieve, yet all are obviously deeply interested. All this evinces that the Creator has planted deep in the soul of every man the root of this faith in a future world, & a conscience urging preparation for it.

Yet viewed by the eye of our darkened reason alone, these anticipations have amounted to little more than conjecture, ~~even~~ in the greatest minds of antiquity. And after philosophers have reasoned & written for near a thousand years, darkness still hovers around this subject, until we accept the light of reve=lation. There we are taught not only the certainty of the spirit=world, but in numerous passages also its interior structure, ~~&~~ ~~[illegible]~~ & are, as it were, introduced into the many mansions in our Father's house. Of this character are the interesting

words of our text. They were uttered by the Savior of the upon the cross, after he had been a long time suspended between heaven & earth, as that sacrifice for the sins of the world, which prophets had foretold & types & Jewish sacrifices had foreshadowed. He was suffering not only the pains of bodily crucifixion; but much more the agonies of that divine displeasure, which was due to the sins of the world. With godlike compassion he had prayed for his murderers: "Father forgive them, for they know not what they do. He had been reviled & derided by the rulers, & the soldiers & others passing by, yea, even by the malefactors suspended at his side. But the heart of one of these thieves seems to have been impressed by the divine forbearance of the Savior under all these provocations, & whilst the other continued to rail at him, he rebuked him & turning to Jesus addressed to him this humble petition: "Lord remember me when thou comest into thy Kingdom". And Jesus seeing his penitence & faith, answered Verily I say

unto thee, today thou shalt be with me in paradise."

These memorable words abound in various instructions. We shall invite your attention to a few of the most important.

I. These words settle the question of the reality of the spirit world, of an intermediate, conscious state of the dead, betwixt death & judgement, termed Sheol in the O. Test. & Hades in the New T. Patriarchs & prophets had indeed spoken of such an intermediate state under the Hebrew name of Sheol, which is erroneously translated, sometimes grave, & at others hell; but evidently signifies the intermediate place of departed spirits, for both Jacob & the wicked are represented as having gone thither. But the Jews had very indefinite ideas of this place or state, & the wicked masses were but little influenced by it. Many modern infidels have also either denied the future existence of the soul altogether, or have affirmed it to be in a state of unconsciousness, of suspended animation, between death & the resurrection. But the Savior's answer settles the question forever, to all who believe the Scriptures, although it specifically refers only to the happy part of it. "This day, said he, shalt thou be with me in pa-

radise".

The term paradise, was used by the ancient Persians, as we learn from Herodotus & Xenophon, to designate the gardens of their Kings. In the Greek version of the O. Test. by the LXX, it is employed to designate a garden or fine country in general, & specifically for the garden of Eden, the residence of our first parents. In the N. Test. it meets us but thrice: once in the rapture of Paul when it is said he was taken to paradise, which may well signify the blessed part of the spirit world; again in the Revelation, where admission to the paradise of God, is promised to those who overcome, & finally, we find it in our text. It is probable, that the ideas of the thief concerning the future world were indefinite. He therefore merely prays the Savior in general, "Lord remember me when thou comest into thy kingdom." But the Savior does not deal in generalities. He had been in the spirit world before his appearance on earth, & knew all about it. He knew precisely how soon he would again enter the

spiritworld, & take possession of his kingdom & glory. Therefore, he spake definitely to the penitent thief, "Today thou shalt be with me in paradise."

The same doctrine of a conscious intermediate state of retribution, is taught in that lifelike parable of the rich man & Lazarus. After Lazarus had dragged out a life of poverty, privation & suffering, he died & was carried by angels into Abraham's bosom. And the rich man also died & was buried. But in hell, or as the Greek says, in *hades*, in the intermediate state, he awoke in torments, & saw Lazarus afar off in Abraham's bosom. Here again we have Lazarus & the rich man both in hades, in the spiritworld, separated by an impassible gulph, yet within sight of each other, the one happy & the other miserable. Here we have both departments of the spiritworld represented, & Abraham's bosom is that paradise into which the Savior promised to introduce his penitent supplicant.

In this happy part of the spiritworld are collected patriarchs & prophets, reformers & martyrs, & in short the saints of all ages;

of every nation, of every tongue. There they are rejoic-
ing in employments similar to those which delighted them on earth,
& are advanced from one degree of holiness & glory to another; un-
til, after the great day of judgement, they shall be received
into their inheritance in that kingdom, which was prepared for
them, from the foundation of the world; a kingdom which will excel the
first paradise, as far as the second Adam (Christ) is more glorious than the first.
And as there is a paradise for the righteous in this spirit world,
yea the very nature of a moral government demands,
all analogy requires, that there must also be a place of torment
for the wicked. This is abundantly taught in the parable, where the rich man awoke in torment, &c, & in other passages of
God's word; yea, taught even by the awakened conscience of many
dying infidel, Francis Newport, &c & thus also Voltaire confessed himself a miser-
able man, & on his dying bed wished to send for the minister of
Christ; but his infidel associates would not go. And Thomas Paine,
when near his end, writhing amid the agonies of an awakened conscience, cried out
O Lord help me! O God help me! O Jesus Christ help me! and
said to the Revd Randall, who visited the dying man, "If I ever

recover from this illness, it is my intention to publish another book, disavowing the infidel doctrines contained in the Age of Reason, & expressing my convictions of the truth of the Christian system." [1] Hence, in passing, we see the fallacy of the doctrine of purgatory, & of the dormancy of soul &c.

II. The second doctrine taught by our text is that over this world of Spirits, this paradise, the Savior reigns supreme. "Lord," said the suspended penitent, "remember me, when thou comest into thy kingdom." The person who possesses a kingdom, & exercises dominion over it, must be a king. If his kingdom be a temporal one, spreading over a portion, more or less extended, of our globe, its possessor must be a temporal king. But if this kingdom is of a higher nature, involving the destinies of the soul as well as of the body, & extending not only over the present, but also the future spirit-world; then he who is its King, must be far more than a temporal monarch, he must be the God of eternity himself.

Now this character the thief upon the cross ascribed to Christ. He did not say, Lord take me down from the cross

[1] Arvine No. 222. p. 409.

~~[struck out]~~ but expecting that ~~[struck]~~ before many hours, ~~[struck]~~ death would have transferred them both, into the spiritworld) he exclaimed, ~~[struck out]~~ "Lord, remember me when thou comest into thy kingdom." That is, have compassion on me in thy kingdom, & grant me thy royal favor. As the Savior did not decline this honor, he must be regarded as claiming it, as he did to Pilate. Accordingly, the Scriptures abundantly teach the royalty & kingdom of Christ. Even the name Messiah, was used by the Jews, to designate their Kings, & was so understood by them, when applied to the promised Messiah. As the head of the church, or kingdom of heaven on earth, he rules over it until the end of the world. "God has exalted him to be a <u>prince</u> & a Savior to give repentance unto Israel & the remission of sins." He is made head over all things (in the physical & spiritual world), to the church, ruling all things for her good. Thus by his embassadors & the printed word, he invites all to come into his kingdom, & those who come, as did the criminal on the cross, penitent &

believing, he graciously receives, & guards, & keeps, by his mighty power through faith unto eternal life. And he will continue to rule as king, over the redeemed on earth & in heaven, until all, that will accept his offers of mercy, are brought home into his everlasting kingdom. Then, when all enemies, even the last enemy death, are put under his feet, he will deliver up the kingdom to God the Father, & God shall be all in all. 1 Cor 15:24–28. How important therefore that we should all seek to secure the favor of this divine Savior, who rules supreme over the spirit world, & who alone can admit us into paradise. How important that those amongst us, who have hitherto contined in rebellion against him, should confess & renounce our sins, & penitently pray, O Lord remember me & prepare me for admittance into thy kingdom!

But is it possible for all to be admitted into the paradise of God? Yes it is—

III. Our text teaches that admission to paradise is made possible to all.

It is made possible to sinners of all grades of guilt. Here

we behold an individual, who had been by his own confession justly convicted of a high crime. Our English version calls him a "theif;" but the original Greek signifies specifically a _highway-man_, _a robber_, & sometimes indefinitely a criminal or male-factor. That he was a criminal of a flagrant order, is evident, for none but such were put to death by crucifixion. Yet how kindly did the Savior receive his prayer, how graciously prom-ise him admission to paradise! It seems, as if the Savior had designedly suffered him to be crucified by his side, in order that all, who read the narrative of _his_ sufferings, should also behold this illustrious example of the efficacy of his atoning blood, ^should see that the cheif of sinners, if truly penitent, need not despair of pardon. Thus ^did the illustrious apostle of the gentiles also testify: This is a faithful saying & worthy of all acceptation, that Jesus C. came into the world to save sinners, of whom I am cheif. Howbeit, for this cause I obtained mercy

that in me first, Jesus C. might show forth all longsuffering for a pattern to them, who should hereafter believe on him to life ever= lasting." 1 Tim 1: 15.16. Let therefore no one of you, however ag= gravated your offenses, despair of finding mercy, if you come with humble, penitent & believing hearts.

Again; this paradise is ordinarily accessible at all times, till the end of life. Here we behold one of these malefactors, who at the beginning of the crucifixion had united with his fellow criminal in reviling the blessed Redeemer; yet when he afterward even on the verge of the grave, implored ~~his~~ favor, he received this gracious reply: Today &c. True, it is the duty of all to remember their Creator in their earliest life, & procrastination is always dangerous; for you know not how suddenly death may overtake you. Still, there is hope, as long as there is life, unless you have been struck with judicial blindness, so that the things pertaining to your peace are hidden from your eyes. Whilst I accordingly say to the young,

remember your Creator in the days of your youth; I would also encourage the old sinners not to despair. It is indeed true, that of all who are converted, four out of every five are converted in youth; & the probability of your conversion is diminishing daily. Yet, if the penitent malefactor could obtain mercy on the verge of death, you also may entertain hope. For the "blood of Christ can cleanse us from all sin", & "him that cometh unto me, said the Savior, I will in no wise cast out."

IV The great change, which is necessary in order to enter paradise, does not necessarily require an extended time, but may, by the blessing of the Spirit, occur in an hour. That a great change is necessary must be admitted by all, who believe that we are depraved by nature & practice. Our Savior also declares, "unless a man be born again, he cannot enter into the kingdom of heaven". Ordinarily, the greater part of conversions occupy at least a few days or weeks, between the first convictions of the sinner and his final surrender

to God, by a living faith in Jesus Christ. But that so long a time is not requisite, is evident from the case of the penitent malefactor. When first suspended on the cross, he was a wicked man, & joined his companion in reviling the Savior. But the patient submission of Jesus under his intense sufferings, whilst he knew him to be innocent, & his divine magnanimity towards his murderers, in praying, "Father forgive them for they know not what they do," seem to have touched his heart, & ~~excited~~ in him penitence & confidence or faith in the Redeemer, & expressed from him the prayer, "Lord remember me when thou comest into thy kingdom." Jesus knowing his sincerity, granted his prayer. All this occurred at most in an hour or two. Nor is there any reason to doubt the ~~[illegible]~~ genuineness of his conversion; for it embraced true ~~[illegible]~~ fear of God, as he rebuked his companion for the want of it: also a sense of his guilt, as he acknowledged the justice of his punishment: & faith in the Savior, as he prayed to be remembered by him in mercy in his kingdom.

Nor is there any thing in the nature of this change ~~Conversion consists~~ produced by the Holy Spirit through the truth &c, in a change of views, of feelings & purposes, necessarily requiring a long time for its occurrence.

Rebels against human government, may be convinced in a single speech, & change both their feelings & their conduct; & there is no reason why repentance for rebellion against God, should require longer time. May not the sinner's erroneous views of the divine character ~~may~~ be changed in a single discourse, containing the representations of Scripture on this subject, so that the inquiring sinner must see, that God instead of being a hard master is his best friend & constant benefactor? Now if he sincerely implores the divine blessing, this single truth may suffice to change his feelings towards God, may fill him with penitence for his ingratitude against his best benefactor, & determine him to choose God as his chief good, & religion as the

great business of his life. ~~undeservedly~~ Here then is the new creature in Christ Jesus, born of the Spirit of God by the incorruptible seed of the word. There is no reason why the reconciliation between God & the returning sinner, should require longer time than the reconciliation of alienated friends. The part of the work which belongs to God, he is ever willing to perform, & the delay is always on the side of the sinner. Why then careless sinner, will you not attend to the call of God, repent of your sins & secure eternal life? — You cannot doubt the reality of that future world to which you are hastening, All things around you loudly proclaim the fearful fact that you are rapidly hastening towards an endless unchangeable world of retribution, where eternal blessedness or endless misery

Gettysburg Nov. 30/62. Gettysb. for Rev. Carnahan, July 16/65.

will be your doom!

You know that over this future world, the Lord Jesus will exercise that dominion, that moral government, which he commenced in this, & the laws & principles of which, he has here published to you. ~~in this~~ You, moreover, know full well, that you are living in the daily violation of these laws.

Nor can you justify yourself, by any doubts, as to the Saviour's willingness to recieve you. His gracious invitations reach your ears, from every portion of the sacred volume. "Come unto me all ye that labor & are heavy laden, & I will give you rest. Take my yoke upon you & learn of me; for I am meek & lowly in heart & ye shall find rest unto your souls. For my yoke is easy & my burden is light." "And he sent his servants at supper time, to say to them that were bidden, Come, for all

Matt. 11; 28. 29. 30.

are now ready". "In the last day, that great day of the feast, Jesus stood & cried, saying, if any man thirst, let him come unto me & drink."[1] "Behold I stand at the door & knock; if any man hear my voice & open the door, I will come in unto him & sup with him, & he with me. The Spirit & the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."[2]

What then, my hearer, is the difficulty in your case? The Saviour has revealed it. It is simply this, Ye _will_ not come unto me, that ye might have life. In short you _heart_ & _will_ are at variance with the dictates of your understanding. You must pray the Lord for a _new heart_, for a genuine _conversion_ of soul, & change of the governing purpose of your life. Then will you love God, because of the intrinsic excellence of his nature & attributes & your

1 John 7:37. 2. Rev. 3:20. 22:17.

will obey his laws because of their justice & salutary character & tendency. Then You will obey all his laws, as the governing habit & purpose of your life, & rejoice in God as your cheif good in time & eternity. Then, when you are about to leave this world, will you hear the cheering accents of the Saviour, "This day thou shalt be with me in paradise". And when you close your eyes in death, & the bright visions of eternity burst upon your view; the first person whom your wakening eyes behold will be your ever blessed Saviour.

If on the other hand you continue to disregard the claims of religion, & turn a deaf ear to the calls & promises of the Saviour, you will assuredly suffer the just retributions of an offended God. As you have disregarded the evidences of your immortality, of your destination to an endless world hereafter, you must be satisfied with the portion allot=

ted to you in this. But however successful you may have been in securing the pleasures or possessions of this world, what will it profit you if you gain the whole world & lose your own soul? Or, what can a man give in exchange for his soul? As you have disregarded the invitations of the Saviour, & trodden under foot the Son of God, & counted the blood of the covenant by which you were sanctified, (or your sanctification & salvation were provided for) an unholy thing, & done despite to the Spirit of grace, how sore a punishment must you justly anticipate! Yea, there remaineth no more sacrifice for your sins; nothing but a fearful looking for of judgement and fiery indignation, which shall devour the adversaries of God. You will be banished with devils & damned spirits far from the glory of his power, in the blackness of darkness forever.

Balt Jan 17th

Dear Brother

I received the Check but can do nothing with it untill you endorse it.

We are all well & will be pleased to see you, Mrs Allison is well. Eliza & Amanda were out to see her, she still resides in the same place

Your affectionate
Sister

1

Luke 23;, 42. 43.

I These words settle the certainty of the spirit world, of the conscious intermediate state &c

II That over this world of spirits & Paradise the Savior reigns -

III That admission to Par. is made possible to all

IV. That preparation for it by the great change need not require a long time -

V. Into this spirit world we may be ushered at any moment

1. The theif had probably indefinite ideas of the time but J. the omniscient Savior specified exact dates Today &c in a few hours -

2 So also you my hearers may be summoned at short notice to appear in judgment before your God - &c

You may be taken from unfinished business arrangements, from friends, from family, from means of grace &c -

3. God has concealed the exact time, because says Paley

Yet has given signs to warn you

4. Every days delay aggravates your guilt -

5. Every days delay renders your conversion less probable - 4/5 - of converts are in youth -

I. There is a glorious world to come —

— A celestial abode, with all the circumstances of bliss — land of pure delight — sweet fields beyond the living stream — garden of delights —

II. This abode is in the presence & under control of the Savior —

a) In his presence — oh glorious privilege &

b) And with the holy angels &c

c) Spirits of the just made perfect —

d) Governed by the Savior for the happiness of his children — &c —

III But can we certainly obtain admittance there? Yes the Sav. has made provision for all — the young, the old — the rich & the poor — the learned & unlearned — the awakened, the penitent &c &c. —

IV Nor does the needful preparation require long time. We need not roam about in the dark a long time. We can here obtain the assurance of the hope & in the reality of these

V. Into this blissful abode we may be ushered at any moment.

IV. The great change which is necessary in order to enter paradise, does not necessarily require an extended time; but may occur in an hour — The conversion of the Thief on ✝ occupied but a few hours — It was at most an hour or two that he also had reviled the Saviour.

So that of the apostle of the gentiles —

Also that of the Jailor at Philippi

Yet this should not encourage sinners to delay their repentance thinking if they have but an hour's time before death they can be reconciled to God. For although true repentance is never too late, it is certain that late repentance is rarely true.

His repentance was complete. It embraced 1. fear of God rebuking his comp. for want of it. 2. Sense of his guilt & acknowledged the justice of his punishment 3 acknowledged the dying Saviour of ✝ ascribing his reviling him to want of fear of God. 4 faith in ✝ And faith greatest and most conspicuous with. apostles, John bapt.

Nor is there any thing in the ~~~~ ~~~~ ~~~~ ~~~~ ~~~~ ~~~~ requiring a protracted time?

Not in the nature of the change

Not in the Almighty Spirit, who breathed life into dead bones & into Lazarus by a word, yea who created the universe by the word Let there be light &c &c Cases of protracted delay are caused by indistinct instruction — or unwillingness in the subject. A rebel is often convinced by a single address &c

Therefore sinner now determine to seek the Lord in certain hope of pardon &c

V. In Paradise as well as in the place of torment, men will recognise their former acquaintances.

This evident or how could the penitent thief know Christ in paradise? How could the rich man recognize father Abraham & Lazarus who had begged for the crumbs from his table.

Glorious hope of the righteous! There we shall find our departed relatives & friends — There Prophets & apostles will be our companions & the

There the saints of all ages in harmony meet &c

See Hymn ✝ 1003.

As to the mode of this recognition, it is unknown to us. It will be by the perception & communication of thought. Expression of features may be concerned — mesmeric clairvoyance may aid in the explanation.

Recognition Rice p. 149. The mother. Rice p 152 (Southey)

~~[illegible]~~

VI. Into this world of spirits so momentous in its results, we may be ushered ~~[illegible]~~ at any moment.

This day "said the Sav. / and this day this hour — this moment, we may be summoned into his ~~[illegible]~~ judgement bar.

The prayer of the thief was indefinite as to time, "Lord when(ever) thou comest in thy kingdom remember me." He did not know how soon X would reach his kingdom. But the Omniscient Savior knew precisely what would occur, how soon he would die &c. therefore he says specifically "this very day I shall be in my Kingdom in the spiritworld, & thou shalt be with me there."

So we know not what moment we may be called into spiritworld called away from all your unfinished business arrangements, from friends & family. God for wise reasons has concealed from men the time appointed for their death.

1) If he had revealed it to each one, many would defer all preparation till near their end &

2) Many would as their end approached lose all self control, become ~~[illegible]~~ excited to madness & neglect the ordinary duties of life.

But his design is that you should not delay this work any longer but (~~Philip 1:3. 2 Cor. 4:8~~ Rev. 14:13.) Blessed are the dead &c.

come whilst it is called today.

But when death seizes our vitals, we are instantly transferred to the world of spirits — Even before the body is committed to the earth — whilst friends are mourning around our lifeless body, whilst the carpenter is hammering at our coffin, the disembodied spirit is either born by angels into Abraham's bosom or dragged by demons into hell & torments ~~&c.~~ &c.

For As life is uncertain & we know not what moment we shall be summoned to the bar of God, we ought

a) to set our house in order & procure a title to admission into paradise because the work is great & difficult.

b) Because every day's delay makes our admission into paradise more difficult & doubtful.

c) Because if we fail of admittance into heaven, hell must be our portion & what shall it profit a man if he gain the whole world & lose his soul!!

Therefore let our daily prayer be O Lord remember me. in hymn 827.

SERMON #78

Hymns 567. 569. 571.

Installation Sermon!

Acts 20:28. Take heed therefore unto yourselves, & to all the flock over which the H. G. hath made you overseers to feed the church of God which he hath purchased with his o. blood.

Heb. 13:17. Obey them that have the rule over you, & submit yourselves; for they watch for your souls as as they that must give an account, that they may do it with joy & not with grief; for that is unprofitable for you.

+ When earthly ambassadors are sent to foreign lands with messages touching the interests of those addressed, a full and ample legitimation is always demanded.

So also, yea much more necessary & proper is it, that when any come to a congregation of immortal souls, professedly as ambassadors of God, undertaking to expound the whole counsel of God, concerning the salvation of men, they should be amply authenticated according to the regulations prescribed in God's word on such occasions.

Such authentication is found in the licensure or ordination of men by the existing ministry & laity in Synod convened, & by the attestation of this fact to the people by one or more of these ministers appointed by the officers of Synod

+ The gospel ministry is the most important office in the world. The interests confided to it are those not of the body but the soul. The consequences which flow from it relate to two worlds, & extend not only through time but also through eternity. Not to the kingdom of this world, but to that kingdom of heaven which has no end. But in earthly kingdoms.

The reciprocal duties of ministers & members of the christian church.

1. Cultivate an abiding sense of the divine appointment, the responsibility & ~~[illegible]~~ requisite qualifications of the sacred office.
a) the Savior appointed it. b) No unregenerate, not even every pious man is called to the ministry. Reformers saw the value of education & built Jena, Helmstadt, Altdorf.

I. The duties of the minister

2. Take heed to yourself.

(1) Take heed my young brother to the state of piety in your heart, & adopt such a course of devotional reading & other exercises, as will not only keep the Candle of the Lord shining into your heart; but also will increase its lustre, and cause your face to shine as did that of Moses, descending from the mount. You may not be able to attain the talents of a Mosheim, a Reinhard, an Edwards or a Dwight, but you can attain the piety & zeal of an Arndt, a Spener, a Franke or a Wesley. And this piety will be half the needful preparation for the pulpit. It will teach you to utter divine truth with impressive solemnity, & elicit a correspondent attention & feeling on the part of your hearers. Let it therefore be your constant effort so to perform the duties of private, of social & of public devotion as to grow in grace, to keep your walk near to God, & be a consistent example to your flock.

(2). Study constantly to enlarge the sphere of your knowledge, influence & usefulness.

a) Continue to be a student through life; & endeavour daily to make some accession to your

knowledge.

Be select in your reading & your studies. There is much good literature which a minister has not time to read except by neglecting far more important duties. And although all truth & all science may be useful, the brevity of life compels us to select the most important & the minister of the gospel should beware of spending an undue amount of time in collateral & physical sciences: but make religion & theology, the primary subject of his daily studies.

b) Acquaint yourself with the general benevolent operations of the churches, The field is the world, the guidebook the bible; & your duty, to accomplish as much as possible. Be therefore an active friend of all benevolent societies, bible. miss. tract, &c &c.

c) Labor faithfully in preparation for your stated duties, & have fixed hours & days for study, pastoral visits, visiting the sick & dying, &c.

2. Take heed to the flock & feed them.

Not human traditions nor [illegible] [illegible]

(1) Preach the word publicly. [illegible] What? the cardinal doctrines, duties & experience — conviction, penitence, faith, sanctification — the gospel — the plan of salvation, purchased by blood — [illegible] the doctrines

(2) How? a) plainly — Paul — ~~Luther~~ preach so that unlearned understand

b) purely, not as a system of formalism, not sacramentarian Puseyism — not opus operatum [illegible].

c) fully, the whole counsel of God. The minister should be in advance of his people — when some will naturally think him overzealous &c.

(3) Visit your people, & thus preach privately from house to house.

(4) Maintain the discipline of the church, as an important means of grace, and mode of preserving the purity & extending the influence & borders of the church.

(5) Keep all your church members employed in various active efforts for the conversion of souls & extension of the Redeemer's kingdom. [illegible]th S. Schools, holding prayermeetings, visiting the sick, keeping up benev. societies &c

(6) Then may you expect the divine blessing, in visible fruits, — & rejoice in the Savior's precious promise — Behold I am with you alway, &c.

II. The ~~natures~~ & duties of Church members

1. It is your duty to receive your properly authenticated minister as the ambassador of Ch., the great head of the church, & esteem him highly for his works' sake.

a. The Savior himself instituted the holy office in his church, ~~the~~ by calling his 12 apostles & evangelists to this holy work of preaching the glad tidings of salvation through his blood, & giving them the command to preach the gospel to every rational creature.

b. These apostles also appointed others to be sent as missionaries abroad, & commanded Tim. (2 Ep. 2, 2.) "The things that thou &c."

Election of Deacons by the people Acts VI

c. But the entire church at Jerusalem, elected even an apostle in place of the fallen Judas, & the apostles appointed ministers over the churches (Acts 14; 23.) by the lifting up of the hands i.e. by the votes of the people, as the term (χειροτονησαντες). This therefore evident, that whilst the office is of God, the appointment of any one as minister of a particular people, is by the church, i.e. by the joint action of ministry & laity.

1.

When therefore you see ~~their~~ minister in the ~~holy~~ sacred desk, you are to regard him as the Ambassador of Christ & of God.

— as coworkers with the angels of heaven, who are ministering spirits &c. & who rejoice over one sinner that repenteth —

As coworker with God the Savior who bought you.

2. It is your duty to obey ~~them~~ & submit ~~(1) a faithful attendance on his ministrations~~ to your minister in the Lord. This includes ~~& (2.) Obedience to them: a)~~

a) Obey them for their office sake as ambassadors of God. In the premises you should prefer their judgement to yours in spiritual things, unless after hearing all their arguments, you find yourself unable to agree with ~~them~~.

b) Obey them because they present the instructions of God's word.

They have no authority of their own, they cannot preach any thing they please; but are bound to make God's word the subject of their daily study, and to prove their doctrines from the Scriptures as the apostle did, & require the laity daily to search the Scriptures to see whether these things so.

Paul says to Galatians, (1:8.), "Though we or an angel

from heaven preach any other gospel to you, than that which we have preached unto you, let him be accursed.

And the Savior Matth 28: 19. 20. Go ye & make disciples &c teaching whatsoever I have commanded you &c

When therefore they admonish you of your duties according to Scripture, it is your duty to obey.

When they reprove your vices or sins of omission or commission, it is the will of God that you should submit yourselves & reform, for they watch over you as they that must give an account.

You have no right to be offended however faithfully your minister pourtrays your sins before your eyes or however earnestly he admonishes you to repentance. He is but performing his duty & woe be to him if he neglects it.

3. It is your duty often to bear your minister on the arms of your prayers to the throne of grace.

Yea so deeply did the apostle feel the necessity of this aid to the minister that he calls on the Hebrews to pray for him. v. 18. "Pray for us"

2 Thess. 3:1. Brethren, pray for us, that the word of the Lord may have free course & be glorified.
Ephes 6:19. (Brethren v. 1.) Pray for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel for which I am an ambassador in bonds.

a) The very idea that the people of his charge are praying for him cheers the heart & strengthens the hands of a pious minister.

b) For he knows that in the economy of grace the fervent prayer of his righteous members availeth much at the throne of grace & will bring down blessings upon him.

c) Beside whilst your prayers secure the blessing of God upon your minister, they also prepare your own heart more fully to receive the truth at his hands, & make his ministrations more blessed to you.

How happy yea blessed the meeting of pastor & people when they have both been at the throne of grace imploring blessings on each other!

4. It is your duty to contribute an adequate support to your minister.

a) This duty is expressly enjoined in Scripture. In the O.T. the exact amount to be contributed was fixed in the Mosaic code.

In the N. Test. the spirit of liberty prevails & no specific sum is fixed, yet as the blessings of the New Covenant far transcend those of the Old, the portion of our income devoted to religious purposes should be more than the Jewish tithe a tenth. And out of this the just and adequate salary should be paid to the minister.

Matth X:10 "The workman is worthy of his meat.

1 Cor. 9: 1-14. Even so hath God ordained, that they who preach the gospel should live of the gospel.

1 Tim. 5:17.– 18.

b) No honest man can deny that an adequate support from the church is justly due to the minister who devotes all his time faithfully to her interests.

Do you not regard the physician, the lawyer,

the schoolmaster, the mechanic who labors for you as justly entitled to a just compensation? How then can it be that the minister who qualifies himself for your service by a laborious & expensive education, & then at your request faithfully spends his life in instructing you & your family in the highest interests & duties that belong to your being, not also have a just, a legal claim for remuneration?

c) A comfortable support will enable him to devote his entire time to your service, undisturbed by anxiety about his daily bread; & will encourage him in his work for the benefit of the church.

5. You should treat your minister with affectionate kindness, & be lenient in judging of his infirmities.

a) The relation subsisting between a pastor & the people of his charge is a tender & confidential one. A good pastor deserves the love, the gratitude & the confidence of ~~the~~ his people. He becomes as it were a member of each family, he sympathises in your joys & sorrows. — He is your ever willing counsellor.

b) Treat him with acts of kindness, for his incessant care & anxiety for your wellfare deserve it.

c) Treat him with lenity; for he is a man, & possesses the infirmities common to our nature. (You have a right to expect him to be a consistent christian, an example to the flock: but not to expect perfection from him. The great apostle who uttered our text did not consider himself perfect, but often deplored his infirmities.

Such my respected ministerial brother, & ye beloved brethren of this congregation, are the duties which devolve respectively upon you.

The relation this day to be consummated is indeed a high & holy one. It is ~~as far~~ in importance as far above all worldly relations as the soul is nobler than the body, or eternity longer than time. It relates to your interests in two worlds. Its influence begins in time & runs parallel with eternity. The faithful pastors influence begins in this life, it follows you into the grave, & into the world of spirits, & to the throne of God.

May ~~we~~ all be faithful in the discharge of our duties here; may we all be sustained by the arm of our Almighty Savior in passing through the dark valley of the shadow of death; & all, ~~meet again~~ through the boundless grace of our Redeemer, meet again at his throne in heaven; to ~~[illegible]~~ join with the angelic hosts & the spirits of the just made perfect, in celebrating his praises forever! And to his name be all the praise. Amen.

1843, Jan. 1st Petersburg Pa at installation of Revd. Ulrich.
1850, Nov. 17. Chambersburg (German) — Revd. Bauman.
—— Dec. 15. — Flohr's ch. —— Revd. Height.
1854, July 30 — Mifflinsburg —— Revd. Kuhlwauf.
1860, July 8th Chambersburg Revd. Steck.
1865 July 2. Hanover, installing Revd. Alleman.

SERMON #79

Micah 6.3.

"Oh my people, what have I done unto thee? & wherein have I wearied thee? Testify against me."

"The carnal mind" says the illustrious apostle of the gentiles, "is enmity against God." And the apostle James says: "the friendship of the world is enmity against God". These are the dictates of inspiration concerning the character of our apostate race, & they are fully corroborated by the voice of experience. This it is a solemn, an incontrovertible truth, that every unconverted man is at heart an enemy of God. This hostility is often concealed for a season; it may often be hidden beneath an interesting & commendable cluster of social virtues or personal excellences; but when occasions occur, requiring of us acquiescence in afflicting providences, submission to dispensations which thwart our convenience, or frustrate our plans of selfinterest, the latent spirit of rebellion manifests itself in discontent & murmuring at the dispensations of heaven!

But what is that friendship worth, which lasts only as long as our our gratification is secured; which is based not on confidence in the character of our professed friend, but on the fact that we find our selfish purposes subserved? It is no friendship at all. It is nothing but the sordid selfishness of the world. It is ~~naturally~~ that spirit of rebellion, which, so far as the purposes & feelings of its possessors are concerned, virtually dethrones the God of the universe from our hearts & makes self & our own will & gratification the rule of our conduct & the object of our idolatry.

This spirit was often manifested by the Jews in the course of their history. The prophet Micah, who prophesied in the reign of Hezekiah, Before Christ 722, refers to its existence in the ~~text~~ chapter of our text, & reminds the Jews of the manifold instances of divine goodness & deliverance which they had enjoyed, & then introduces Jehovah himself as expostulating with them & in the language of our text exclaiming: Oh my people, what have I done unto thee? & wherein have I wearied thee? Testify against me."

Micah 6.3.

"Oh my people, what have I done unto thee? & wherein have I wearied thee? Testify against me."

"The carnal mind" says the illustrious apostle of the gentiles, "is enmity against God." And the apostle James says: "the friendship of the world is enmity against God". These are the dictates of inspiration concerning the character of our apostate race, & they are fully corroborated by the voice of experience. Yes it is a solemn, an incontrovertible truth, that every unconverted man is at heart an enemy of God. This hostility is often concealed for a season; it may often be hidden beneath an interesting & commendable cluster of social virtues or personal excellences; but when occasions occur, requiring of us acquiescence in afflicting providences, submission to dispensations which thwart our convenience, or frustrate our plans of selfinterest, the latent spirit of rebellion manifests itself in discontent & murmering at the dispensations of heaven!

But what is that friendship worth, which lasts only as long as our our gratification is secured; which is based not on confidence in the character of our professed friend, but on the fact that we find our selfish purposes subserved? It is no friendship at all. It is nothing but the sordid selfishness of the world. It is ~~naturally~~ that spirit of rebellion, which, so far as the purposes & feelings of its possessors are concerned, virtually dethrones the God of the universe from our hearts & makes self & our own will & gratification the rule of our conduct & the object of our idolatry.

This spirit was often manifested by the Jews in the course of their history. The prophet Micah, who prophesied in the reign of Hezekiah, Before Christ 722, refers to its existence in the ~~text~~ chapter of our text, & reminds the Jews of the manifold instances of divine goodness & deliverance which they had enjoyed, & then introduces Jehovah himself as expostulating with them & in the language of our text exclaiming: Oh my people, what have I done unto thee? & wherein have I wearied thee? Testify against me."

This same spirit of discontent with our situation & the dispensations & arrangements of providence is still at work in the children of disobedience among us. Doubtless there are some in this assembly, who have sometimes regarded God as a hard master, who have murmured at their circumstances & situation in the world. ~~Let mothers~~, my brethren, let me expostulate with you in the language of ~~Job~~ you injured God: Oh my people &c. Let me contemplate with you the ways of God, & we shall find that they are ~~not~~ free from the charge you prefer against them.

I. The evils that are in the world are chiefly the work of man & not of God. ~~of human ...~~

If we inquire what are the principal sources of unhappiness among mankind we shall find that they may be chiefly reduced to personal unhappiness of disposition, to disappointments, to poverty, & to the evils of war. ~~&c~~ And all these are in fact the result of the voluntary indulgence of the sinful propensities of our nature.

a) Examine a person who has ~~had~~ a proverbially unhappy disposition, & you will find that ~~...~~ that, which distresses him is the habitual indulgence in feelings of envy, of jealousy, of malice, discontent &c.

b) As to our disappointments in life, is it not evident, that they arise chiefly from grasping at forbidden objects, which when attained cannot satisfy the soul? Or by grasping at too much, do we not often fail to improve ~~of~~ that competency, which rightly enjoyed would make us happy? Or do we not often employ improper means to accomplish a lawful end & thus meet with disappointments?

c) Poverty & want may be unavoidable in some of the older countries which are overstocked with population: & there they are to be regarded as a divine dispensation sent for benevolent purposes. But in this happy country, under our favorable form of government, those who are destitute of the necessaries of life, are if in health, with few exceptions the authors of their own misfortune: & their privations may generally be traced to indolence, to want of economy, or to wild speculation, by which they learn the truth of the

1 Tim. 6:9. apostles declaration: "They that will be rich, fall into temptation & a snare: & into many foolish & hurtful lusts, which drown men into destruction & perdition."

4/. As to <u>wars</u>, which have in all ages been the scourge of the human family, & which are at this day the disgrace of all so called christian nations, they are entirely the work of man; "From whence come wars & fightings among you," says the apostle

4:1. James, "come they not hence, even of your lusts, that war in your members?"

In the despotic governments of ~~Europe~~ other countries the personal ambition or pride, or passion of rulers often involve whole nations in bloodshed & misery. Here God will visit ~~his~~ fiercest displeasure on such authors of human wretchedness; & their victims, ~~should~~ if they do not participate in ~~the spirit of~~ these should regard them as awful visitations which may eventuate in good to them.

But in this happy country where we make our rulers, & they are responsible to us for their government, this nation might at once put an end to all wars except those of actual defense, if the people chose. In case of pecuniary claims against other nations, let negociation be employed, if that fail,

~~II. The evils of which we are not the cause, are often misapprehended & overrated, & may by a proper course be converted into ultimate blessings~~

let the case be referred to a third power as umpire: if that method also prove fruitless, let the government declare non-intercourse with the nation that would defraud us & pay the claim of her citizens herself. That claim could ordinarily be liquidated with one tenth or hundredth of what a war would cost; & if our commerce is a profitable one with that nation it must be reciprocally so; & nonintercourse will soon teach them that it is their interest to pay.

The guilt of our government on this subject is therefore our own guilt, & we even participate in it in many direct ways.

Do you not all foster the spirit from which these wars proceed by celebrating the praises of mere military glory & mere military chieftains? By following with admiration the path of the conqueror, whose course is stained with the blood of thousands & the tears of widows & orphans?

III. Those of which we are not the cause, are often misapprehend^d & overrated.

1. Some of them may be unavoidable in the nature of things, ~~Pb~~
God alone is infinitely perfect — but all creatures are limited & imperfect.
These limitations sometimes involve inconveniences imperfections in the nature of things.
Either God must create no world at all, or one with the imperfection belonging to creatures.

[illegible] … which is incompetent.

[illegible] … worth, which exist only as long as our own gratification is secured, which is based not in confidence in the character of our professed friend, but on the fact, that we find our selfish purposes subserved.
It is no friendship at all — but the sordid selfishness of the world.
Such cases the S.S. mention of the Jews — Eg. Sour grapes — teeth edge — &c.
Such is referred to in our text — to the Jews in reign of Hezekiah — the prophet supports the king's cause.
Let the great Jehova who might with a puff of his breath blast the rebel from creation condescends to reason with him — appeals to his ways as just & good &c.
Let us therefore consider
The divine government vindicated against the objections of the rebellious heart of man.

I. The evils that are in the world are chiefly of our own creation.
~~The evils that are … from our creation.~~
~~The principles of the divine government … perfectly … [illegible]~~

1. Our personal unhappiness of ~~[illegible]~~ disposition results chiefly from the indulgence of evil tempers, of envy, of jealousy, of anger, of malevolence.

2. As to our disappointments in life, do they not arise chiefly from a grasping at forbidden objects —
By grasping at too much of what is in moderation good!

at this day ... power as umpire, ...

evil passions of men. ~~They~~ claims might all be settled — by negociation, by referring to a third ^

a) Do you not all foster them by celebrating the praises of mere military glory as such? By following with ~~...~~ admiration the course of the conqueror whose path is marked by blood & tears? & who in the sight of heaven is often only a wholesale robber & murderer?

b) Do you not all aid in producing it, by approving such measures as may lead to war, & as christianity condemns?

c) Whilst in Europe the people often are dragged into a war by the pride & ambition & madness of their rulers; in this happy country, the voice of the people can sway their representatives: so that if our country is at any time involved in any other war than one of defense, it is our own fault, & we deserve the scourge.

5. But some of you may say how can you justify God in permitting us to be born with depraved propensities, by which we are tempted to these evil deeds? & many in christian lands may learn a lesson from the heathen Simonides, ... by Hiero what is God?

a). The reasons for the permission of sin, which may have influenced God are many.

They may be resolved into this proposition: The same reasons which rendered it proper in God to create a moral agent, that is, a being capable of sinning, also rendered it proper to let him exercise that moral agency, let him sin. ~~...~~ These are such as these:

1. A moral agent is a being higher in the scale of beings than a mere instinctive being.

2. — — — — capable of higher happiness than mere irrational instinctive —

3. — — — — — — accomplishing higher purposes in the dominion of Jehovah —

b) This native disposition is never irresistible — if it were — or if we were created with a state of the affections as some have contended such as irresistibly controls the will, the objection were not easily answered — but the S.S. represent the case differently — life & death before, choose.

c) It is not charged to us as guilt — only our indulgence of them — voluntary in its results.

III. Those of which we are not the cause, are often misapprehended & overrated.

1. Some of them may be unavoidable in the nature of things, ~~Pope~~
God alone is infinitely perfect — but all creatures are limited & imperfect
These limitations sometimes involve inconveniences imperfections in the nature of things.
Either God must create no world at all, or one with the imperfections belonging to creatures.

2. Others, (physical) ~~are~~ sent by God designed for greater good —
a) The storm
b) The lightning —
c) Innocent poverty —
d) The pains of disease are wisely designed to serve as monitors to guard us against those courses of conduct which would gradually destroy our health & life.
No contrivance can be found in nature the design of which is to give us pain.
The tooth was not made to ache — but to ~~aid~~ masticate our food — Its aching is only the result of that decay which belongs to our race.
No anatomist ever found any part of the human body the design of which is to give pain.

3. Often they are ~~really beneficial — the storm .. always ... the plain~~ caused by our fellowmen, but if we do right God overrules them for our good.
~~It spreads devastation in its limited track — but the storm purifies the atmosphere — preserves the health & life of thousands & millions. over half a continent~~
~~b) The lightning of heaven may burn my barn &c but this may teach me not to depend on earthly riches &c~~
~~c) Poverty may be inconvenient — but it often is the making of men, teach them industry & self dependence.~~
a) Others may slander, defraud, &c us — but if we feel aright it will make us better, &
b) A father may become intemperate & his family be deprived of support, of education & many social advantages.

The

III ~~They~~ The principles of the divine government are infinitely perfect & excellent.
~~The evils that are in the world are chiefly of [illegible]~~

1. His [laws are infinitely good.] character is infinitely perfect —

His laws are the dictates of his character applied to the government of moral agents.

a) Their requisitions are just — he has a claim to our services &c.

b) They are salutary in their tendency — ~~the~~ obedience to them will lead to the highest physical good —
— — — intellectual improvement —
— — moral purity
— individual happiness.
welfare of the moral universe.

e.g. 1. Justice in dealings — 2. benevolence to others — 3. confession — 4.

If we imagine to ourselves ~~mankind~~ obey all the laws of God, exercising those feelings prescribed by religion — & actuated by the principles enjoined — ~~[illegible]~~ all crime would be at an end — Earth would be a kind of heaven.

~~If look at its influence on the nations of the world [illegible] in its~~

2. ~~His requisitions~~ The conditions of his favor are reasonable —

a) He could not lower the standard of holiness except by prescribing some sin!!!

b) He does not make perfect obedience to his law the condition of salvation.

c) The conditions are repentance of sin & faith in Jesus — that faith which works by love — My yoke is easy — my burden light —

3. ~~He~~ bestows an endless heaven — joys forevermore.

When Hiero, asked Simonides the poet what is God &c.

2. The effects of Chy —

a) Elevated the female sex from degradation —

b) Abolished polygamy & (divorce)

c) Provision is made for the poor — not one hospital ever establish[ed] in the heathen world —

d) Domestic slavery has been gradually disappearing.

The evils of life, of which we are not sensible the causes, often misappreciated, it may by a proper conduct be converted [illegible] ultimate blessings to us.

II. The evils of life of which we are not ourselves the causes, are often misapprehended, & may by a proper conduct be converted into ultimate blessings to us.

III. The agency of God in the world & the principles of his government throughout the universe are good & only good.

As the character of God is necessarily one of infinite perfection, even infidels have admitted that his plans & purposes must be of the same character. But whilst they admitted this general proposition, their spiritual blindness led to ~~th~~ misapprehend many of his ways; & their want of love to holiness, disqualified them for forming a correct estimate of what is morally good & from ever desiring such a heaven as the bible teaches.

1. The structure which he has given to the physical universe is benevolent & good. Whithersoever we turn our eyes we see contrivances to supply the wants & minister to the comforts of man & the other animals on the face of the globe.

The structure of the universe is moreover such as to establish the all important maxim, that virtue leads to happiness & vice to misery: as is demonstrated by the example of the speedy grave of the victim of intemperance, and in the loathsome death of the sensualist, whose putrid body literally rots into the grave.

2. The principles of his moral government are equally perfect & benevolent.

a) All the requisitions of his law are just. He is our rightful lawgiver & judge; & he has a perfect right to every thing he requires of us.

b) His laws are salutary in their tendency.
Obedience to them is calculated to promote ~~the~~ our highest good, physical - intellectual & moral.

The temperance, the industry, the frugality enjoined in it, secures our temporal prosperity.

The spotless purity of its moral code, is calculated to elevate the soul above the gross & sensual pursuits of life, make it abhor every thing like injustice, dissimulation, malice, jealousy, &c & thus secures the happiness of the individual.

The grand law to regulate our relative duties, is to do unto others, as we would that they should do to us. This principle does indeed embrace all our relative duties; but our holy religion does not leave us even to obvious inference. It expressly teaches us to do good to all men, especially to those that are of the household of faith - & to forgive injuries, "to Love your enemies (says the blessed Saviour) bless them that curse you, do good to them that hate you, & pray for them who despitefully use you & persecute you. Now imagine to yourself the world governed by this law; all mankind, exercising the feelings here enjoined; practising the duties here inculcated; - all war & discord and strife domestic & national at an end; & would not this earth be itself a heaven?

Preached from skeleton,
New Market, Sept. 24. 1820.
Mt. Pleasant May 1823.
Rewritten, & preached
Gettysburg, Feb 7th 1841.

SERMON #80

The Nature & Evidences of Love to the Saviour.

John XXI; 15.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these (Σιμων Ιωνα, αγαπας με πλειον τουτων).

These are among the last and most memorable words of the glorified Redeemer of the sons of men. It was love which brought him from the throne of heaven; it love which prompted him to descend to earth ~~from the throne of heaven~~; it was love which induced him voluntarily to submit to ~~the~~ poverty, to persecution, and even to the death of the cross; it is love ~~out~~ of a pure heart which constitutes the substance of the religion which he taught to men; & the last subject of selfexamination which he proposed to his disciples before he went to prepare a place for them in his Father's house was, "Lovest thou me"?

The disciples had spent the night in a fruitless attempt to catch fish. About the dawn of day the Saviour miraculously appeared upon the shore not far from which they were fishing in their boats. Having learned from them that they had caught nothing during the night, the Saviour resolved to perform another miracle in order to confirm their confidence in him in whom they were to trust, in order to convince them that he had all the powers of nature under his controul & is therefore no less able than willing to protect & defend, he ~~commanded~~ provided a miraculous supply of fishes, and commanding them where to place their nets, they with difficulty drew ~~them~~

up, & found "an hundred & fifty three large fishes"! Having thus confirmed their confidence in him, & being recognized he entered into conversation with them. Knowing that the time of his departure was at hand, that he would soon ascend to their father & his father, to their God & to his God; foreseeing the trials & persecutions to which they would be exposed, & knowing that nothing short of sincere love to him would enable his disciples to remain faithful, ~~and~~ he proposes to them the importance of being assured of that love. Addressing himself to Peter he says in the language of our text, "Simon, son of Jonas, lovest thou me more than these."

In the farther discussion of these words we purpose

I. To ~~illustrate~~ explain the phraseology of the text;

II. To Examine the nature of the affection required by the Saviour;

III. Present some criteria by which we may judge whether we love him or not.

I. Although the general question proposed by the Saviour was equally applicable to all the disciples, ~~to~~ he addresses Peter in particular, perhaps because he had on a former occasion ~~thrice~~ denied his Master & thus exposed the sincerity of his attachments to just suspicion although he had again returned to the company of the disciples & cast in his lot with the little flock. For the same reason perhaps he does not now call him Peter, a name which he had formerly given him as indicative of the firmness of his devotion at that time.

He repeats the inquiry twice ~~perhaps~~ either to impress it the

more deeply on his mind, or as a counterpart to his triple denial. For it seemed appropriate, that as he had thrice denied the Lord, he should thrice avow his ~~stro~~ renewed attachment.

But he adds to the question a peculiar appendage. He says lovest thou me "more than these"? The phraseology in the Greek ~~admits of~~ is ambiguous, & admits of three different significations; & our English version true to the principles of correct translation retains the ambiguity. It may mean: Lovest thou me more than thou lovest these thy fellow disciples? Thus the force of the words would be this: "I have taught you that your bosoms should glow with love to one another, and that he who loveth not his brother is none of mine. I see that you cherish a suitable affection to your brethren. But remember that you owe me a still higher love. Your love to your Saviour must be supreme, must surpass your affection for all others. Now I would ask you do you love me more than you ~~doth~~ love these your brethren. Yet it does not seem probable that at a time when he would particularly wish to see their union closely cemented by love, he would say any thing even implying that they might love each other too much.

The second construction which it admits is this: "Lovest thou me more than these things?" ~~This was perhaps the last time that~~ Peter had by profession been a fisherman: but he was now about to lay down that profession & ~~assume~~ the important character of an apostle, ~~of~~ fisherman of men. The Saviour may have intended to teach him that his love to his redeemer & to souls of men ~~must~~ be such that he would gladly relinquish any earthly profession however lucrative, and pleasant, for the work of proclaiming the kingdom of the Saviour & inviting sinners to save their souls.

The third signification of which this phrase is susceptible & probably the true one, is this: Simon Peter lovest thou me more than

these thy fellowdisciples love me?" Peter had but recently thrice denied his Lord and Master. Previously to that solemn scene, he not only declared to the Saviour that nothing however terrible should induce him to deny his Master; but in allusion to the words of the Jesus: "All ye shall be offended because of me this night," he made an invidious insinuation that his fidelity was superior to that of his fellow disciples: that he did love the Master more than they. "Though they all should be offended because of thee, yet will I not be offended." It is indeed true, Peter repented and returned to the little flock. It is true,

"When the cock crew he wept— smote by that eye

"Which looks on us, on all:"

Still the Saviour thought fit to remind him of his infirmity, that he might in future be the more watchful & the more humble.

II. Let us examine the nature of the affection required by the Saviour.

He says "Lovest thou me." The term love is, in the sacred volume as also in popular language, used with the utmost latitude, to signify friendly & benevolent feeling and attachment of almost any kind. The feelings more appropriately expressed by it, may be reduced to three kinds. 1

The first is the love of complacency.

Newmarket August 1824.
Frederick town Oct 1824.
Gettysburg, Nov 16th 1828.
Gettysburg Nov. 4th 1838.

~~The meaning & expression the ... of the ... ...~~
~~the ... used by Peters in ...~~
Were we to enter into a discussion of the nature of ~~...~~ love we should find that when properly analyzed, ~~it~~ we should find that the affections of the mind designated by this term are character & reduced to its elementary principles, ~~it is ...~~ ised by three prominent features. ~~...~~. There is an affection which may be termed the

(a). Love of complacency, or approbation. This is grounded entirely upon the apprehension of the excellencies of the object; ~~...~~ be that object animate or inanimate, be those excellencies physical, intellectual, or moral. Thus when we contemplate the beauties of a landscape we feel a pleasing sensation, we love to gaze at it & reluctantly do we turn our eyes away. But here there is no benevolent effusion of the soul upon this object of our love; for it is not susceptible of acts of kindness from us. But we may also love a person for the excellence of his character &c. complacency Again,

(b) there is what may be termed the love of benevolence ~~kindness~~, such is the love which we bear to animate objects. We love the man whose amiable & virtuous & benevolent character excites our affection, we love him because the traits of his character are in themselves truly lovely; but to this feeling is added another, a spontaneous impulse of the heart, a desire to minister to his comfort, a desire to promote his happiness. Still he may

bear to us no ~~nearer~~ dearer relation that that which binds together the whole family of man; & we may be without the least expectation of being benefited by the excellencies of his character. But there is a third kind of love, ~~which may be termed the love of~~

(c) ~~gratitude~~. I ~~may~~ love a friend on account of the intrinsic excellencies & attractions of his character, & this love prompts me to desire his happiness & to ~~strive~~ aim at its promotion. But when that friend comes to me arrayed in all that friendliness of mien for which I love him, & performs some particular act of friendship, bestows some peculiar favour on me; there is another element added to the affection which I bore him. I love him more, & I desire the more to promote his happiness & the additional reason is that he has singled me out as the object on which to spend the loveliness of his disposition the benevolence of his heart, & this may be termed the love of gratitude.

Now all these species of love the christian must bear to his Redeemer. The holy glories of the redeemer's character fills his breast with the strongest emotions of love. When he contemplates ~~him who~~ is the Father's glory & the express image of his person, when he sees the glories of the Godhead beaming forth from him, shall he see no beauty or comeliness in him that he should desire him? No; but rather, with Peter on the mount of transfiguration he says "Lord it is good to be here;" or with the Psalmist he ~~will~~ exclaims "As the hart panteth after the water brooks so panteth my soul after thee O God. My soul thirsteth for God for the living God: when shall I come & appear before God. (Ps. 42.). He desires to promote

his glory, And when we ~~reflect on that~~ gaze upon that benevolence which ~~taught~~ brought him from the throne of heaven, which made him suffer & bleed & die for us, are we not compelled to desire that we may bring our souls & body a living sacrifice, holy & acceptable in his sight, & we feel with double force the strength of our obligation to "love him, because he first loved us".

But our object on the present occasion is principally

III. enter with you into an examination ~~of that~~ which will enable us to answer that important question proposed by our Lord, ~~Lovest thou me~~ the question which will decide the everlasting destiny of every individual in this assembly. "Lovest thou me"?

~~[illegible] [illegible]~~ Beginning our examination with the weaker & ascending to the stronger & more infallible evidences, Let us

I. inquire Have we the love of ~~gratitude~~? We find that when the love of Jesus was shed abroad in the heart of it pressed from them the ~~[illegible]~~ the conviction that the time past would suffice to have wrought the will of the flesh & the resolution that henceforth they would dedicate their souls & bodies a living &c & we are expressly told that we should love him because he first loved us. This is a principle of extensive application even amongst ~~those [illegible]~~ void of religion.

…TIONAL SECOND EXPOSURE

bear to us no dearer relation than that which binds together the whole family of man; & we may be without the least expectation of being benefited by the excellencies of his character. But there is a third kind of love, ~~which may be termed the love of~~

(c) ~~gratitude~~. I ~~may~~ love a friend on account of the intrinsic excellencies, & attractive ~~beauties~~ of his character, & this love prompts me to desire his happiness & to ~~strive~~ aim at its ~~to~~ promotion ~~it~~. But when that friend comes to me arrayed in all that friendliness of mien for which I love him, & performs some particular act of friendship, bestows some peculiar favour on me; there is another element added to the affection which I bore him. I love him more, & I desire the more to promote his happiness & the additional reason is that he has singled me out as the object on which to spend the loveliness of his disposition the benevolence of his heart, & this may be termed the love of gratitude.

Now all these species of love the christian must bear to his Redeemer. The holy glories of the redeemer's character fills his breast with the strongest emotions of love. When he contemplates ~~[illegible]~~ him who is the Father's glory & the express image of his person, when he sees the glories of the Godhead beaming forth from him, shall he see no beauty or comeliness in him that he should desire him? No; but rather, with Peter on the mount of transfiguration he says Lord it is good to be here; or with the Psalmist he ~~will~~ exclaims "as the hart panteth ~~for~~ after the water brooks so panteth my soul for thee O God. My soul thirsteth for God for the living God: when shall I come & appear before God? (Ps. 42.) He desires to promote

his glory, And when ~~the~~ we ~~reflects on that~~ gazes upon that benevolence which ~~taught~~ brought him from the throne of heaven, which made him suffer & bleed & die for us, are we not compelled to desire that we may bring our souls & body a living sacrifice, holy & acceptable in his sight, & we feel with double force the strength of our obligation to "love him, because he first loved us".

But our object on the present occasion is principally

III - enter with you into an examination ~~of that~~ which will enable us to answer that important question proposed by our Lord, ~~Lovest thou me~~ the question which will decide the everlasting destiny of every individual in this assembly. "Lovest thou me"?

~~[illegible] [illegible]~~ Beginning our examination with the weaker & ascending to the stronger & more infallible evidences, ~~[illegible]~~

I. inquire Have we the love of ~~gratitude~~? We find that when the love of Jesus was shed abroad in the heart of it pressed from them the ~~[illegible]~~ ~~the~~ conviction that the time past would suffice to have wrought the will of the flesh & the resolution that henceforth they would dedicate their souls & bodies a living &c & we are expressly told that we should love him because he first loved us. This is a principle of extensive application even amongst ~~those [illegible]~~ void of religion.

Tis true that black ingratitude often disgraces man that generous actions meet a base reward
but who that has any dignity of soul, any generosity of heart does not feel bound to evince his gratitude to the friend by whom he has been distinguishedly favoured? And the world know not, — or if they have heard by the hearing of the ear — they understand not the transcending greatness of that favour which the Lamb of God bestowed upon men by taking away the sins of the world; that glorious scheme of mercy by which

> I sick of folly, I relent, he writes,
> My name in heaven with that inverted spear,
> (A spear deep dipped in blood) which pierced his side
> And opened there a font for all mankind
> Who strive, who combat crimes, to drink & live.

But if the world understand this not; do you my hearers? Has this love prompted you to give yourself away to God? to dedicate your time, your talents, your wealth, all to the service of him who bought you with his blood? Do you find yourself among God's people? have you taken up the cross, renounced the world & professed the name of Jesus Are you an active promoter of the welfare of the church of Christ, of that flock which he enjoined on Peter to feed? You perhaps lavish your praises in conversation, on the benevolent movements of the day; but are you lavish of your purse to promote the same end? if some one who for

listening to ~~your~~ the fervour of your talking ~~[illegible]~~ zeal should draw from his pocket a subscription paper for some destitute & disabled family, for the cause of missions, or for the ~~support~~ education of pious youth for the gospel ministry,— would you not have this thing or that thing to object & begin to frame an excuse? But ~~[illegible]~~ if you see a brother having need & shut up the bowels of compassion from him, how dwelleth the love of Christ in you?

Can we pass the ordeal which the Saviour has himself erected: If any man love me he will keep my commandments (John 14,)? And by this shall men know that ye are my disciples if ye have love one to another? (13,35)

In short ~~[illegible]~~ is your life spent in obedience to the divine will, your time improved ~~[illegible]~~ in doing the work which your heavenly Father has given you to do? Can you breathe experimentally the ~~language of~~ feelings of the poet

With us no melancholy void;
No period lingers unemployed,
Or unimproved below;
Our weariness of life is gone
Who live ~~to~~ to serve the Lord alone
And only him adore!

No the true disciple [illegible] — the language of [illegible] to [illegible] & speak the [illegible]

(~~But much~~ of the outward agency which we see in the
christian world proceeds from unchristian motives. Let us
therefore further inquire do we love the Redeemer with a love
II. of benevolence, do we sincerely wish well to his kingdom?
are the feelings of our heart sincerely engaged for him.
(a) Whilst the various generations which have been gathered
to their fathers lie indiscriminately buried in the tomb, & their
bodies ~~the~~ are either returned to dust, or rioted upon by
by worms, Jesus the "Holy one of God" was not permitted to see
corruption," but was raised from the grave & became the first-
fruits of them that slept." Do we rejoice to hear that "in the
glorified form (πνευματι or σωματι πνευματικῳ) he went &
made proclamation to the spirits in the place of keeping,
who were formerly incredulous, when the longsuffering of God waited,
in the days of Noah, & while the ark was building" (1P. 3, 18); when
he went to announce himself ~~unto~~ the departed spirits as conqueror
of death & Satan, as Lord of heaven, of earth & of hell?
When we reflect that all power is given unto him in
heaven & in earth, that every thing shall be put under
him (1 Cor 15.) that he shall come in glory surrounded by an-
gels to ~~judge the world~~ to the universal judgement, that his
kingdom is an everlasting kingdom & that to his dominion there
is no end; do we rejoice that he who is our brother should
be thus exalted & that every knee shall bow to him of those

in heaven & those on earth & those under the earth?

(6) But the scriptures teach that every one who loves ~~true follower~~ of the Lord will feel the ~~same~~ a very deep interest in the prosperity of his kingdom on earth. Indeed ~~the same~~ reason ~~[illegible]~~ itself teaches the same truth. If we love a friend must we not feel interested in his prosperity, in the success of ~~all~~ his plans? Were the Romans Jesus friends feared whereunto his kingdom would grow? Did

But our Lord declared "by this shall shall all know that ye are my disciples if ye have love to one another" (J. 13.35.) & we are taught to love our fellow man as ourselves, but do we love him for whose salvation we feel no desire? And if we do desire the salvation of all men, then we desire the advancement of the Redeemer's kingdom. Amid the general desire for the ~~[illegible]~~ glory of the Redeemer & the salvation of the world, ~~the christian~~ he that loves the Lord indeed will almost forget his individuality, the church militant will engross his feelings the march of the standard of the cross will draw his attention, its triumphs will fill his soul with gladness.

Can we forget the particular denomination to which we belong & regard all true christians as the spiritual body of the Lord Jesus? Or can we love the redeemer only when ~~fo~~ torn divided into parts can we see his glory only through the mirrors of Paul or Apollos or Cephas? of Luther, of Calvin or of Wesley?

So the true disciple feels &c — the language of his heart is O could I speak the matchless worth &c

III. Finally have we the love of approbation complacency?

This is the most important, the most decisive evidence of our adoption into the family of God. Many are found publicly engaged in the cause of truth, whilst their private walk is such that the christian cannot ~~but~~ entertain a hope of their good estate. The feelings of some may become interested through sympathy or because of the ~~[illegible]~~ nobler persons not a few ~~[illegible]~~ or even some of the household of Cesar, may take up ~~put on~~ the gospel yoke, Some by person [illegible] ~~has~~ been wont to dazzle their eyes, even the yoke may appear ~~as~~ an ornament to them & their pride & vanity & ambition may enlist their deepest feelings in the cause. But oh how unlike is this to that glory that splendour which dazzled the disciples' eyes when they beheld their Saviour wrapt in glory on the mount of transfiguration! when his face did shine as the sun & his raiment was white as the light! when adoring Peter said Lord it is good for us to be here, if thou wilt let us make here three tents! and when the bright cloud overshadowed them, from which the voice of Jehovah said: this is my well beloved Son in whom I am well pleased hear ye him!

Do you see a beauty & comeliness in the Saviour, his person his whole work — the scheme of redemption &c that it is the just subject of triumph in heaven — & will be throughout all the ranks of upright rational creatures eternally —

Would this be heaven to you — to you — examine your heart! or would you prefer a different heaven?

Getts

§ The consciousness of the feeling
(the happiness it affords)

§ Does it (comfort) lead you to daily habits
of meditation on X or communion
with him?

§ Does it (grat.) lead you to an [illegible]
acknowledgement of his goodness? in
a) prayer — Your conversation, in —
2nd the profession & speak of his religion.
Do you deny him in company?

§ Does it ([illegible]) lead you to devote your
life to the promotion of his glory? — in his disciples
whatever needs to the level of these my disciples)
1. a) By the dissemination of the principles of love,
in Peace Societies — Do you labour to show the
the world that men should love one another.
b. By promoting all other benevolent Societies
promotion of the temporal comfort & [?]
c. Temperance
d. Anti Slavery
2. By Soc. for the spiritual good of men
a) Tract S.
b) Bible S.
c) Education S.
d) Mission S.

As the excellences of the divine nature which attract & excite the love of complacency are infinite in degree, so the gradation of this love must correspond — must be elevated to the highest pitch & greatest intensity —

See Methodist Pulpit

2. 267 – 270.

SERMON #81

utile. [To be written out.] 81

Matthew 20: 6.

Why stand ye here all the day idle.

Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί

Why have ye stood here all the day idle?

It is worthy of remark that the discourses of our Saviour were never abstract, but always concrete, always connected with certain incidents which exemplified the precept, that he desired to inculcate. And what gave additional interest to his delineations of truth was that the incidents employed by him were always such as had recently or did frequently occur in their own midst.

(Here paraphrase each verse consecutively till text)

In this parable he employs the figure of a householder, who early in the morning went out to hire labourers & contracted with them for a denarius, (a Roman silver coin, containing at first 10 afterwards 16 asses or 7½ British pennies) equal to about 15 cts federal currency, per day. He sent out at (the 3d 6th & 9th hours i.e. at) 9 o'cl & 12 (& 3 o'cl of our time) ~~[illegible]~~, again for labourers, & finding some still idle at that hour, he urged on them the solemn question, "Why &c."

"This important question implies more than it seems to express & to these implications, I invite your attention.

I The first thing implied is that every man has a work to perform. When God created the universe of worlds he had an end. ~~The primary [illegible]~~ When he created angels, he designed them to surround his throne &c.* ~~[illegible]~~ When he created this earth & man especially to dwell on it, he had a ~~wise & happy object~~ ~~— & the promotion of this object~~ is every man's great work. What then is this work?

1. To promote the kingdom of God. This is the most important kingdom on earth. Its extension is essentially interwoven with the welfare of all men.

* Angels & seraphs to revolve around his Throne of glory, to do his pleasure (Teph?, veil their faces) messengers of his will, in millions of worlds &c

To pray for it our Lord taught us in his prayer. Thy kingdom come
To promote it is therefore the first duty of all. since
The church is called the kingdom of heaven & the and is universal after
How much then remained, how much now, before it
has attained its destined universality?
The cause of converting sinners around us its greatest objects
The cause of missions, of bibles, of tracts, of S S schools &c.
2. To secure or work out his own salvation. No man
ever faithfully performed or can perf. the 1st until he has accomplished the second
All men are by nature estranged from God - depraved,
& exposed to the danger of eternal fire. That which is born
of the flesh is flesh, & we must be born of the Spirit, if we
would enter the kingdom of heaven.
a) This work we are to accomplish, not in our own strength
but by the grace of God.
b) Yet if we desire it accomplished we must do our
part - must employ the means appointed, sincerely
perseveringly, & in reliance on God.
We must seek knock &c
We must do so depending on the grace of God, yet labour-
ing as if we had the whole work to perform.

II That there is a time appointed in which it must
be done if done at all.
The different kinds of days - solar or natural, from evening to evening
civil d. 24 hours including night also.
Human life is here represented as a day, which
according to Jewish custom is divided into twelve parts or
hours. It was customary to count the day from sunrise
till sunset, & at all seasons to divide the day into
twelve parts which will of course be longer in summer
than in winter. "Life is the time &c" "Work while the lamp &c"
Yet there is one exception of judicial blindness. Jerusalem &c
belongs to the parapents, heard in the interpretation.
The price stipulated by the Master was a penny or 15
the usual price of a day's labor among the Jews, &
as Tacitus informs us also among the Romans (Annals I. 17.
Hence those hired first had no ground of complaint, having
received full wages - The others had more given them gratuitously & should
have the more.
The landlord went to the market, an oriental custom which according to

Life is our day of grace – youth, manhood, old age – but not after death. S.S. texts.

all who desired employment convened at an early hour.
A custom similar to this prevails in some parts of Germany
But there is only one day – of labour, – of grace – of pardon. Judgment.

III ~~What is meant by tempted [illegible] who are so?~~ What some men are idlers in regard to this work?
~~i.e. those who neglect their duties are idle (spiritually)~~

In the parable, those are termed idle who remained after the time of hiring labourers had past. without any employment. So in Germany at Heilbron.

1. So in a temporal sense those are idle who neglect the proper business of their profession & accomplish nothing else of equivalent importance. When you see a mechanic neglecting his work and wasting his time walking about & talking about other peoples business, you term him an idle fellow – or when you see a professional man neglecting the calls & duties of his profession & wasting his time reading newspapers, or visiting the taverns &c –

So

2. In a spiritual sense,

All are idle who neglect the great spiritual duties & interests of life.

These God prescribed as our highest duties, Seek first the kingdom of heaven &c

For these he gave us a constitutional capacity – and implanted a monitor within our breasts –

The objects of time & sense are subordinate to these –

Now when a man neglects his supreme duties, no matter how busy in other matters, he is an idler in the sense of the text. Hence all unconverted persons are spiritual

idlers.

a) The careless sinner is an idler, because ~~&c~~ ~~they~~ ~~...~~ . They hear it in vain profaned — his truth reviled — &c

b) The mere formalist is an idler because he neglects the wellfare of their fellowmen, ~~they see their fellowmen suffering~~ the most important, the spiritual part of the work.

c) Yea some professors take no part in much of the worship ~~...~~ ~~...~~ &c. the singing — some have no books — gaze about ~~...~~ whilst others sing as if the word of God did not command us to sing psalms & hymns &c — Some take no part in Missions & c. to spread the kingdom of God — How can you believe yourselves christians &c

IV. Our text implies that the such conduct is unreasonable, is contrary to the dictates of our highest nature, &c is without reason or excuse.

Your excuses are all fallacious —

1. Why stand ye &c — ye cannot say that no one was willing to employ you.

2. Why stand ye &c — Ye cannot say the work exceeded your strength — grace was offered — a glorious plan of salvation to justify you before God, & grace to aid you in present duty.

3. Why have ye stood all the day &c — Much of your life is gone! Some of you have thus idled away ten, twenty, thirty, forty years of your life! Less time will probably land you in eternity. & oh what an eternity!

New Market, va April 8. 1821.
Mt Pleasant — —
Solomons ch Feb. 1825
Pine church Adams Co Pa April 30. 1839.
Gettysburg, vacation, Sept. 19. 1852.
~~......~~ Lower Church Oct 23/64
Littlestown for Revd Henry Oct. 30/64.
Germantown for Revd Albert Nov 13/64.

New York Revd Gessenhainers ch. May 5th/67.

SERMON #82

Lecture on the Epistle to Philemon.

The Bible is one unique, connected, harmonious series of revelations from God to man. Every part of this sacred volume is important on account of its bearings on the whole. ~~This~~ Even the biographical & historical narratives, descriptions of manners & customs, & geneological tables, though apparently unimportant in themselves, are often of incalculable value. They contain the proofs of the fulfilment of prophecy; enable us to trace the lineage of the promised Messiah, & afford the basis for chronological calculations of the prophetic periods determined in holy writ. But the greater part of the sacred volume is replete with doctrinal & practical instruction of the greatest importance. Yea often a single verse or paragraph contains many such doctrines or precepts. Thus too the epistle which from its brevity gave rise to these remarks, contains a rich feast of gospel truth, and especially of pastoral ~~theology~~ instructions for ministers of the gospel & candidates for the holy office. In dwelling for a few moments on this epistle, we will call your attention to

I The peculiar circumstances under which it was written.

II To a few of the many lessons of instruction which it contains.

1. That Paul is the author of this epistle we learn from the very first verse where he is expressly named. Nor has the genuineness of this book been disputed. Some modern writers have objected to it on account of its brevity, & the private nature of the occurrence ~~subject~~ which gave rise to it; But though short it contains a large mass of important instruction; & those who object to the private nature of the incidents which gave rise to it ought to remember that to the sincerely conscientious christian it is a matter of as much importance to have inspired examples & principles to regulate his conduct in private as well as public life.

It appears[*] that Paul was a prisoner for the gospel when he wrote this epistle, & as he also expresses the expectation of being soon released, it is thought he wrote it during his first imprisonment at Rome, in 62-63. & sent it together with the epistles to the Ephesians & Colossians by Tychicus & Onesimus.

2. Philemon to whom ~~this~~ epistle was addressed was an inhabitant of Colosse, as appears from the fact ~~that~~ Paul saluting Archippus (v. 2), who is known from Col. 4:17, to have been a pastor of that church.

That he was a man of family –

That he was wealthy, & hospitable

3. Among the slaves of Philemon was one named Onesimus, who ~~absconded~~ the very one is mentioned in this epistle. For some reason or other O. absconded from his master Philemon, & it is probable though by no means certain that he also stole some property from his master. In order to avoid being retaken, he went far from home even to Rome a distance of above 900 miles in a right line. If he travelled it by land, he must have been an enterprising & persevering ~~slave~~ man. But it is more probable that he went from Colosse to Ephesus or Smyrna & found there a vessel bound for Rome, in which he embarked.

4. How the apostle became acquainted with him is not known. Probably he had known him at Colosse where Paul had been. But that he was the means of converting Onesimus is evident from the epistle itself v.10. where P. calls him "his son" "whom he had begotten in his bonds." Doubtless O. related to Paul, the whole history of his transgression not excepting the fact of his being a runaway slave. Paul, well knowing that the religion of Jesus did not ~~[illegible]~~ countenance the ~~[illegible]~~ justify the relation of sla- ~~[illegible]~~ very, advised O. to return to Phil. in hopes of delight- ~~[illegible]~~ ing him by the sight of his converted slave whose manumis- ~~[illegible]~~ sion he advises. And after he had become convinced of the stability of O. religious change, he sends him home to his master, Philemon & ~~sends~~ writes this epistle to him to intercede for O. & restore him to the confidence of Phil. Under these circumstances how interesting is the epistle itself

(Read & paraphrase it) —

From these incidents in connexion with the epistle itself we would merely deduce a few practical inferences for our improvement.

1. That a due regard to the rules of propriety in our intercourse with men, is by no means unbecoming the christian, & especially the christian minister. Even in the antiquated stiff Eng. version, there is a striking degree of comity & ~~good~~ politeness of expression visible: but the original exemplifies the remark still more fully. It has been pronounced superior to the Letter of Pliny the celebrated epistolary writer of the Romans ~~[illegible]~~ addressed to his friend Sabianus on a very similar occasion.

And how important is politeness to a minister of the G.

2. In the eyes of christianity & of the christians God, all men are of equal rank ~~regard to spiritual matters, all christians~~, however differ in their worldly rank are on an equality. Slavery is a violation of that equality & P. advises the liberation of O.

3. Ministers should not regard the poorest most abject sinner beneath their attention.

4. Nor despair of the worth of men — O. was a runaway, which does not however prove him a bad man, but he was probably ~~& perhaps~~ also a thief, as Paul says "offers remuneration if O. owes th[ee] anything."

5. Finally we see that the minister of C. must faithfully continue to ~~[illegible]~~ do his master's work even, amid persecution until death: Paul.

Mr Watson's church a st. Jan 25. 1836.
N. Market & Mt Pl. 1825.

SERMON #83

Ps 122: 6. Pray for the peace of Jerusalem.

Jerusalem was as you know the capital of the Jewish nation — It was termed the metropolis, a word signifying the mother city. ~~[illegible]~~ & applied to different capitals in ancient times because in invasion the mass of the nation retired to it & it being well fortified they here made their last defense.

Jerusalem however was both the temporal & religious capital — thither twice a year the ~~males~~ ~~of the entire~~ tribes resorted thither for worship &c. The psalmist in praying for the peace of Jer. prays for temporal & religious. Jerusalem had been frequently assailed by enemies from without & factions within & if as some suppose this psalm belongs to the period after the Babylonish Captivity, Jerusalem ~~[illegible]~~ had felt all the evils & horrors of war &c.

Our own happy country after more than twenty years peace has been suddenly brought to the verge of a war with England — The prudence of our chief magistrate has happily arrested ~~the~~ all hostile measures for the present, & we trust the god of nations will bless his efforts ~~[illegible]~~ for the preservation of peace in our borders. But the nation seems not aware of the calamities which threaten us when war is coming. They seem not to wrestle with God as they ought for his benign interposition — to avert the national judgment for our sins.

But Why should the christian pray for the peace of Jerusalem?

I. Because war is in itself a great physical ~~[illegible]~~ evil.

1) Physical evil, to the individuals engaged in it. It is productive of incalculable sufferings & privation to as the soldiers p. 112. &c. A strange infatuation is apt to overcome the minds of men & blind them to the actual sufferings of the soldier! yea blind the soldier himself. The empty phantom of military glory deludes him & others to the truth. History is false to the truth. She tells us only of the advantages of victories gained — of the skill & bravery exhibited in the battle, but not of the tortures & agonies & pains of the wounded, the mangled, the dying!

2.) To the community.

(2)

1. great moral evil in itself.

a) they are always a violation of christian principle on [illegible] & often in both in their commencement.

The apostle James has given us an inspired account of the origin of wars which no christian can dispute. "Whence says he come wars & fightings? Come they not hence, from the lusts that war in your members?"

When we reflect on the causes of the wars which have devastated so called christian countries, it is indeed most melancholy to reflect, that such things should occur among the professed disciples of the prince of peace!

Since the days of Charlemagne there have been 286 wars between nations professing to be christian.

belongs to II. p. 5.

b) They are a violation of Christian principle in their execution.

They can be carried on by the aggressors only by feelings of malice, or revenge of cupidity or lust.

Commanders foment the evil passions before battle & stimulate their men to fury by passion or liquor!! Buonaparte in Spain at the storming of Madrid!!

David was not permitted to build the temple of the Lord because he had been a man of war & shed much blood.

It is deciding a national contest on the same principles as that of individuals who resort to the fist or pistol or dirk or bowie knife. The christian community has discarded the one, but adheres to the other!!!

(I. contin^d)

~~[illegible]~~

Many are burned alive — One in Russia ~~[illegible]~~

On the Retreat from Russia at Liadovie in Lithuania the wounded French were collected in three large barns ~~different buildings~~ — they were piled on each other — Russians were near at hand a fire broke out — they could not be removed — it reached the barns, they burned — the wounded screamed as the timbers were falling in upon them & begged their comrades to fire in upon them, which they did, the balls singing over our heads!! ~~at our heads!!~~ ~~aim at our heads!!!~~

Soon after the wars of Europe which terminated in the downfall of Buonaparte & the reestablishment of the German government, a friend of the speaker made the tour through that country & one of his observations that forcibly struck me was, that almost every family in the nation was in mourning, almost every family had lost a son or a father or a near relative! If such are the results of war to the victors what must they be to the vanquished!! At the battle of Austerlitz there fell 20,000 of our poor fellow men — at Bautzen 25.000, at Dresden 30,000 at Waterloo 40,000, at Borodino 80,000!!! Gracious god! what awful slaughter of immortals. ~~[illegible]~~ If the loss of one soul is greater than the gain of the whole world can compensate, what cause can be sufficient to justify the hurrying of such thousands unprepared into eternity!!!

Physical Evils of wars to the community.

1. The sufferings of mind from the death of friends

How many parents lose their sons!

How many sisters have lost their brothers!

How many children their fathers!

How many wives their husbands!

2. few cases &c see opp. page.+

2. From the privations & wants resulting from it—

Agriculture & the arts suffer.

3. The national poverty occasioned by it—

The different European nations are now in debt for the expenses of war. 1373 millions — which the ~~people~~ must eventually pay.

Money is a conventional evidence of the product of labor beyond what the ~~labr~~ owner consumes — a note that a certain amount of produce of any kind which the creditor desires & the debtor can spare, is due the ~~labor~~ creditor.

4. War is dangerous to liberty — if long continued it creates a distaste in the soldier & the people for the honest & peaceful duties of life — An army is composed by a despotism — absolute obedience to order is the rule —
Military influence enabled Cromwell to dissolve the Eng. parliament — Bonaparte to tread on the liberties of France & Europe. Wars know no laws — suspend habeas corpus acts — &c &c

II. War is a moral evil, & ~~destructive~~ to the cause of individual, personal piety.

1) It is in itself a great moral evil, a vice, a violation of the principles of Christianity. see 2d page.

2) In the soldier himself. v.1.2. He is destitute of those means of grace by which piety can be kept alive in the soul.

He is very unfavorably ~~situated~~ to cultivate a nice sensibility of conscience in his actions. On the contrary war is considered a kind of apology for all violence & injustice & impurity.

The influence of wicked companions ~~very~~ leads astray even those who took a good conscience with them –

The restraints of virtuous society at home which powerfully tend to ~~not~~ curb the sinful habits of the careless, are removed – They are far from home &c.

They ^ unconsciously strive to harden their hearts against the fear of death –

They cherish hostile feelings against their opponents that they may be the more ready to fight & murder them. They become inured to butchery of human beings!!!

3) In those at home. v.1.2. Domestic relations of life. &c.

~~How many parents lose their sons, their only stay in life~~?

~~How many sisters their brothers~~ –

~~How many children their fathers~~

~~How many wives their husbands &c.~~

\+ In a few cases where individuals of distinction are the sufferers, their misfortunes are published & excite the sympathy of the public – but how many thousand poor suffer the same horrors unknown to the public? ~~But~~ are not their sufferings as important in the eyes of God & of the true philanthropist?

3). In the whole land – v.l.4. Milton the tribes go up &c.

a) the sabbath is desecrated –

1. military parades are carried on on the sabbath as at other times –
2. Military marches are never suspended on ~~[illegible]~~ the Lord's day –
3. Fortifications erected
4. Battles are often fought on it – Waterloo –

Education is neglected & corrupted –

III. It stops the further progress of the gospel!

a) The Spirit of missions subsides.

b) It interrupts the intercourse of nations.

c) It consumes the *means* of the people for missionary effort or even to sustain those now in the field.

d) The fact that christians are a wargoing people is a powerful barrier to the progress of Chty among the heathen. Indeed some nations of Asia have been so prejudiced against Chy by the wars of England in India that much effort will not overcome it. Up. 72.

But what more powerful commendation of Chty could be presented to the heathen than the statement that if they introduced it into their nation they should have no more war? They regard war as a great scourge & a religion that in fact should bring peace on earth would be valuable to them.

"The Turks"; the Egyptians, the Syrians, the Indians of Asia devastated by British armies — the Chinese Emperor states as a reason for excluding Chty from his dominions, that wherever christians go they whiten the soil with human bones.

The *sound* that christians ~~[illegible]~~ are a *warring* people has gone forth over the heathen world & pagans are afraid of christians.

The use of christian *ardent spirits* have gone before our missionaries to every land which our commerce has reached. Christians had ruined more Indians by their whiskey than converted by their religion.

The cruel practice of nominal christians stealing the Africans & selling them into *bondage*, will steel the hearts of Africans against the christian missionary.

IV. Because the S.S. teach that Chty shall put an end to all wars—

b) It has already done a little, yet it is indeed a little.

a) It has mitigated the horrors of war — but can national robbery be other than filled with horrors as long as it is practised at all?

a) It has put an end to suicide. This was a very common practice among the heathen & was commended as honorable by some of their best moralists, eg Seneca.

b) It has abolished the modern practice of duelling among those professing to be christians. No man with any pretentions to Chty, will feel at liberty to expose himself to be murdered or attempt ~~[illegible]~~ to murder his enemy.

c) And it is equally clear that the same principles carried out will prevent any christian nation from making war upon another. Whilst any nations are found who invade our country we ought to defend ourselves, but having repulsed their aggressions we should return to our peaceful habits.

~~[illegible]~~ If any nation would confine itself to selfdefense, there would be no aggression & consequently no war at all. That this will be the case the bible predicts:

1.

2. Christianity is to produce peace — the angels at the Saviour's birth sung — Glory to God in the highest, peace on earth & goodwill.

The day will come when war will be looked upon, as duels & fights now are — and when those will be regarded as the greatest heroes, who dared & suffered most for the cause of benevolence — for the relief of suffering humanity, or to carry the gospel into heathen lands.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART,

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

1. Pray for the peace of our Jerusalem
Publicly - privately - daily -

2 Act as well as pray -

a) Congress should amend the fugitive slave law, so as to require of Northern citizens nothing more than noninterference - when Southerners attempt to arrest their fugitives & granting a jury trial in the Southern home of slaves

b) Northerners should not resist the execution of the law -.

c) We should not bind ourselves to do any thing sinful - such as to perpetuate slavery or to extend it -

d) We should agree to the principle of squatter sovereignty in all new territory, ie to allow the citizens of each new State & Territory to decide the slavery question themselves.

(1) Indulge in no indiscriminate denunciation of slaveholders - for whilst there are many unprincipled there are also thousands of truly pious who deplore slavery

(2) Not censure them for its existence, for they did not introduce it - & are censurable only in as far as they neglect to favor its removal -

Office of Sup't of City Schools.

Springfield, Ill., Jan. 15th 1861.

A. D. Buchler,

Inclosed find ten three cent stamps. — One half of them to pay for the sermon you sent me, & the balance to pay for one more to my address.

Very respectfully,

Francis Springer.

(3) Make allowance because the danger of insurrection excites them

(4) The habit of slavery make them domineering — Jefferson says ~~excites~~ the worst passions —

SERMON #84

Inferences.

1. We should cultivate a deep sense of the evils of war. We should not regard it as a something distant — whose evils could not reach us. We know not whom they may reach — but we should feel for our countrymen whom they will reach: & even for our enemies who will suffer by it.

2. We should pray daily & earnestly for the peace of Jerusalem. God has the hearts of men in his hands & can turn them as the rivers of water are turned.

3. We should avoid all language & conduct calculated to produce this evil or deepen & do every thing in our power to induce our rulers to avoid war if possible.

4. Let us humble ourselves on account of our national sins.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

SERMON #85

~~Sermon on~~ The triumphant Resurrection of Christ.

1 Cor XV, 20.

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.

"But now is Christ risen from the dead, the firstfruits (firstling) of them that slept."

My Christian friends,

Ye have gone forth in former years, & beheld nature cloathed in her robes of richest, variegated verdure. Ye have dwelt with delighted eye on the lilies of the field, which, though they toil not & spin not, were arrayed in a glory surpassing that of Solomon in all his greatness. Again after the lapse of months, ye have gone forth to visit the same landscape; but the grass was withered & the flower was faded & the fashion of it had passed away. And did you then meditate on the shortlived glories of nature, on the transitory character of earthly things? However serious or gloomy may have been your ~~mind~~ reflexions, the hope remained to you ~~that~~ soon the revolving seasons would bring ~~about the~~ around the former scenes; and it was a pleasing hope: for dreary indeed would be an endless winter! And this hope was uniformly realized.

Ye have seen the sun, that had shone in meridian splendour, & filled the earth with light & life & ~~heat~~ warmth, descend beneath the western horizon, & bury his beams in darkness. But ye have invariably seen him rise again with renewed lustre & retrace his daily course.

Thus too, have we seen the verdure of the human

frame decay, thus have we seen the sun of life go down in darkness. We have been at the bedside of some dear dying friend, and watched the dim taper of life as it shed its last flickering ray and expired, & nought but a lifeless mass of clay remained. Ye have followed this mass of clay & seen it buried in the night of the grave, in that darkness which envelopes all your departed relatives & friends. But never, ~~never~~, my ~~hearers~~, have ye seen the day dawn on the night of the grave, never ~~have ye seen one rise from the tomb.~~ —

Yet "have we no reason to despair" — But lately, we celebrated the day which saw the Sun of righteousness go down in darkness. He who was enthroned in glory with the Father ere the world was, who descended on earth & appeared among men as the light of the world, humbled himself unto death, even the death of the cross & suffered his body to be deposited among the dead. But lately we followed him to the garden & saw him agonizing there — we went after him to the cross & heard him exclaim "Father into thy hands I commend my spirit"; in imagination ~~we~~ have stood at his grave & saw ~~[illegible]~~ his lifeless body deposited in the house prepared for ~~of~~ all living.

But to day we celebrate his resurrection from the dead; & to his annunciation of this truth the inspired penman adds the triumphant declaration that he rose as the "firstfruits of them that slept," that is, as the firstfruits of summer are the promise of the harvest that succeeds, so the resurrection of Christ is an earnest to us that there shall follow a general harvest of resurrection, in which all the dead shall rise from their tombs. He also teaches that the ~~So (says the apostle) now~~ resurrection is a demonstration that our hopes is not vain — & the preaching not vain; ~~"Now (says the apostle) is Christ risen from the dead, the first fruits of them that slept."~~ Therefore confirming the declaration of the Savior I am the resurrection & life &c. shall be not... ~~Let us therefore~~ contemplate the resurrection of the Savior, ~~&~~

In the context of these words the inspired penman is reasoning with those denied the resurrection of the dead. That there should be any among the Corinthian christians to whom this letter is addressed, who disbelieved the resurrection may at first view appear remarkable. But it probably arose from the fact that ~~the~~

1 Cor. ~~XV~~. 20. ~ Rewrite by this skeleton.

Three days ago, according to the Jewish mode of calculating each fraction of a day as a whole one — Three days ago we assemb[led] here to commemorate the sufferings & death of our blessed Redeemer Then we beheld him who had been enthroned in glory with the Father ere the world was, who had assumed our nature &c – died upon the cross — Our minds were conducted through the mournful scenes &c But did his body remain in the grave? No he burst &c Today we celebrate this wonderful event his glorious resurrection, & then to commemorate the ~~solemn~~ ordinance appointed by him in ~~memory~~ of his ~~suff~~ death — uniting as it were the ~~joys~~ sorrows of his death with the joys of his resurr from the dead.

Let us then contemplate the Importance of this Resurrection ~~of Jesus~~ Ch. as a vindication of ~~Jesus~~

I. To, the divinity of ~~his~~ mission,

II To ~~Christianity~~ as a divine religion, &

III. To Christians, as to the certainty of their hopes.

I. Although the essential glory of the divine Redeemer is far above the reach or power of men ~~angels~~ & devils combined, yet in his state of voluntary humiliation, he was exposed as man to frequent persecution & contempt. His claims to a divine mission dead unity, with the Father were ridiculed & denied. his resurrection Texts —

1. Now as he clearly predicted his death & resurrection. ~~Texts~~ —

a) Matth. 16:21. Then began Jesus to show unto his disciples, that ~~he must~~ he must go to Jerusalem & suffer many things of the elders &c be killed & rise the third day &c

b) Luke 24:6,7. So clearly was this understood that the angel at the grave said He is risen, he is not here, remember how he spake when he was yet in Galilee saying the Son of man must be delivered into the hands of sinful men &c

c) Matt 27:62. And even his enemies fully knew it, for they went to Pilate & said Sir, we remember that the deceiver said, when yet alive, After 3 days I will rise Command therefore that the sepulchre be made sure &c

2. But did the grave retain its victim? Was his body permitted to be the victim of corruption & all his claims & the hopes of his disciples put to shame? and his enemies permitted to triumph No blessed be God he was not forsaken of God, & our hope were not put to shame. We have the strongest testimony that of the senses [illegible] seen but not on one occasion but.

frame decay, thus have we seen the sun of life go down in darkness. We have been at the bedside of some dear dying friend, and watched the dim taper of life as it shed its last flickering ray and expired, & nought but a lifeless mass of clay remained. Ye have followed this mass of clay & seen it buried in the night of the grave, in that darkness which envelopes all your departed relatives & friends. But never, never, my hearers, have ye seen the day dawn on the night of the grave, never have ye seen one rise from the tomb. —

Yet have we no reason to despair — But lately, we celebrated the day which saw the Sun of righteousness go down in darkness. He who was enthroned in glory with the Father ere the world was, who descended on earth & appeared among men as the light of the world, humbled himself unto death, even the death of the cross & suffered his body to be deposited among the dead. But lately we followed him to the garden & saw him agonizing there — we went after him to the cross & heard him exclaim "Father into thy hands I commend my spirit"! — in imagination we stood at his grave & saw ~~as it~~ his lifeless body deposited in the house ~~of~~ prepared for all living. But to day we celebrate his resurrection from the dead; & to his annunciation of this truth the inspired penman adds the triumphant declaration that he rose as the "firstfruit of them that slept," that is, as the first fruits of summer are the promise of the harvest that succeeds, so the resurrection of Christ is an earnest to us that there shall follow a general harvest of resurrection, in which all the dead shall rise from their tombs. ~~So (says the apostle) now~~ He also teaches that the resurrection is a demonstration that our hope is not vain — & the preaching not vain; moreover it confirms the declaration of the Savior I am the resurrection &c — he shall not die. ~~"Now (says the apostle) is Christ risen from the dead, the first fruit of them that slept!"~~ Let us therefore contemplate the resurrection of the Savior,

In the context of these words the inspired penman is reasoning with those denied the resurrection of the dead. That there should be any among the Corinthian christians to whom this letter is addressed, who disbelieved the resurrection may at first view appear remarkable. But it probably arose from the fact that ~~there~~

1 Cor. XV. 20. ~ Rewrite by this skeleton.

Three days ago, according to the Jewish mode of calculating each fraction of a day as a whole one — Three days ago we assembled here to commemorate the sufferings & death of our blessed Redeemer. Then we beheld him who had been enthroned in glory with the Father ere the world was, who had assumed our nature &c died upon the cross — Our minds were conducted through the mournful scenes &c

~ But did his body remain in the grave? No he burst &c

Today we celebrate this wonderful event his glorious resurrection & then to commemorate the ~~solemn~~ ordinance appointed by him in ~~memory~~ of his ~~suff~~ death — uniting as it were the [sorrows] ~~joys~~ of his death with the joys of his resurr from the dead.

Let us then contemplate the Importance of this Resurrection ~~of Jesus~~ Ch. as a vindication of ~~Jesus~~

I. To, the divinity of ~~his~~ mission,

II To ~~Christianity~~ as a divine religion, &

III. To [Christians,] as to the certainty of their hopes.

I. Although the essential glory of the divine Redeemer is far above the reach or power of men ~~&~~ & devils combined, yet in his state of voluntary humiliation, he was exposed as man to frequent persecution & contempt. His claims to a divine mission and unity with the Father were ridiculed & denied. [his resurrection]

1. Now as he clearly predicted his death & resurrection. Texts —

a) Matth 16:21. Then began Jesus to show unto his disciples, that ~~the~~ [he must go to Jerusalem &] suffer many things of the elders &c be killed & rise the third day —

b) Luke 24.6,7. So clearly was this understood that the angel at the grave said He is risen, he is not here, remember how he spake when he was yet in Galilee saying the Son of man must be delivered into the hands of sinful men &

c) Matth 27:62. And even his enemies fully knew it, for they went to Pilate & said Sir, we remember that that deceiver said, when yet alive, After 3 days I will rise. Command therefore that the sepulchre be made sure &c

2. But did the grave retain its victim? Was his body permitted to be the victim of corruption & all his claims & the hopes of his disciples put to shame? and his enemies permitted to triumph. No blessed be God he was not forsaken of God, & our hopes were not put to shame. We have the strongest testimony that of the sense [illegible] few but not on one occasion but.

1. 2 — 9 — 10. 11.

II. It is important to Chty as a divine religion.
Xty is not like the religion of nature, with no supernatural aims & promises.
1. Christ the Messiah was to bruise the serpents head i.e. to destroy the works of the devil, hell & the grave, — but if he had himself become the victim of the grave how could he deliver others.
To effect this, he must be greater in power than satan, & have control over the world.
2. He was to make satisfaction for the sins of the world — to bear our sins in his own body on the tree.
This atoning death was predicted — brazen serpent, pascal lamb, — as a sheep before the shearer is dumb so opened he not his mouth —
Yea, he predicted it himself — take — my body given for you & for many, for forgiveness of sins.
But if had not risen after having predicted it, it would prove him a mere fallible man, unguided by divine wisdom, unsupported by divine power. would have been no Deprive the atonement &c.
3. Had he not risen, his final commission to preach the gospel to every creature. The conversion of men would have stopped at his death. And Paul would not have been converted & Chty would never have gone beyond Judea.

III. The Res. of X is important to christians as the ground of their dearest hopes.
1. His hope of the resurrection of the body — Chty teaches this doct. in unobjectionable form. Celsus. But nothing and gorified &c. Now if X could not save himself especially after he had promised it: but if he rose at all, it was as the first fruits of them that slept.
2. Hope of an all prevailing friend at the judgement.
3. Hope of companionship with X through all eternity.
4. Hope of his presence & gracious influence in the appointed ordinances of grace & especially at the sacramental Board.

Gettysburg, Easter, April 5/63.

Some of these christians had formerly been Sadducees & ~~probably~~ relapsed into their former opinion. The apostle demonstrates alike the possibility & truth of the resurrection from the acknowledged fact that Christ had arisen, & discusses at large the connexion of the resurrection of Christ ~~with the~~ with the truth of christianity, the the doctrine of the general resurrection & the claim of the ~~ap~~ christian teachers to the confidence of the world.

In discussing these words, we purpose to show that the glorious event in commemoration of which the day has been set apart ~~since the~~ is alike

~~I. Exhibit briefly the evidences of its truth & then show that it is all but the~~

I. A Triumph for Christ,

II. A Triumph for Christianity, &

III. A Triumph for Christians.

When we speak of the resurrection of Jesus as a triumph to himself, we do not use the word in its ordinary acceptation according to which it is nearly related to the idea of exultation over the misfortune of a conquered ~~fallen~~ foe, or ~~at his~~ joy on account of a successful issue of an event, which had for a while been really doubtful. He, who made all things, & without whom nothing was made which was created, could at any time have summoned legions of angels to fight his battles & vanquish his foes, or could by ~~his word~~ a single word, himself have felled his enemies to the ground, or sunk them in death. But though he, by his nature, was thus gloriously exalted, he voluntarily humbled himself, & became obedient unto death even the death of the cross; in order to make a propitiation for the sins of men & open to him the way to heaven. ¶ It was during this process of voluntary humiliation, that the Saviour was exposed to scorn & contempt. Men stumbled at his poverty, his unostentation bearing, secular things. His claims to messiahship, ~~over the~~ ~~sense of the Jews~~ were denied; & his pretensions to future exaltation looked at as void of all plausibility. And when we assert that his resurrection was a triumph to him, we mean that it most clearly & manifestly demonstrated to his enemies & to afterages, the gratuitous nature of their exultation, & the reality of his claims to the character of prophet & saviour of mankind.

1. 2 — 9 — 10. 11.

II. It is important to Chty as a divine religion.

Xty is not like the religion of nature, with no supernatural aims & promises.

1. Christ the Messiah was to bruise the serpents head — i.e. to destroy the works of the devil, hell & the grave, — but if he had himself become the victim of the grave how could he deliver others? To effect this, he must be greater in power than Satan, & have control over the world.

2. He was to make satisfaction for the sins of the world — to bear our sins in his own body on the tree.

This atoning death was predicted — brazen serpent, pascal lamb, — as a sheep before the shearer is dumb so opened he not his mouth. Yea, & he predicted it himself "take — my body given for you & for many, for forgiveness of sins." But if had not risen after having predicted it, it would prove him a mere fallible man, unguided by divine wisdom, unsupported by divine power. would have been no Define the atonement &c

3. Had he not risen this final commission to preach the gospel to every creature The conversion of men would have stopped at his death. And Paul would not have been converted & Chty would never have gone beyond Judea.

III. The Res. of X is important to christians as the ground of their dearest hopes.

1. His hope of the resurrection of the body — Chty teaches this doct. in unobjectionable form. Celsus. But nothing undignified &c Now if X could not save himself especially after he had promised it: but if he rose at all, it was as the first fruits of them that slept.

2. Hope of an allprevailing friend at the judgement.

3. Hope of companionship with X through all eternity.

4. Hope of his presence & gracious influence, in the appointed ordinances of grace & especially at the sacramental board.

Gettysburg, Easter, April 5/63.

some of these christians had formerly been Sadducees & ~~probably~~ relapsed into their former opinion. The apostle demonstrates alike the possibility & truth of the resurrection from the acknowledged fact that Christ had arisen, & discusses at large the connexion of the resurrection of Christ ~~with the~~ with the truth of christianity, the & the docrine of the general resurrection & the claim of the ~~ap~~ christian teachers to the confidence of the world.

In discussing these words, we purpose, to show that the glorious event in commemoration of which this day has been set apart ~~since the~~ is alike

~~I. Exhibit briefly the evidences of its truth, & then show, that it is the triumph~~

I. A Triumph for Christ,

II. A Triumph for Christianity, &

III. A Triumph for Christians.

When we speak of the resurrection of Jesus as a triumph to himself, we do not use the word in its ordinary acceptation according to which it is nearly related to the idea of exultation over the misfortunes of a conquered ~~fallen~~ foe, or ~~at li~~ joy on account of a successful issue of an event, which had for a while been really doubtful. He, who made all things, & without whom nothing was made which was created, could at any time have summoned legions of angels to fight his battles, & vanquish his foes, or could by ~~his word~~ a single word, himself have felled his enemies to the ground, or sunk them in death. But though, by his nature, he was thus gloriously exalted, he voluntarily humbled himself, & became obedient unto death even the death of the cross; in order to make a propitiation for the sins of man & open to him the way to heaven. It was during this process of voluntary humiliation, that the Saviour was exposed to scorn & contempt. Men stumbled at his poverty, his unostentatious bearing. His claims to messiahship, ~~even in the modes~~ ~~sense of the Jews~~ were denied; & his pretensions to future exaltation hooted at as void of all plausibility. And when we assert that his resurrection was a triumph to him, we mean that it most clearly & manifestly demonstrated to his enemies & to afterages, the gratuitous nature of their exultation, & the reality of his claims to the characters of prophet & saviour of mankind.

It established incontrovertibly his character as prophet or a divine messenger. That the Saviour had really predicted his resurrection, is a point in proof of which nothing more can be necessary than to call to memory the language which he used on different occasions during his public ministry. "From that time forth, (says Matthew XVI, 21), began Jesus to show unto his disciples, how that he must go unto Jerusalem, & suffer many things of the elders & chief priests & scribes, & be killed & be raised again the third day." Nay so clearly & fully had he predicted his resurrection that his declarations though not believed, had not been misunderstood; and the angels at the grave addressed to those who came thither to seek Jesus these memorable words: "He is not here, he is risen, remember how he spake unto you when he was yet in Galilee, saying, the Son of man must be delivered into the hands of sinful men & be crucified, & the third day rise again" (Luke 24, 6.7.). And Matthew 27, 62. we read these memorable words: "The next day the chief priests & pharisees came together & said to Pilate "Sir, we remember that the deceiver said while he was yet alive, After three days I will rise again", Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night & steal him away & say he is risen from the dead. That his resurrection was predicted is therefore certain. But is it equally certain that he did arise? The testimony of the heathen, is the strongest possible proof & this we have attested by inspired men.

Now when with this mass of clear prediction we compare the overwhelming evidence of the completion, ~~[illegible]~~ we see how triumphantly the predictions of the Saviour have been sustained how gloriously he has triumphed as prophet, how clearly his personal honour was vindicated, as the friend of God, as acquainted with the counsels of heaven, & as competent to be the captain of our salvation.

He appeared eleven times to various persons. 1 to Mary Magdalen; 2. To her companions & herself together; 3. To Peter; 4 to the disciples on their way to Emmaus; 5 To James; 6. to the ten Apostles, Thomas being absent; 7. He seen by the eleven Thomas being present; 8, He was seen by the apostles again at the Sea of Tiberias; 9. By above 500 brethren at one time; 10. By the apostles before his ascension & whilst he was ascending into the heavens. 11. Subsequently he appeared to Paul on his errand of persecution on the way to Damascus. "He appeared at sundry different times during 40 days:

"When He appeared in the midst of his disciples ~~when~~ they were assembled with closed

doors out of fear of the Jews. Doubtless he appeared in his glorified body & in a miraculous manner. For had he entered ~~thro~~ in the ordinary way through an opened door, ~~then~~ the disciples could not have doubted the reality of his body & there would have been no need of his telling them to touch his person & see that he was not a mere spirit.

The disciples rejoiced when they felt the reality of C. body — as though they had a kind of dread of a pure spirit from the other world.

All the appearances of the Savior after the first day & his appearance to Thomas on the eighth, were not in Jerusalem, but in Galilee.

II. The resurrection of Christ was a triumph to Christianity.

The design & promised blessings of the religion of X require divine power & interference; & therefore his resurrection which proved this, is essential to the truth & value of his religion.

The character of any religion must necessarily have some connexion with the reputation of its founder. But in the plan of salvation revealed in the bible, the Savior forms so prominent, so essential, so fundamental a part, that its character is entirely identified with that of Christ. He is the grand personage of the scenes connected with the history of our redemption, the alpha & omega of the whole religion.

1. In the Old Testament he is the subject of prophetic delineation, through all the different ages till near the time of when our first parents rebelled against their God & ~~then~~ were banished from paradise.

a) "The seed of the woman shall bruise the serpent's head". i.e. the design of the Ch. religion was to destroy the works of the devil — to subdue the acchimony of God & man & deliver our fallen race from sin & Satan. This no mere man could effect, & the resurrection of X which proves that God was with him, confirms our hope &c.

b) The sceptre shall not depart from Judah nor a lawgiver from between his feet, till Shilo come, & to him shall the gathering of the nations be. But vain & fruitless would this gathering of the nations be, if Jesus had possessed merely human resources. But his resurrection proves that God was with him, & confirms all his promises to his disciples. &c

He has declared "I and my Father are one" –
Therefore we can trust his declaration: God so loved the world &c
——— the Son of man hath power on earth to forgive sin.
——— Come unto me all ye that labor &c

!

~~The perfectibility & efficacy of his plan of salvation depends on the truth of his assertion that I am ... I and the Father are one.~~
~~and~~ His resurrection set the seal of God to his character & declarations shewing that we may place full confidence in his assertions: I have power to lay down my life, & I have power to take it again." – I am the resurrection & the life &c. God has put his seal to the religion of the Savior, because he raised him from that death which he endured for our sins, called him from that tomb which he entered for our sakes, released him from that prison which he entered as our substitute.
~~It is evident therefore that the resurrection of C. is the triumph of Christianity – & gives assurance of its ultimate success. How vain ... the heathen rage &c~~
In vain did the Jewish Sanhedrim attempt to resist the growing influence of this holy religion. !

In vain did the Roman Emperors – !

In vain did Infidels —

In vain do all the powers of darkness rage. Chty has triumphed! –
Chty will continue to triumph till &c Jesus C. shall reign King of all the nations of the earth as he now does King of saints.

I. (See 4 pages supra) a) The event is a matter of resting on the testimony of our senses, which is perfectly reliable. Can we not all easily decide whether a person whom we see before us, with whom we converse &c &c is dead or alive? Are we at any loss when we see a friend to decide whether he is dead or alive?

b) We have the testimony of not only one of the apostles, but of all, not of them alone but of the soldiers, guarded him — & were bribed to report the falsehood &c.

And of above 500 at one time.

He appeared in different places — times — ate — drank — taught them &c.

Now there is but one alternative if the resurrection is fabulous & all who assert it must believe either

a) That all these witnesses, yet living — were deceived — And how is this possible — Is it credible that all these 500, & among them his nearest friends had suddenly lost their recollection of the features of their friend & master — his voice — his appearance &c so that, though they walked & talked & ate & drank with him they were deceived — !!

or b) That they all (500) suddenly consented to circulate a falsehood ~~tending~~ to the honour of ~~him who~~ a dead man — of a dead man who had deceived them — raised false hopes — betrayed them — And circulate it at the risk of persecution & death !!!

Was such a case ever heard of ?!

III. The resurrection of Christ is a triumph to Christians.

1. Because it proves "that christians" have not committed the intellectual folly of believing "cunningly devised fables."

That a rational being ought not to embrace any religion except on rational grounds of evidence, is a proposition which the enlightened christian embraces with as much sincerity as was ever professed by the antichristian rationalist. He will admit that as God gave ~~him~~ us reason as a guide & test of truth, he will not require us to renounce it when called on to believe his revelation. Indeed, how would it be possible to decide which among the multitude of professed revelations is the one, to which we are to sacrifice our reason? Reason alone can decide this point, & the subjects which she investigates in order to make the decision are the several evidences attending professed revelations, so that before we could know when our reason can be safely laid aside, we are compelled by the nature of the case first to employ our reason in examining the evidences of revelation. That man who receives a religion ~~much~~ without examination, & merely because his parents or friends receive it, may indeed chance if born in a christian country to ~~but~~ embrace ~~the~~ christianity, but for the same reason he would be a Mohammedan in ~~Turkey, if he had been born~~ in Turkey, or an idolater in the other countries of the East. It was indeed at a very early day objected to christians that their religion was embraced chiefly by the ignorant classes of society, who are not qualified to examine its evidence.

But there is no religion on earth, the advocate of which can with greater justice adopt the language of Young:

"On argument my faith is built";

than that of the christian. ~~religion~~

Within the range of moral truth, no positions are better established than the great facts of Christianity, & the moral doctrines essentially interwoven with them.

2. Because it demonstrates that christian ministers are neither deceivers nor deceived: and their ministrations divine ordinances.

They are not deceivers.

It shows that the christian minister does not come professedly in the name of heaven, but in reality by his own authority; that he does not profess to teach a cure for the evil of sin whilst he is merely deluding the people; that he does not, like some of the pagan & some of the Romish priests, ~~steal~~

"Steal the livery of heaven to serve the devil in";

& under the profession of regard for the souls of men, aim mainly at the gratification of the selfish purposes of his sordid nature, or the indulgence of his sensual lusts.

No the resurrection of Christ proves that the religion taught by the christian minister is a solemn, a momentous reality, that it is a religion taught by divinely inspired teachers & a plan of salvation accomplished by the sufferings of the son of God himself, a plan on which the God of heaven himself has set his seal, when in a voice from heaven he declared "This is my well beloved son ~~you~~ hear ye him."

The resurrection which established the divinity of the Saviour, also authenticated the divine mission of those whom he selected as his apostles, & those in all ages who are inducted into this office according to his command.

2. It demonstrates that, christians do not trust in a false hope; that the plan of salvation in which christians trust is efficacious & can take away their sins. "else (says the apostle) were ye in your sins"; implying that as Christ arose from the grave, ~~sins are pardoned~~ he vindicated his assertion that "the son of man hath power on earth to forgive sin", & that those who trust in him for pardon agreeably to the conditions published by him, will not be deceived.

The highest & most important interest which man can have on earth is the security of pardoned sin.

a) Their hope of protection & aid amid the trials of life, is founded on the rock, Christ.

b) Their hope of support in death —

c) Their hope of a glorious resurrection - see next page (4)

d) Their hope of a blissful eternity.

~~4. It proves that the lot of the christian is distinguished for its ultimate happiness. "If in this life only we have hope in C. then are we of all men most miserable." implying that as Christ has risen & our hope of eternal felicity rests on him; he has proved his ability to triumph over death, hell & the grave, & to secure to his disciples endless felicity in the world to come.~~

It proves that the dead & also the christian shall rise again.

"Now is Christ risen says the apostle & become the first fruits of them that slept." The term firstfruits or firstling in this passage is a reference to the law requiring the Jew to offer the firstfruits of the harvest to the Lord, before the residue of the crop was gathered in. As the first fruit was an earnest of the harvest that followed, so the resurrection of Christ is a pledge of the general harvest of resurrection which shall follow. He was the first whose body ever rose from the tomb for an eternal union with the soul. Lazarus had indeed been raised from the dead, but it was only for a season, after which his body returned to the dust where it ~~[illegible]~~ yet remains, & whence nothing can awaken it but

Christians do not trust in a false hope; that

2. It demonstrates that the plan of salvation in which christians trust is efficacious & can take away their sins. "else (says the apostle) <u>were ye in your sins</u>", implying that as Christ arose from the grave, ~~this sins are pardoned~~ he vindicated his assertion that "the son of man hath power on earth to forgive sin", & that those who trust in him for pardon agreeably to the conditions published by him, will not be deceived.

The highest & most important interest which man can have on earth is the security of pardoned sin.

a) Their hope of protection & aid amid the trials of life, is founded on the rock, Christ.

b) Their hope of support in death —

c) Their hope of a glorious resurrection — see next page (x)

d) Their hope of a blissful eternity.

~~4. It proves that the lot of the christian is distinguished for its ultimate happiness. "If in this life only we have hope in C. then are we of all men most miserable." implying that as Christ has risen & our hope of eternal felicity rests on him; he has proved his ability to triumph over death, hell & the grave, & to secure to his disciples endless felicity in the world to come.~~

It proves that the dead & also the christian shall rise again.

"Now is Christ risen says the apostle & become the first fruits of them that slept." The term firstfruits or firstling in this passage is a reference to the law requiring the Jew to offer the firstfruits of the harvest to the Lord, before the residue of the crop was gathered in. As the first fruit was an earnest of the harvest that followed, so the resurrection of Christ is a pledge of the general harvest of resurrection which shall follow. He was the first whose body ever rose from the tomb for an eternal union with the soul. Lazarus had indeed been raised from the dead, but it was only for a season, after which his body returned to the dust where it yet remains, & whence nothing can awaken it but

the final voice of the archangel. But the body of the risen Saviour shall no more die, but is exalted to the throne of the Father in heaven. And as C. is risen so shall his true disciples rise. For says the apostle, in the verse following the text, as in Adam all died or have become subject to death, so in C. shall all be made alive i.e. so by C. shall all be raised from the dead. "Each in his own order" or succession of time". This remark which the apostle adds seems somewhat strange at first view. But the apostle, by this passing remark corrects an error which prevailed among the Jews, some of whom, confounding the first & second coming of the Lord, supposed that the resurrection of the dead would accompany the appearance of the Messiah. When therefore the general resurrection did not take place at the appearance of Christ, some denied his claim to the Messiahship, & others in order to remove the difficulty supposed the resurrection spoken of to be a moral resurrection from sin.

Inferences

1 How grateful should Christians be for the glorious destiny which Chty holds out before their view!

in words

in deeds

2. How earnestly should sinners seek to secure the hope of the Christian!

All your objections to Chty are annihilated by the resurrection of X.

Gettysburg, Easter, April 6th 1828. College chapel Easter 1833. Gettysburg Easter 1848. Easter Gettysburg 1857. April 5/63.

SERMON #86

Sermon
on John VII, 37.

"In the last day, that great day of the feast, Jesus stood & cried saying: If any man thirst, let him come unto me & drink." He that believeth on me as the scripture hath said, out of his belly (κοιλίας, also, body) shall flow rivers of living water.

It was one of the peculiar characteristics of the ~~ministry of the~~ Saviour's ~~of~~ ministry that he always selected the most suitable occasions for the delivery of his instructions & very frequently made some ~~one of the~~ surrounding object ~~s~~ or ~~some~~ passing event the basis of his discourse. Thus when ~~Je~~ he saw the Samaritan woman drawing water, he said unto her: give me to drink, & took occasion from the conversation to which his question gave rise to open to ~~teach~~ her the fountain of living water. "If thou knewest (said he) the gift of God, & who it is that saith unto thee give me to drink, thou wouldest have asked of him & he would have given thee living water — water of which whosoever drinketh shall no more thirst."[1] And when, on another occasion, his disciples prayed him saying "Master eat." he replied "I have meat that ye know not of." Then say they one to another, hath any man brought him ought to eat? Jesus, having thus excited their interest & secured their attention, gave them this memorable ~~replying~~: "My meat is to do the will of him that sent me & to finish his work."[2] Thus did this great ~~and~~ exalted Teacher seek to give visibility & tangibility to his instructions, that he might the better succeed in gaining souls for the kingdom of heaven; leaving the important lesson to all christian ministers, that they ought by all possible means which are consistent with reason & scripture, to study to engage the attention & impress the hearts of their hearers, ~~that~~ in order that they may snatch them as brands from the everlasting burnings. But perhaps the most striking exemplification of these remarks ~~our text~~ is found in the words of our text: "In the last day &c." I The circumstances under which &c.
~~I invite~~ These words — propose ~~[illegible]~~ to us[**]

a) The feast here spoken of, as we learn from the second verse of this chapter, is ~~is~~ the Feast of Tabernacles, one of the great annual festivals of the Jews, each of which lasted about a week. It was instituted to commemorate the sojourning of the Jews in ~~their tents in~~ tents in the wilderness; ~~&~~ During its celebration they also

[Left margin:] ** Theme. The Saviour's invitation to thirsty souls.
I. The circumstances under which it was given.
II. The persons to whom it is addressed.
III. The [...]

[Left margin:] * Theme - The Saviour's cure for thirsty souls. ~~Selecting~~
I. As to the circumstances under which it was ~~given~~
II. As to the nature of the thirst ~~[...]~~ from which they were suffering
III. As to the remedy prescribed for it.

[1] John IV. 10. [2] John IV 30 - 34.

dwelt in tents, & carried in their hands, branches of palmtrees & olives & citrons & myrtles & willows, singing: "Hosanna, save I beseech thee", a prayer addressed to their expected Messiah. b) On the last day of this feast, which was a day of great festivity among the Jews, it was customary to bring water from the pool of Siloam, & to pouring it out upon the altar amid the acclamation of the multitude who sang with transports of joy the words of Isaiah: "with joy ye draw water from the well of salvation." Here ~~the~~ it was, when the Jews were all collected together, on this public & national occasion, on the most public day of the feast, whilst the Jews, amid the clangor of trumpets & acclamations of hosanna, were bringing the water of Siloam & before the assembled multitudes pouring it ~~up~~ upon the altar, that the blessed Saviour filled with compassion for these deluded ~~multit~~ souls stood up in the midst of them & borrowing a figure from the scenes just passing before their eyes, cried out: If any man thirst, let him come unto me & drink!

c) On the last day they were soon to disperse & many of them would never return. The Saviour makes one more especial + effort, fearing many would never be saved if this opportunity were lost. "by Jesus stood & cried" i.e. delivered his message in an earnest pathetic manner - a good example for ministers in all ages.

And are there none in this assembly who are longing for living waters that they may no more thirst? Are there none who, unsatisfied by the dregs of temporal pleasure, desire to go to the spiritual Siloam, & draw & drink the waters of salvation? Oh if there are, to you also the Saviour calls to day: Come unto me & drink! And what more joyful, more delightful ~~invitation~~ accents could reach our ears, than an invitation from him, who is the Alpha & the Omega, the first & the last, who was & is & is to come, the Almighty, that we should come and drink that living water of which whosoever drinketh shall no more thirst! But the offer is a conditional one, it is to those who thirst. Let us therefore first inquire

~~II What is meant by~~ the ~~thirst of the~~ of which ~~they were~~ suffering.

II The character of the persons to whom it was addressed.

The Savior terms them "thirsting" souls or persons.

The figure here used by our blessed Redeemer, was suggested ~~from~~ by the scenes, passing before ~~the~~ his eyes, & is intelligible ~~to us all~~ to every nation & in every language. For so great a blessing is ~~to~~ the cooling fountain & so refreshing are its streams, & so painful the sensation resulting from the want of it, that the same figure of speech is found probably in all languages. But it is worthy of remark that the expression of

of the Saviour had peculiar force in the minds of those to whom they were addressed. In those Eastern countries where deserts abound, & where the scorching rays of the sun dry up the moisture of the air, there are tracts of country in which the traveller for many days finds no water. Even in Judea, fountains & wells are considered as of supreme value, & were often locked & guarded with the utmost care. But the vicinity of the great desert of Arabia, which was not very far distant from the place in which the Saviour uttered the words of our text, rendered the Jewish mind familiar with its horrible scenes, as "a land of drought & of the shadow of death". "In this desert," says a late traveller,[1] "many persons perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt. In such a case there is no distinction between the members of the caravan. If the master has none the servant will not give it to him. What a situation is this for even the richest man in the company! Perhaps the owner of the caravan is dying for a cup of water. No one gives it to him — he offers all he possesses for it — no one hears him — they are all dying — their eyes grow inflamed. the tongue & lips swell, a hollow sound is heard in the ear, which brings on deafness; the brains appear to grow thick — the patient dies, — & all this for the want of a little water!" What a double force therefore must the language of the Saviour have had on minds familiar with such scenes. And yet in all its force it gives only a just view of the state of that soul which the Saviour desires to describe. This state embraces a sense of wretchedness & want & by a desire to obtain relief. An individual in this condition has learned to feel. the transcendant importance of eternal things, & to see his lost & undone condition. He sees that the favour of the God of the universe, is the only source of true & permanent felicity, & feeling that he has justly forfeited this favour, he is enveloped in darkness & every thing around him is shrouded in gloom. If he walks abroad in the universe, & contemplates its wonderful structure, he sees that the great Author of this stupendous fabric is a God of unbounded benevolence, & he feels that of this benevolence he has been the daily recipient. But alas though the ox knoweth his owner & the ass his master's crib, yea though a dog will view

1. Belzoni's Travels. a late Italian traveller, died 1823 of dysentery at Benin in Africa.

dwelt in tents, & carried in their hands, branches of palmtrees & olives & citrons & myrtles & willows, singing: "Hosanna, save I beseech thee", a prayer addressed to their expected Messiah. 6) On the last day of this feast, which was a day of great festivity among the Jews, it was customary to bring water from the pool of Siloam, & to pour it out upon the altar amid the acclamation of the multitude who sang with transports of joy the words of Isaiah: "with joy ye draw water from the wells of salvation." There ~~the~~ it was, when the Jews were all collected together, on this public & national occasion, on the most public day of the feast, whilst the Jews, amid the clangor of trumpets & acclamations of hosanna, were bringing the water of Siloam & before the assembled multitudes pouring it upon the altar, that the blessed Saviour filled with compassion for these deluded ~~multi~~ souls stood up in the midst of them & cried out: borrowing a figure from the scenes just passing before their eyes: If any man thirst, let him come unto me & drink!

9) On the last day they were soon to disperse & many of them would never return. The Saviour makes one more especial + effort, fearing many would never be saved if this opportunity were lost. — By Jesus stood & cried is delivered by my day in an earnest pathetic manner — a good example for ministers in all ages.

And are there none in this assembly who are longing for living waters that they may no more thirst? Are there none who, unsatisfied by the dregs of temporal pleasure, desire to go to the spiritual Siloam, & draw & drink the waters of salvation? Oh if there are, to you also the Saviour calls to day: Come unto me & drink! And what more joyful, more delightful ~~invitation~~ accents could reach our ears, than an invitation from him, who is the Alpha & the Omega, the first & the last, who was & is & is to come, the Almighty, that we should come and drink that living water of which whosoever drinketh shall no more thirst! But the offer is a conditional one, it is to those who thirst. Let us therefore first inquire

~~II What is meant by~~ the thirst ~~of the~~ of which they were suffering.

II The character of the persons to whom it was addressed.

The Saviour terms them "thirsting" souls or persons. The figure here used by our blessed Redeemer, was suggested ~~from~~ by the scenes, passing before ~~the~~ his eyes, & so intelligible ~~to us all~~ to every nation & in every language. For so great a blessing is ~~water~~ the cooling fountain & so refreshing are its streams, & so painful the sensation resulting from the want of it, that the same figure of speech is found probably in all languages. But it is worthy of remark that the expression of

of the Saviour had peculiar force in the minds of those to whom they were addressed. In those Eastern countries ~~in which~~ where deserts abound, & where the scorching rays of the sun dry up the moisture of the air, there are ~~many~~ tracts of country ~~then~~ in which the traveller for many days finds no water. Even in Judea fountains & wells are considered as ~~the most~~ of supreme value, & were often locked & guarded with the utmost care. But the vicinity of the Great desert of Arabia, which was not very far distant from ~~the~~ place in which the Saviour uttered the words of our text, rendered the Jewish mind familiar with its terrible scenes, as "a land of drought & of the shadow of death". "In this desert," says a late traveller,[1] "many persons perish ~~all~~ victims of the most terrible thirst. It is then that the value of a cup of water is really felt. In such a case there is no distinction between the members of the caravan. If the master has none the servant will not give it to him. ~~Perhaps the~~ What a situation is this for even the richest man in the company! Perhaps the owner of the caravan is dying for a cup of water. No one gives it to him — he offers all he possesses for it — no one hears him — they are all dying — their eyes grow inflamed. the tongue & lips swell, a hollow sound is heard in the ear, which brings on deafness; the brains appear to grow thick — the patient dies, — & all this for the want of a little water!" What a double force therefore must the language of the Saviour have had on ~~the~~ minds familiar with such scenes. And yet in all its force it gives only a just view of the state of that soul which the Saviour desires to describe. This state embraces a sense of wretchedness & want & of a desire to obtain relief. ~~is destitute of the living water of eternal life & has a just sense of its situation~~ An individual in this condition has learned to feel the transcendant importance of eternal things, & to see his lost & undone condition. He ~~he~~ sees that the favour of the God of the universe, is the only source of true & permanent felicity, & feeling that he has justly forfeited this favour, he is enveloped in darkness & every thing around him is shrouded in gloom. If ~~the~~ he walks abroad in the universe, & contemplates its wonderful structure, he sees that the great Author of this stupendous fabric is a God of unbounded benevolence, & he feels that of this benevolence he has been the daily recipient. But alas though the ox knoweth his owner & the ass his master's crib, yea though ~~the~~ a dog will view

1. Belzoni's Travels. a late Italian traveller, died 1823 of dysentery at Benin in Africa.

view with gratitude the hand that feeds him; yet have no sensations of gratitude animated his breast, & with an uplifted hand has he rebelled against his heavenly Benefactor! When he meditates on the spotless purity of the heavenly inhabitants, he is led still more to feel the ~~[illegible]~~ turpitude of his own soul & to see that he is not fit to enter those blissful abodes. Whithersoever he turns his eyes, he is reminded of his condemnation. Does he lift his eyes to heaven? alas he feels that the curse of heaven's God is upon him, that the darkness & shadow of eternal death ~~is~~ his portion. Does he go to the assemblies of God's people? alas he feels that he has not part nor lot in their inheritance!

b) But in addition to this sense of wretchedness, the thirst of our text implies a distinct & ardent longing for relief. Connected with this sense of ~~wretchedness~~ misery, the sinner ~~[illegible]~~ described by the Saviour, has a conviction that there is a balm in Gilead, that there is a kind Physician there. He has heard of the Son of God, who became incarnate to lay down his life a ransom for the sins of the world, & for this Saviour his soul now ~~[illegible]~~ longs. With the pious Cowper he can exclaim:

I thirst but not as once I did,
The vain delights of earth to share;
Thy wounds, Emmanuel, all forbid,
That I should ~~[illegible]~~ seek my pleasure there.

I want that grace that springs from thee
That quickens all things where it flows,
And makes a wretched thorn like me
Bloom as the myrtle or the rose!

This my dear hearers is the character of those to whom our Saviour addresses himself; and are there no such thirsty souls now present? none who ~~[illegible]~~ can say, these have in a greater or less degree been my feelings? If there are, to you we would say, & to you the Saviour says in the text

Come unto me & drink. But perhaps some of you are ready to ask:

III. Into the nature of the ~~[illegible]~~ invitation itself. ~~[illegible]~~ coming unto Christ ~~to drink~~?

a) Not to come to Jewish ritual.
b) Nor to the heathen philosophers: but c) Coming to Christ.

It is presupposed that those who thirst for Christ have an intellectual belief of the divine authority of the S.S. & consequently receive as true their statements concerning the Saviour. If there are any here who do not possess this conviction, we urge you to begin an impartial & thorough examination of the evidences of the divine revelation: for we take for granted as a dictate of reason that a divine revelation must always be accompanied by a degree of evidence sufficient to produce conviction &c

The same doctrine which he elsewhere taught "I am the way, the truth &c. – "I am the resurrection" &c

2. You must cordially & practically embrace the Lord Jesus as your Saviour: ~~[illegible]~~

a) Come – away from all your former sinful pursuits –
from your selfdependence –

b) Come to a Savior – i.e. (1) Acknowledge your inability to save yourself

(2) Come willing to be saved by the grace of God through Christ.

(3) Resolve to accept the offers of salvation on the terms offered in the gospel. i.e. believe in him – Consecrate your life to

(a) Determine to make the word of God the rule of your life. all actions
(b) If you are in a secular pursuit – prosecute it for the glory of God
(c) If you are not yet in active life, pray God to guide your choice of one –
(d) Make religion the chief interest & business of your life.

3. You must as far as is possible yield an entire & perfect & willing obedience to all his commands.

You must renounce the world.

III Note the remedy prescribed. It is happy that the physician is infallible.

1) Come to me 2) receive instruction on the great subject of your character & relation to God, 3) & hear the plan God has devised for your salvation – 4) obey it –

1 Come = seek instruction – a) in reading S.S. b) in preaching c) conversation of pious ds) –

2. Reflect on it = as relates to your sinful & condemned state.

3. Hear the plan of God for your relief – of salvation –.

4. Obey it =. believe in C. regard him as your ground of justification = under and of gratitude to serve him ——

~~III. What is the import of the promise annexed to this invitation?~~

~~The blessed Saviour adds ~~th~~ for our encouragement the following cheering & comprehensive words: let him come unto me & drink & adds, "He that believeth on me as the scripture hath said, out of his belly shall flow ~~[illegible]~~ rivers of living water."~~

III. Adduce some motives to encourage you to accept the invitation of the Saviour.

1. Consider how wretched & miserable is your condition without God.

a) Your mind has been awakened to a sense of sin. The careless sinner may find some comfort in worldly pleasures — you cannot —

b) You are constantly increasing in guilt — every day, every hour of impenitence or resistance increases your sins.

c) And delay makes the difficulty of repentance greater –

d) Nay you are already under the condemnation of the divine law, "He that believeth not is condemned already." You are fast hastening to the moment when the sentence will be executed on you. There is nothing but the brittle thread of life by which you are suspended over hell, that thread is held by the hand of your offended God, who can cut it asunder whenever he pleases!!!

2. Again reflect upon your total inability to devise a scheme of happiness in opposition to the will of God.

3. Finally reflect upon the glorious promises held forth by the Saviour to those who accept his invitation: "He that believeth on me as the scripture saith, out of his belly shall flow rivers of living water". The term 'water' is frequently used in the S.S. to signify the gracious influences of the Holy Spirit & the blessings conferred by them.

That it is used to express the influences of the Holy Spirit, we are expressly told in the context: in the verse following our text But this (says the evangelist) spake he of the Spirit which ~~should be given~~ they that believe on him should receive". And that the same term is ~~also~~ used to express the happiness which God gives to those who love him, might be abundantly proved, but a single passage may suffice: The psalmist says "they shall be abundantly satisfied with the fatness of thy house, & thou shalt make them drink of the rivers of thy pleasure." When therefore the Saviour arose in the midst of the Jews & cried if any man thirst let him come unto me & drink, & adds the promise that every one who receiveth him as he is held forth in the Scriptures, shall have rivers of water flowing from him; he uses the figure in its strongest form ~~& greatest~~ & we may safely adopt the ideas usually conveyed by the term. Therefore pursuing the figure of the text, we say that

(a) As water relieves the painful sensation of thirst, & refreshes the body, so are the souls that come to the Saviour & drink of the living water which he gives them relieved from the painful sense of guilt & made partakers of the most blissful spiritual blessings. Who that has ever tasted that the Lord is gracious, does not recollect with emotions of the deepest & most pleasing interest those soul refreshing views ~~[illegible]~~ of Jesus & his word, which occupied ~~[illegible]~~ his soul when first he knew the Lord, when he first entertained the hope of pardoned sin?

"Sweet (indeed) was the hour when first we felt
The Saviour's pardoning blood
Applied to cleanse our souls from guilt
And bring us home to God!"

Before that happy hour, the christian's prospects had been shrouded in gloom

1.433,5.

but now all is light & comfort within. Formerly he could see no way of escape from the wrath of an offended God, but now he has learned that God can be just & justify the ungodly; formerly he was languishing under the miseries of sin but now he has been conducted to the fountain of living water, & his parching thirst has relieved by those blissful streams of which whosoever drinketh shall no more thirst. The soul in this condition is wholly occupied by the newness & the fulness of those delightful views which it enjoys. The sinner feels himself a newborn creature. His views & wishes & expectations had formerly been confined to the present life, but now he feels himself drawn into a new & near connexion with ~~the~~ eternal world: God is now felt to be his Father, angels & the just made perfect his brethren & future companions, and heaven ~~as~~ his proper home! And all this not for any thing that he has done - it is the purchase of ~~the~~ a Saviour's blood! Of that Saviour who sticketh closer than a brother! Of him who commended his love for us, in that when we were enemies, he died for us. Then is the sinner enabled to ~~feel~~ appreciate the Saviour's invitation; if any man thirst let him come unto me and drink. Then has he streams, yea to use the strong expression of the text, rivers of water flowing from the fountain of happiness in his own bosom! Ah, my hearers! who would not long for such happiness as this? Who would not thirst for those streams of living ~~water~~ & life-giving water? Nor are these emotions of first love, these blissful pulsations of the new born creature, the only ~~exclusive~~ effects of coming to the Saviour to drink. The same fountain of living waters is open to the christian through the whole of his subsequent life, & though the mere novelty of his impressions must necessarily wear away, yet he may & ought to retain substantially the same views to the end.

(6) Again, as water cleanses the body from filth, so is this happiness compared by ~~[illegible]~~ the soul's being purified from moral pollution by the influences of the Holy Spirit. The awakened sinner has learned to see the depravity of his own nature. He sees ~~that~~ not only that ~~[illegible]~~ a few prominent actions of his life have been at variance with the divine laws, but that the very source of his thoughts & feelings is corrupt. And as he has been taught to see the odiousness of

sin, he loathes himself on account of it, & strives to be delivered from it.
He sees that sin is the cause of all the misery in the universe.

Now he has also learned to see a beauty in holiness, a propriety & salutary influence in all the regulations of the divine law.

And now, seeing the truth of the declaration that without holiness no man can see God, he follows after holiness and gradually advances in sanctification to the end.

(c) Finally_ as the term "rivers" necessarily implies an abundance of water, so are the blessings & the gracious influences promised by the Saviour to the thirsting soul, most abundant. ~~[illegible]~~ The grace vouchsafed to him is abundant.

(d) "Living" water, that is running water, water in motion — always conferring blessings or blessing water &c.

(e) As water essentially promotes the health, vigor & growth of the body, so divine grace that of the soul, not only in ~~The happiness given him is abundant even in~~ the present life; but in the world to come &c!!!

(1.) There we shall be admitted into the Society of the blessed Saviour, & through eternal ages sing the song of redemption &c

(2) There we shall be admitted to the society of the holy angels, & saints of all ages.

(3) There we shall eternally find full employment for all our powers in glorifying God.

Gettysburg, July 14th 1839.
Gettysburg Feb. 1854. during a revival.
Gettysburg, March 9th 1828. In College March 10th 1833.

SERMON #87

thoughtless dull of comprehension
ανοητοι not μωροι fools.

Luke 24:25 Then he (Jesus) said unto them, O fools! & slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, & to enter into his glory

These solemn words the blessed Savior uttered on the day of his glorious resurrection, that is on sunday or Lord's day the third day according to Jewish computation, i.e. saturday or Jewish sabbath & parts of friday & sunday. On the friday previous he had endured the inconceivable torments of his sufferings in Geth. & the cross for the sins of the world, which amazed many of his half enlightened disciples who thought he came to restore Israel to temporal grandeur, although he had told them My kingdom is not &c & had plainly predicted his death. The sorrowing As several of them were travelling to Emmaus they expressed these sentiments, when Jesus joined them but their eyes were held so that they did not know him & said O fools &c ought not. all the prophets &c

As we are assembled today to commemorate his remarkable sufferings & death in that ordinance which he instituted on thursday evening, the evening before his death, as a solemn memorial of his intended death, by which this solemn event was to be published until he comes a second time to judgment; it becomes us to meditate on the declaration of the Saviour as well as on the duties thence devolving on us.

The necessity & results (benefits) of the Sufferings of the Messiah.

I. The governmental or moral necessity of the Saviors sufferings.

Having resolved to create a world of free or moral agents, the great Creator also determined to establish a perfect moral government over them, that is, give them an infinitely wise & salutary law, by obedience to which they could attain their highest happiness & encourage their obedience to it by eternal rewards & punishments, &c

When angels rebelled against his law, they were cast down to hell where they are reserved in chains of darkness &c & when man was guilty of like rebellion, the same doom must naturally have overtaken him, if God had not in infinite mercy provided a ransom &c There was therefore a governmental necessity & [illegible]

2. The prophetic necessity.

From the recorded decrees or purposes of God

(1), Because the death of the Messiah is represented as having been part of the eternal counsel of God. a) John calls him "the Lamb of G. slain from the foundation of the world. Rev. 3;18. b) Peter tells his hearers they were redeemed by the precious

blood of C, who was verily foreordained before the foundation of the world. 1 Pet. 1:20
c) And again addressing the Jews who had crucified the Lord, he says, Him being delivered by the determinate counsel & foreknowledge of God, ye have taken & with wicked hands have crucified & slain.

From a prophetical Necessity.

(2) It was necessary it had been foretold by ~~different ancient~~ Moses & the prophets. & thus the veracity of God calls for it.

a) Moses in the ~~the~~ protevangelion. The seed of the woman shall bruise the serpent's head & he shall ~~sting~~ bruise his heel. See Patrick on Gen. III. 15. heel = flesh = human nature.

Thy seed or descendants, not Adam's referring to the miraculous conception of the Savior by the Holy Ghost.

He shall bruise thy heel — thy inferior part, flesh, human nature by persecution & death on the cross. Satan entered into Judas after the sop per & he went & betrayed him. the serpent — I when lifted up — going to Jerusalem. the

b) Isaiah. 53;5.6. c) Jesus Moses the serpent ~~...~~ Son of man must be betrayed, crucified

~~(3)~~ It was predicted by the prophets ~~...~~

+(3) A Typical Necessity The Duties ~~they~~ devolving on his followers.

II ~~...~~

On the present occasion when we are assembled for the purpose of commemorating these sufferings, it becomes us to inquire:

1. What is the design of these sufferings?

If we see death inflicted even on the humblest inoffensive animal around us, we are naturally prompted to inquire into the reason or design of the act. If we see death inflicted on the lowest human being our interest is still more excited &c. But here is that wonderful being, who combined the human & divine natures into one person, submitting to privation, persecution & death; & that voluntarily too; & it becomes us to inquire into this entire mysterious transaction. Why did He who had legions of angels at his command, voluntarily submit to death? Why did the Almighty God suffer the Jews to ~~put~~ slay ~~his only~~ begotten Son ~~...~~

a) To die for a lost world. "For the Son of man is come to save that which is lost Matth 18:11.

b) He died a vicarious death — ~~Christ our passover is slain for us, 1 Cor. 5:7~~

(1) The prophet predicted "He was wounded for our transgressions — he was bruised for our iniquities & the chastisement of our peace was upon him & by his stripes we are healed. Isaiah 53;5. (2) Christ himself tells us "As Moses lifted up the serpent &c. & "God so loved the world as to give &c John 3.16. —

(3) And Paul after the event, tells his Corinthian brethren, Christ our passover is slain for us

c) To restore the rebel province of Jehova to submission to his righteous reign. & make them a peculiar people zealous of good works.

The design of X's death therefore concerns us my hearers in the highest degree

It is the most important event recorded in the annals of earth or heaven, of time or eternity; It gives glory to God in the highest, & peace on

+ a) The Sacrifices of mosaic ritual especially d) The sacrifice of Isaac.
c) The lifting of the brazen serpent b) the pascal Lamb.

2. Our next inquiry should be, Have we performed the condition on which the benefits of his sufferings are bestowed on men?

By appearing at his sacred board on this solemn occasion, we profess that we have; profess to be his sincere disciples. But the apostle Paul warns us against self deception, and admonishes us Let a man examine himself & so let him eat &c.

a) Have we sincerely repented of our sins. (been illuminated, convicted)

c

b) Have we cast ourselves as miserable helpless sinners on the mercy of God in Christ, have we exercised faith or trust in the Saviour? For by a living faith the S.S. understand not a mere historical or intellectual conviction. This the devils have & tremble — nor a mere intellectual conviction that C. died also for us; but a practical resolution to accept his proffered mercy & trust to his merits for justification.

If you know nothing experimentally of this faith & its antecedent penitence, you have no right to profess to be his disciple, for you are not such in reality &c &c

But if you recollect that this change occurred in your heart, that your mind was enlightened to see your sinfulness in a new light &c &c

3. Have you been faithful to your profession of love to X, since you made it?

Have you given evidence to the world around you that you have become new creatures in Christ Jesus?

a) Have we been faithful in our families?

b) Have we been faithful in the church?

In her enterprises of benevolence—

At the <u>sacramental</u> table.

c) Have we been faithful in the civil community in which our lot is cast?

a) Have we faithfully sustained the laws enacted for the suppression of vice & immorality? against intemperance, sabbathbreaking,

b) Have you aided in vindicating the just rights of your fellow-men, especially of the poor & oppressed who are unable to defend themselves?

d) Have you discharged your political duties under a sense of your responsibility to God, & for the best interests of your country?

Gettysburg, Jan. Dec 2d /60.

With desire have I desired to eat (Massillon p. 521) this passover with you.

The Properties of a valid atonement Balmer I.

Christ crucified (his sufferings) Balmer II.

Rev: 19:9. Blessed — marriage supper of the Lamb.

Balmer. II. 185 &c

Ps. 22.1 My God &c. The Cry of Agony upon the cross

Balmer. II. p 442 & Haupt. 439

Vicarious Sufferings of X — Bloomfield

British Pulpit — p. 308.

John 18;38 till 19;16. Behold the man! Haupt. 440.

Ch. ought to have suffered & enter glory —

The Necessity & Benefits of Chst X Suffering.

a) governmental necessity — in moral gov.

b) prophetical necessity —

Fools & slow of heart to believe &c

In Moses we have various

a) The seed of woman — he shall bruise his heel.

a) The sacrifices typified the death of X especially the annual expiation.

b) The sacrifice of Isaac.

c) The elevation of the brazen serpent.

FADED TEXT

Total at 4/100 — 1407.
Mothers share — 117
Ferdinands — 30
147

2675
4
107,00
60
167,0-0

York. Nov 8th

Dear Brother

Mother wishes me to say York. Bank has declared a dividend of 4. per. cent. payable on the 6th (last tuesday) would you please send us an order for our interest this week. Mother continues pretty much as usual — Love to all —

Your sister — Carrie

Has Susan returned from Pittsburg yet — C.

Gettysburg, Sacram. Dec 2d/60.

SERMON #88

Introd. Joshua the son of Nun was minister of Moses — then Capt. general of Israel took possession of Canaan — & near the close of life convened Israel & called on all to enter anew into covenant with God in the words of the text.

Joshua 24:15. "Choose ye this day whom ye will serve, whether the Gods whom your fathers served that were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell; but as for me & my house, we will serve the Lord."

"When we contemplate mankind we find them distinguished by a great many varieties — the rich & the poor — the learned & unlearned — the intelligent & the ignorant — the amiable & unamiable — the benevolent & the selfish — &c. But the S.S. divide them all into two classes, the friends & the enemies of God. Our blessed Saviour has told us that the great majority belong to the latter — broad is the road & wide the gate that leadeth to destruction & few there be that find it. So here many unconverted — the minority of them [illegible] or some [illegible] yet delaying.

~~The nature & duty of the sinner's choosing immediately the service of God.~~ or Theme. The sinner's duty of choosing immediately the service of God.

I ~~To show whose service the sinner naturally chooses~~ — or ~~the nature of the sinner's choice of God & his service.~~ Illustrate the Sinner's relation to God.

Joshua here seems to have represented to himself God as a righteous ruler, & religion as faithful & loyal service or obedience to him. The view is a very just one. Suppose to yourself a wise ruler of a country. He enacts the best of laws calculated to promote in the highest degree the happiness of all his subjects; he makes these laws the rule of his own conduct & the rule for the conduct of all his subjects. It would be the manifest duty & interest of everyone to obey these laws, to make the published will of his ruler the guide of his conduct. But suppose some individuals should resolve to make their own private interests & predilections the end of their conduct instead of the law of their sovereign, & disregarding the welfare of others, selfishly consult only their own gratification. Such men would be rebels, & would necessarily in-

cur the displeasure of their sovereign.

Such a Sovereign is God in the highest most absolute sense. He administers the universe for the highest good of the whole. He has published a perfect code of laws, perfectly calculated to promote the highest good of the moral universe. The interest & duty of man is obedience to this law. God requires man to make his revealed will the good of the subject of his choice, the rule of his conduct, to prefer the glory of God & welfare of the whole universe the subject of his choice & not his selfish gratification. This choice of God & his law is holiness; the preference of self to God & the good of the whole, is rebellion against God's government. If this way unconverted sinner is guilty. Illustrate this in the example of every community, & in the history of nations of Vice & bloodshed, &c.

~~Now the duty which God requires of you is therefore~~ How many in this assembly, neglect the service of God — have not ~~should choose his glory~~ his law ~~as the rule of the good of~~ cordially embraced his law as their rule of faith & practice — knowingly ~~the whole as the object of our preference & the rule which we~~ wilfully neglect or violate its precepts & ~~~~ ~~shall serve, the rule for the regulation of our conduct.~~

~~This then is in substance that change of mind, or~~

~~repentance, or conversion, which the Scriptures inculcate.~~

II Explain the ~~duty~~ choice required of him in the text — It. Lord v. 21
a) Surrender yourselves to God. i.e. form the deliberate & avowed "We will serve v. 23.
b) Put away the strange gods which are among you. v. 23.

1. ~~Wealth~~ possessions —
2. Your sinful pleasures.
3. Your pursuit of ease & comfort, provision for old age.
4. Your ambitious pursuits.

c) Incline your hearts unto the god of Israel v. 23.

1. "We will serve him" devote all our soul & body to his service —
2. "His voice will we obey" v. 24. make his word the rule of our conduct. Train up your children in nurture &c. — family worship —
3. Joshua made a covenant with the people that day 25. Seal your intentions by a public covenant with God. So it is your duty as awakened sinners to come out from the world, & openly to profess Christ.

[Left margin, written vertically:] The choice of God & his service to self & our gratification. That is form the deliberate purpose & resolve it openly that henceforth you will be his & will faithfully strive to do all that you know to be your duty. This surrender must be unreserved — Christian universal — & eternal —

~~[illegible]~~

I. That the sinner can make this choice, is evident from the following considerations:

1) God has commanded it.

2) He punishes the sinner for not doing it; which would be unjust on the supposition that he could not.

~~[illegible]~~

3) The Scriptures speak of man as possessing this power. — O Jerusalem — I would, but ye would not.

~~[illegible]~~

Life & death blessing & cursing I have placed before you

~~[illegible]~~

choose life — "Ye will not come unto me that ye may have life". Prov. I. 24–29. For that they hated knowledge & did not choose the fear of the Lord." See Isaiah 7:15.
Isaiah 65:12. Ye did evil before mine eyes, & did choose that wherein I delighted not".
Also the text.

4) The practical judgment & the consciousness of mankind establishes the same fact.

II The power of choice is undoubtedly one of the powers of the human mind. All governments based on this supposition, & all practical intercourse among men in private life! Suppose the case of a rebel &c. Could he not choose to return to the allegiance to his injured sovereign?
And human governments imperfect as they are, make provision for exempting the insane who have not this power of choice, from punishment for crimes.

cur the displeasure of their sovereign.

4 ~~Such a~~ Sovereign is God in the highest *most absolute* sense. He administers the universe for the highest good of the whole. He has published a perfect code of laws, perfectly calculated to promote the highest good of the moral universe. The interest & duty of man is obedience to this law. God requires man to make his revealed will *the good of* the subject of his choice, the rule of his conduct, to prefer the glory of God & welfare of the whole universe the subject of his choice & not his selfish gratification. This choice of God & his law is holiness; the preference of self to God & the good of the whole, is rebellion against God's government. Of this every unconverted sinner is guilty. ~~Now the duty which God requires of you is that we~~ Illustrate this in the example of every community, & in the history *operations of war & bloodshed, &c.*

How many in this assembly, neglect the service of God — have not ~~should choose his glory,~~ cordially embraced his law as their rule of faith & practice — know his laws ~~would be, the good of the whole as the object of our preference & the absolute law~~ wilfully neglect or violate its precepts &c &c ~~shall aim, the rules for the regulation of our conduct.~~

~~This then is in substance that change of mind, or repentance, or conversion which the scriptures inculcate~~

II ~~Explain the duty~~ *choice* required of him in the text. — the Lord v. 21.

a) Surrender yourselves to God. i.e. form the deliberate & avowed "We will serve"

b) Put away the strange gods which are among you. v. 23.

1. ~~Your~~ *Their* possessions —
2. Your sinful pleasures.
3. Your pursuit of ease & comfort, provision for old age.
4. Your ambitious pursuits

c) Incline your heart unto the god of Israel v. 23.

1 "We will serve him" devote all our soul & body to his service —

2. "His voice will we obey" v. 24. make his word the rule of our conduct.
Train up your children in nurture &c — family worship —

3. Joshua made a covenant with the people that day 24. Seal your intentions by a public covenant with God — So it is your duty awakened sinner to come out from the world, & openly to profess Christ.

I The choice of God & his service, instead of self & our gratification. — that is form the deliberate purpose & avow it openly that henceforth you will abstain from all you know to be evil & will faithfully strive to do all that you know to be your duty. This surrender must be universal — eternal — Christian

~~[illegible] duty.~~

II. That the sinner can make this choice, is evident from the following considerations:

1) God has commanded it.

2) He punishes the ~~[illegible]~~ sinner for not doing it; which would be unjust on the supposition that he could not.

~~3) [illegible]~~

3) The Scriptures speak of man as possessing this power. O Jerusalem – I would, but ye would not.

~~4) [illegible]~~

Life & death blessing & cursing I have placed before you

~~5. [illegible]~~

choose life" – "Ye will not come unto me that ye may have life". Prov. I. 24–29. For that they hated knowledge & did not choose the fear of the Lord." See Isaiah 7:15.

Isaiah 65:12. "Ye did evil before mine eyes, & did choose that wherein I delighted not".

And the text.

4) The practical judgment & the consciousness of mankind establishes the same fact.

(3) The power of choice is undoubtedly one of the powers of the human mind. All governments based on this supposition, & all practical intercourse among men in private life! Suppose the case of a rebel &c – Could he not choose to return to the allegiance to his injured sovereign?

And human governments imperfect as they are, make provision for exempting the insane who have not this power of choice, from punishment for crimes.

cur the displeasure of their sovereign.

~~Such a~~ Sovereign is God in the highest & most absolute sense. He [illegible] isters the universe for the highest good of the whole. He published a perfect code of laws, perfectly calculated to promote the highest good of the moral universe. The interest & duty of man is obedience to this law. God requires man to make his revealed will ~~the good of~~ the subject of his choice, the rule of his conduct, to prefer the glory of God & wellfare of the whole universe the subject of his choice & not his selfish gratification. This choice of God & his law is holiness; the preference of self to God & the good of the whole, is rebellion against God's government. Of this every unconverted sinner is guilty. ~~Now the duty which God requires of us is that we~~

Illustrate this in the example of every community, & in the history of nations of vice & bloodshed, &c

"How many in this assembly, neglect the service of God, have not ~~should choose his glory, his laws, [illegible], the good of~~ cordially embraced his law as their rule of faith & practice — know ~~the whole as the object of our preference & the [illegible]~~ wingly neglect or violate its precepts & [illegible] ~~shall aim, the rules for the regulation of our conduct.~~

~~This there is in substance that change of mind, or repentance, or conversion which the Scriptures inculcate~~

II ~~Explain~~ the ~~duty~~ choice required of him in the text — the Lord v. 21.

a) "Surrender yourselves to God. i.e. form the deliberate & avowed "We will serve

b) Put away the strange gods which are among you. v. 23.

1. ~~Your~~ possessions —
2. Your sinful pleasures.
3. Your pursuits of ease & comfort, providin for old age.
4. Your ambitious pursuits

c) Incline your hearts unto the god of Israel v. 23.

1 "We will serve him" devote all our soul & body to his service —

2. "His voice will we obey" v. 24. make his word the rule of our conducts. Train up your children in nurture &c — family worship —

3. Joshua made a covenant with the people that day v. 24. Seal your intention by a public covenant with God — So it is your duty awakened sinner to come out from the world, & openly to profess Christ.

+ The choice of God & his service, instead of self & our gratification. + that is from the deliberate purpose of [illegible] heart simply that [illegible] you will obtain [illegible] for all you have to be it & all [illegible] them to do so that you know to be your duty. This surrender must be [illegible] & universal — eternal —

d E. Mason of New York.

yterian Church, Philadelphia.

he Seminary at Gettysburg, has formed a very fa
t influence on the interests of evangelical religio
use of the Redeemer.

JOHN M'DOW

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Ch

M'Dowell.

Pastor of the Presbyterian Church in Gett

WASHINGTON, Pa. Nov. 17th, 1835.

lvania, I have always regarded as of great imp
hurch by which it is sustained, and to the extens

that period until 1832, I had opportunity of obse
doubt that its actual operation has been greatly bene
peated, but in the various sections of the Church, and
ate in measure, more abundant, in proportion as u
ught into more complete and extended operation.
stant Christian community, inasmuch as it is consec
of God in the diffusion of his gospel, and the triumphs
the Reformation are taught—the character which the Ins
in public preaching, and in other various means, and e
ecidedly evangelical. I merely add, that the spirit and pr
l and kind.
nstitution, with the means of information which I have had
uintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

b) Because if he cannot make this choice he would not be guilty in refusing to make it.

4) The practical judgment & the consciousness of mankind establishes the same fact.

5) The power of choice is undoubtedly one of the powers of the human mind. All governments based on this supposition, & all practical intercourse among men in private life! Suppose the case of a rebel &c— Could he not choose to return to the allegiance to his injured sovereign? And human governments imperfect as they are, make provision for exempting the insane who have not this power of choice, from punishment for crimes.

2. We do not however mean that the sinner would ever thus return to God & choose his service if left to himself

a) If God did not call him by his word, by the earnest entreaties of his ministers & by the dispensations of his providence. "No man can come unto me unless the Father who hath sent me draw him."

b) Nor would these means be sufficient to induce the sinner to choose the service of God, without the superadded influence of the Holy Spirit.

With these helps the sinner resembles the rebel who not only possesses the natural power of choosing to return to the service of his sovereign, but who is also met by a friend & admonished of the dreadful end which awaits him when the certain & just vengeance of his sovereign overtakes him, & who has already felt some of the evil consequences of rebellion, & whose conscience loudly admonishes him of the iniquity of his course.

Under the influence of hope & fear the sinner is brought to listen to the statements of the gospel — he is thus

prepared to receive the truth, & cherish the influences of the Spirit. If the sinner then chooses to serve God from proper motives it is a real change of mind. Such motives are, that the duty is reasonable, is right in itself, because sin is odious in itself, holiness desirable &c. Our own salvation is not the ruling motive at the time we make this virtuous choice; but we make it because we think it right that God should be obeyed, & his glory & purposes be promoted.

IV. Show that he ought to make it, & that immediately.

V. And now sinner let me call upon you upon every unconverted individual in this house to declare, to choose this day whom you will serve? Nor would I leave you unadvised, I would earnestly entreat you to choose the service of the living God, as the only choice consistent with your own interest & your highest duty.

1. Remember the past goodness of God to you. Joshua, Egypt, red sea &

2. Look forward to the dread alternative of the future.

Remember, that if you continue in the service of satan, pursuing the paths of iniquity, you are travelling on that broad road which leadeth to destruction. Sinner, you are on the way to endless & indescribable misery. The blackness of darkness forever will be your doom unless you turn to God. Remember "There is no darkness nor shadow of death, where the workers of iniquity may hide themselves. Am. 9:2. But "All things are naked & open before the eyes of him with whom ye have to do." O wicked man, thou shalt surely die."

To and II. Heads of families you should imitate the example of Joshua
a) Not urge your families to serve God whilst you intend to serve the devil. Many men are desirous that their children & dependents & servants should be religious but not themselves.

b) Not come yourself & let your house continue serving Satan. &c.

c) Resolve to do this though no others will follow your example.

4. On the other hand, if you chose the service of God, you have before you an enticing prospect of temporal & eternal joys.

5. But you should declare for God from higher & more noble prospects. God has a natural claim to your persons & services as your Creator & preserver. All right of possession among men is but secondary. God however is the absolute proprietor of every living creature. Suppose an individual discovered an uninhabited island, totally unknown before & not claimed by any other than by the discoverer. He takes possession cultivates the soil & raises a crop of grain. Has he not a just right to dispose of the crop according to his own judgement & predilection? No one would dispute this right. Now God is proprietor of our souls & bodies in a still more absolute sense for he ~~not only~~ created us & the universe out of nothing & has therefore a perfect right to do with us what seemeth good in his sight. He has a perfect right

when he bestows talents or possessions on us, to de-
termine the manner in which they shall be used.
When you pervert those faculties to the service of sin,
you literally rob God of his own!

He has moreover preserved you from day to day,
from hour to hour & from moment to moment. Every
breath you ever drew, every beating pulse you tell, is an
evidence of his continued goodness & mercy. When you are
lying defenseless on your beds, enfolded in the arms of sleep,
he causes your lungs to breath, he makes the blood
circulate in your veins as in your waking hours!!
In short it is literally true that you live & move & have
your being in God. Had he withdrawn his arm at any
moment, you would have sunk into death. Had he
not protected you against numberless dangers, you would
long since have been overtaken by them. How reason-
able then that you should love this God. How base & un-
grateful, that you have neglected & forsaken & forgotten
him & placed your affection in earthly sinful & forbidden
objects! O sinner if you had treated an earthly friend as
you have treated your God, you would despise yourself!
How much more base & odious thus to treat so good a
God. Will you persevere in such rebellion, such black
ingratitude! Oh sinner return, lay down the arms
of your rebellion this ~~(night)~~ day & determine that you
will serve the Lord.

5. Determine sinner, choose this day that you will serve the Lord, for he hath bought you with his blood! The righteous governor of the moral universe must have caused you writhe beneath the penalties of his law if his mercy had not devised a scheme for pardoning the sinner.

6. Choose this day that you will ~~serve~~ the Lord because the service in which you are engaged is odious & highly criminal. It is direct & unprovoked rebellion against God. It is a glaring degradation of exalted faculties to the basest & lowest of purposes.

7. The service of God is in itself glorious, proper, wise & salutary. God is infinite in his perfections — We love a faithful & wise earthly ruler, but the excellencies of the best cannot be named in connexion with God — As a moral governor he possesses every qualification to make the universe happy — Well may we say the Lord God omnipotent reigneth, let the earth rejoice. How wise to love, serve, obey, glorify him. It will elevate & perfect our souls & give them eternally congenial employment &c.

Who then will not choose this day to serve the Lord? Come!

ville. Gettysburg, Feb 24th 1839, & April 2. 1843. [illegible]
Feb. 27th 18[illegible]. Germantown, June 30. 1842.

SERMON #89

Faith the appointed instrumentality of salvation.

1 Pet. 1:9 Receiving the end of your faith, even the salvation of your soul.

Salvation is the joyful sound which echoes through the vaults of heaven & ~~thrills from angelic~~ lingers on the lips of the redeemed ~~lips~~ around the throne of God.

Salvation is the object of supreme desire ~~to all reflecting, rational human beings~~ & agitates the breast of every reflecting child of Adam, & is ardently desired even by the wicked, who entertain very erroneous ideas of its nature. Nor are they censurable for this desire. ~~For~~ For the same allwise Architect who out of nothing formed man in the image of his Maker, also so framed the structure of his intellect, that there is an innate impetus which goads him on in the pursuit of pleasure. Nor is it the design of our Creator that this aspiration of the soul should be disappointed. The possession of supreme happiness was the natural result of ~~the~~ obedience to that dispensation under which man was originally placed. And when man by transgression had fallen from his first estate, the same divine Being, in infinite mercy & compassion provided a scheme for his redemption, a scheme by which all who will may secure supreme & eternal happiness by believing in the Saviour & then receiving the end of their faith ~~even~~ the salvation of their souls.

Our text represents to us

"Faith as the appointed instrumentality of salvation."

In discussing it we propose to inquire:

I. What is the nature of this faith?

II. What is the present influence it exerts?

III. What is the end to which it conducts?

The term faith is used in different significations in the word of God. a) Sometimes it is employed objectively to designate the doctrines of the christian religion. Thus Jude admonishes us "earnestly to contend for the faith once delivered to the saints." b) Sometimes the term faith is employed to designate a mere intellectual conviction of the truth of some fact or narrative. This is termed historical faith. This faith many of the Jews & even the members of the Sanhedrim possessed, for they admitted the truth of the Saviour's miracles, yet rejected him. For that a notable miracle hath been wrought &c. &c. This faith the devils in the regions of despair possess, & are demons still. c) Nor is the faith here spoken of the faith of miracles. This is sometimes a modification of historical faith, as the faith of the lame man at Lystra in Paul & Barnabas Acts 14:9. Sometimes faith of miracles signifies an active energy of the mind, consisting in confidence in the cooperation of God, by which the subject of it is himself enabled to perform miracles. This

was peculiar to the age of miracles, & is referred to by the Saviour when alluding to a proverb, he says: If ye have living faith in my miraculous aid, like a grain of mustard seed, ye shall say unto this mountain remove hence to yonder place, & it shall remove, i.e. ye shall be able to perform the most difficult things = stupendous miracles. & nothing shall be impossible to you. Matth. 17: 20.

But the faith spoken of in the text, is a living justifying faith, that spoken of by the Saviour when he said: "he that believeth & is baptized shall be saved." Being justified by faith we have peace with God. This faith may be represented, as "that voluntary act of the illuminated & evangelically penitent sinner, by which he confides in the mercy of God through C. for salvation on the terms offered in the gospel."

Voluntary – only the illuminated – ev. penitent – its nature confidence, as of a child in a kind parent or one friend in another.

This faith can be found only in truly regenerate persons, as the context teaches us. a) They are elected by God according to his foreknowledge of their conduct. Have been changed through the sanctification of the Spirit "unto obedience. v. 2. b) They believe in Christ & rejoice with joy unspeakable & full of glory." ~~c) It worketh by love produces universal benevolence to mankind – It purifies the heart & the conduct & even the conversation. It overcomes the world – its maxims & practice, its pursuits & pleasures.~~

~~II. What is the present influence this faith exerts~~

This faith exhibits the wisdom & consistency of God in appointing it as the condition of salvation. It is one of the glories of the divine being that throughout the length & breadth of the moral universe there is one & the same moral code, the

same unchangeable moral principles, & a moral fitness or congruity in every feature of the plan of
the same moral law embraces alike the tallest archangel & the humblest christian on our world & 10,000 worlds — This we know because the law = transcript of the divine character which is unchangeable
salvation. Thus the illuminated mind beholds
If this were not so, sinners converted & conformed to this law on earth would not be qualified for happiness in heaven where a different law, & dif. moral dispositions, existed
an internal evidence of divine origin in every part of that plan. Say christians, is it not evident to you, that genuine faith implies all those moral virtues, all those antecedent changes of heart, which are necessary to qualify the sinner for ~~salv~~ heaven for salvation? Without illumination he could not &c Without penitence he could not &c But with these & that faith in God through Christ, explained above he is morally fit for salvation, fit to receive the pardon of his sins & to enter on holy habits of action & find his heaven in them eternally.

II What is the present influence it exerts?
2. It tends to preserve & improve this state of moral fitness through life.

In prosperity. Prosp. has a tendency to inflate the mind, & lead man to forget himself. How often does frail man, when clothed in a little brief authority, play such fantastic tricks as make even angels weep! How often does he forget his high origin, his immortal destiny, his awful responsibilities! Even the christian is not out of danger. But if he keeps his faith in lively exercise, this whilst it exalts his Saviour tends to humble himself, & keep him low at the foot of the cross.

In Adversity on the other hand faith is calculated to sustain ~~the soul~~ the believer on that anchor of his soul which is sure and steadfast. He has learned to rest his highest interests

for time & eternity in his divine Redeemer, & he has the most ample promises of divine supports that he could desire. His trust is not in man whose breath is in his nostrils, but in that God who has been the dwelling place of his people in all generations. He trusts in the God of Peter, who sent his angel by night to burst the prison bars & ~~brought~~ to bring them safely out — in the God of Paul who saved him from the jaws of the lion — in the God Daniel who closed the mouths of the lions during a whole night & brought him safely out of their den.

. This faith makes it consistent for God to pardon the sinner in consistence with the interests of his moral government, since the faith of the believer avows the all atoning sacrifice of the Redeemer, by which satisfaction was made to the violated law, & ~~the~~ its honour & influence sustained. comes the channel of sustaining grace by which

1. It works by love, and purifies the heart & overcomes the world, — It be the sinner perseveres unto the end & [illegible]

3. It fills his heart with joy & gladness through life, & in the case of the faithful advanced believer, fills him with joy unspeakable & full of glory, or as the Greek more accurately signifies, with joy or pleasures that cannot be uttered & that is glorified or elevated so high as to partake of glory. And all this takes place although now we see him not with our bodily eyes, as he has ascended to heaven & resumed the glory which he had with the Father ere the world was. It is worthy of note that the Greek word, here rendered rejoiced, literally signifies leaped

for joy, being compounded of the words leap & much, (ἄλλομαι & ἄγαν) to express our joy by bodily demonstrations thus indicating the highest degree of delight.

What christian has not found his mind filled with joy when he has felt the love of God shed abroad in his heart? or when pondering prayerfully over the sacred page, a light seemed to shine upon it from on high, or when in prayer or selfexamination or meditation he has felt a peculiar nearness of God to his soul? In this sense does Paul say to the Romans, 8;24 "We are saved by hope," or as this language may be rendered, We enjoy salvation by anticipation. "It is the substance of things hoped for, & the evidence of things not seen."

III But let us finally inquire what is the end to which this faith leads?

~~1. We need scarcely say the end of the christians faith is not the attainment of earthly possessions of honour of wealth or of power. It is true godliness has the promise of both worlds, of the life that now is & of that that is to come. This does not however signify that an unusual amount of these earthly treasures will be ours; but that infinite wisdom will give us just as much as is best for us, & ~~that~~ teach us to make the best use of it, to apply it to the best purposes ~~to~~ accomplish the greatest amount of good for others & ourselves.~~

1. ~~2.~~ Nor does this end of faith mean, as Hammond & others maintained the preservation of our ~~life~~ lives, although it is true the original word (ψυχων) sometimes has this signification. This cannot be it, because how often have not

the disciples of Christ lost their lives instead of saving them by their profession of their faith? The entire context moreover requires the other more usual signification the soul the spiritual, the immortal part of our being.

It includes perfect sanctification in heaven.

2. As faith has purified the believer's heart, & his remaining natural depravity will be removed when this corruptible shall put on incorruption, & this mortal be clothed with immortality, he will awake in the image of God & be satisfied i.e. happy in it. Oh how delightful will be the thought when we look back in heaven on the ravages of sin on earth, & with the enlarged vision of eternity contemplate its infinite evils & reflect its dreadful influence to feel that the enemy who gave us so much trouble & suffering here below, has by divine grace been conquered & subdued! That now we are eternally safe from his assaults! With what intensity of triumph, can we then exclaim with the great apostle: O grave where is thy victory, O death where is thy sting? The sting of death is sin, & the strength of sin is the law. But thanks be to God who giveth us the victory through Jesus Ch our Lord.

3. As the apostle Paul suspends the validity of our faith on the resurrection of Christ, which authenticated the divinity of his mission & the truth of his promises, & as Paul represents the resurr. of believers as the fruit of that of their head, it follows that the end of our faith includes the resurrection of our body.

But does this feature add to the value of the christians hope? Is the resurr. of this frail tenement, this victim of disease & corruption desirable? Thus reasoned Celsus an Epicurean philosopher of the 2d cent; & styled this doctrine "the hope of worms". But he forgot that all that is of the earth earthy & corruptible in this body will be dropped in the grave when this corruptible shall put on incor. & this mortal immor. & this body purified & elevated to a glorified body like unto Christs glor. body, will again accompany our spirits &c Well therefore might the pious Job exclaim: I know that my Redeemer liveth & will stand at the latter day upon the earth, & though worms destroy this body, yet in my flesh shall

I see God." [illegible] under the N.T. dispensation, this doctrine of the resurrection is still more clearly revealed. Jesus represents himself as the resurrection & the life. When he finished the the work of redemption on the cross & gave up the ghost; the veil of the temple was rent in twain from top to bottom, the earth did quake, & the rocks rent & the graves opened & many bodies of the saints which slept arose & came out of their graves after his resurrection & went into the city & appeared to many." Matth 27:52. "Therefore we look for the Saviour the Lord J.C. who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able to subdue all things unto himself. Phil. 3;20.

4. Admission into the society of the Saviour & his majesty Father (said he) I will that they also whom thou hast given me, may be with me where I am, that they may behold thy glory." John 17;24,

Paul — be absent from the body & present with the Lord". 2 Cor. 5;8. The [illegible] are before the throne of God, & serve him day & night; & he that sitteth on the throne shall dwell among them. Rev. 7:15.
Paul, Abr. — "Where the saints of all ages in harmony meet, &c

5. Eternal progression in glory.

Application.

1. Do we possess this justifying faith, not merely historical & formal — If not how lamentable!
2. If so, Does our faith exert its appropriate effects as we pass through life —
3. How trifling are the pursuits of earth compared with the glorious end of our faith!

Gettysburg, June 9th 1844.
Chambersburg June 18th 1844.
Hagerstown for Br. Conrad June 23d 1844
Fountaindale July 14th 1844.
Creagerstown Aug 11. 1844.
Gettysburg, Jan 25, 1852.

SERMON #90

1 Tim. 4; 10.

Who is the Saviour of all men, & especially of them that believe.

Such is the constitution of the human mind that our opinions are very much influenced by the circumstances of our education, by the views & predilections of our instructors and friends, &c by our supposed interests. Hence the diversity of opinion on the grand political topics of the day which divide and agitate the nation, may be an honest difference to a far greater extent than either party is generally willing to admit of the other. ~~This should teach all~~ By constantly reading papers only on one side of these questions most men will become honestly convinced of its truth. Hence those who honestly seek the ~~truth~~ should read on both sides, & all should learn to admit the honesty of their opponents & be more sparing in their denunciations.

The same remarks are equally applicable to the differences of religious opinion which exist among Christians. They are in the great mass of men, chiefly the result of education & ~~the~~ prepossession in favor of ~~one~~ or other class of opinions, or persons. To this must be added the fact that

most of these differences relate to points which God has seen fit not to decide in his holy word, to modes of explanation or philosophical adjustment. Superficial thinkers of all parties are indeed ready to assert that their + In most instances the ~~peculiar~~ views of each sect are based on some passage of scripture: and the error consists in not properly qualifying the import of one passage by the declarations of others. Thus in reference to the work of redemption, there are some who suppose Christ to be the Saviour of all men, & others that he is the Saviour only of these elect, of those that believe. Now our ~~text shows that both~~ are right in a certain degree & ~~[struck through]~~ both perhaps partly wrong; for he is the Saviour of all men, but especially of them that believe.

To show in what respects C. is the Saviour

I of all men; &

II of those that believe,

Shall be our objects on the present occasion. It may indeed be doubted whether our text has specific reference to the work of atonement, yet it evidently does ~~[struck through]~~ inculcate the general principle which includes that doctrine, & therefore it may be properly applied to it.

+ peculiarities are clearly taught in scripture. But this ~~[struck through]~~ is a mistake - & a single passage, these peculiarities of each only have been so decided as to leave no doubt - they have been even by uninspired writers, & who doubts the meaning of Calvin's Institutes or Whitby on the five points.

The doctrine of Redemption through the blood of Christ, is the grand, cardinal doctrine of the Christian religion; it is the ground of every believer's hope; it is the theme of every christians song on earth, the theme of the Redeemed, who surround the throne of ~~God~~ the Lamb in heaven.

But this glorious doctrine has also been misapprehended

a) Christ is not the Saviour of all men - in the sense of the universalists, who teach &c

For the S.S. expressly teach: "He that believeth not shall be damned."

We are to work out our salvation - whilst God worketh in us &c

that is, we are to be saved as moral agents.

And we are to be saved from our sins & not in them

"Without holiness no man can see God."

b) Nor is he the Saviour of all men merely in the sense of the Hopkinsians, who teach that his atonement was merely an abstract demonstration of the divine indignation of God at sin & not a satisfaction for the sins of any man.

"He bore our sins in his own body on the tree."

c) But Jesus is the Saviour of all men, because he satisfied the demands of the violated law for us all: made atonement for the sins of all.

1. Paul to Tim. (1 Tim. 2;3-6) says God will have all men to be saved & come to a knowledge of the truth.

2. To the Cor. Paul says God through ~~Christ~~, reconciled the world unto himself:" & "Christ died for all &c (2 Cor 5; 15-19.)

3. To the Hebrews (2;9.) Jesus tasted death for every man.

4. John says "He is a propitiation for our sins & not for ours only but for the sins of the whole world."

d) He is the Saviour of all, in that, by his perfect righteousness he purchased a claim to salvation a right to heaven for all

e) As: This salvation is offered to all in S.S.

In his final commission the Sav. expressly says "Go ye & preach (proclaim) the gospel (the glad tidings of salvation) to every creature."

f) The institutions of the christian church &c bring salvation alike near to all who attend on them.

II. In what sense is he especially the Saviour of them that believe?

Believing is here used in its general sense for not mere intellectual conviction, but also obedience to the truth.

What then does the Saviour do specially for those who yield their souls to his influence?

a) He by the influence of his Spirit, & the instrumentality of the truth, commences the great series of changes in him, by which the sinner

becomes a saint, viz He converts him: i.e. 1 convicts him

2 Shows him his helplessness -

3. Leads him to the Saviour. teaches him practically to know, what no one can otherwise rightly understand, the value of a Saviour, a Deliverer from the jaws of hell, &c. Thus the believer feels that God is in especial degree a Saviour to him.

b 2 He is especially the Saviour of believers because he sanctifies them - He continues the work of delivering him from the remaining influence of sin: We are all still in some degree sinners, though not willing sinners. But if faithful to the Saviour he will continue through life the work of delivering us from the dominion of sin.

The progress of many is indeed not steady, but the cause is in themselves. Let it not be said

that the Saviour is stronger than they, & if he de-
~~The doctrine of R.~~
sires to save them from sin can do it contrary to their will. Man is a moral agent, & God has resolved not to rob him of this liberty in this world of probation. When standing in view of the devoted city Jerusalem, he exclaimed O Jerus. &c. how often would I &c. & ye would not.

c) He is especially the Saviour of believers, because he eventually receives them to glory. Oh! this is the consummation of his work as Saviour!

He leads them to the original fountain of all bliss!

He introduces them into the society of angels & the spirits of the just made perfect!

He admits them to his own immediate presence to see him as he is!

Then we shall awake in his own image — freed

saved from all sin.

Then he will secure us forever against falling a=
gain!

"Salvation O the joyful sound" &c.

Gettysburg, August 12th,, 1838.

SERMON #91

"And now, little children, abide in him, that when he shall appear, we may have confidence & not be ashamed at his coming."

§1. It has been advanced as an objection to the christian religion, that it makes its possessors selfish, that it destroys social feelings & ~~[illegible]~~ narrow the heart of man. But unjustly. The expansion of the benevolent feelings of the heart is its legitimate effect ~~the natural [illegible]~~. Of this the apostle John is an eminent example. He is called the loving apostle — Where is there in ~~any~~ the writings of any despiser of the religion of Jesus a benevolence so disinterested a love so pure? our text is an example "little children".

Theme. ~~An~~ St John's exhortation to his christian brethren to abide in Christ", ~~[illegible] preparation for his coming.~~"

I. The persons — "little children" describe them; they have the temper of children, & the text implies, that they are with C. — By nature we are not with C.; these persons have come to him — how by ~~faith~~ leaving sin, ~~[illegible]~~ coming to C. by repentance & faith.

II. the exhortation itself — "abide in him". This means remain in a state of grace. ~~[illegible]~~ It is a medical observation, believed, if I mistake not, by the best physicians, that life (natural life) is a forced state. Thus also spiritual life in its commencement & continuance — And God has appointed means by the use of which we may be preserved in a state of grace — 1. the reading of his word ~~[illegible]~~ how it ought to be read with prayer daily, & on special occasions — 2 the preaching of his word —

I. Avoid what leads astray ~~[illegible]~~ business, study, politics

piser of the religion of Jesus a benevolence so disinterested a love so pure? our text is an example "little children".

Theme: St John's exhortation to his Christian brethren "to abide in Christ", ~~as a preparation for his coming~~."

I. The persons: "little children" describe them; they have the temper of children, & the text implies, that they are with C. – By nature we are not with C.; these persons have come to him – how? by ~~faith~~ leaving sin, ~~the~~ coming to C. by repentance & faith.

II. the exhortation itself – "abide in him". This means remain in a state of grace. ~~It~~ It is a medical observation, believed, if I mistake not, by the best physicians, that life (natural life) is a forced state. thus also spiritual life in its commencement & continuance – and God has appointed means by the use of which we may be preserved in a state of grace – I. Avoid what leads astray ~~...~~ too much business, study, politics 1. the reading of his word – ~~...~~ how it ought to be read with prayer daily, & on special occasions – 2 the preaching of his word – how it ought to be attended on – with previous prayer – watching of our thoughts during sermon – subsequent prayer & application of the sermon during the week. 3. prayer – how properly performed – stated & special prayer – 4. the Lord's supper –

III. Reasons why we should abide in C. –

1. If you abide not in C. the essence of your religion is lost, ~~...~~ & its form will soon vanish. C. is the fountain of all grace & the soul of religion. ~~The~~ Every true believer can say with the apostle "I live yet not I but C. liveth in me & the life which I now lead I lead by the faith of the Son of God &c." without the vine, the branch cannot bring forth fruit – ~~...~~ separated from their head the members must perish – &c. –

2.

Gettysburg Oct 25. 1840.
— — — 1845.
— forked Anstadt March 13/53.
~~Getter~~ Friedensch – July 1825
Funkstown March 11th 1822

Und nun, Kindlein, bleibet bey ihm, auf daß wenn Er geoffenbaret wird, daß wir Freudigkeit haben und nicht zu Schanden werden vor ihm, in seiner Zukunft. I. Johns II. 28.

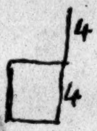
thou hast conquered! & death is swallowed up in victory.
(The king of terrors is now disarmed) & death is now the road
to a better land — to the labourer the day of rest, to the
captive the hand that breaks his fetters; to the weary
pilgrim the haven of repose; to him that knows in
whom he has believed, the entrance into that house not ma[de]
with hands eternal in the heavens.) 5 — 11 — 10 — 5

$5^2 : 6^2$

II · 13 x 5

5 x 15 = 75
75

6 = 12

 4 = 16

SERMON #92

Der Jünger Jesu ewige Heimath.

Joh. XIV. 2. In meines Vaters Hause sind viele Wohnungen.

Geliebte in dem H.! Der Mensch ist hienieden ein Pilger auf einer langen Reise, durch das irdische Leben in die endlose Ewigkeit. Wie ein Reisender hat er keine bleibende Stätte — wie ein Fremdling muß er sich unterweisen lassen, über den Weg — über die Gefahren welche ihn umringen. &c. Und wie sehnt sich sein Herz daß doch am Ende der Reise er eine glückliche Heimath finden möge! &c. Gottes Wort aber lehrt uns daß wie es zwei Wege gibt, so führen sie auch zu ganz verschiedenen Orten. Der breite führt zur Hölle, der schmale aber zum Himmel.

Thema: Der Jünger Jesu ewige Heimath.

Wir betrachten

I Den Ort dieser Heimath,

II Dessen Beschaffenheit, und

III Dessen Bestimmung.

Was den Ort anbelangt an welchem unseres Vaters Haus zu finden ist, so ist es der Himmel. Aber wo der Himmel ist, ist auch ungewiß.

a) Einige meinen er sei im Mittelpunkt der Erde.

b) Andere suchen diese Heimath auf einem entfernten Planet.
Wir haben Ursache zu glauben daß die Planeten bewohnt sind.

c) Einige setzen sie in die Sonne.

d) Andere in die Atmosphäre um unsere Erde und nach der Erfüllung aller der Verheißungen, ἀποκαταστασεως παντων, auf diese erneuerte Erde.
1) diese wird materielle sein.
2) Sie wird heilig sein. äußerlicher Herrlichkeit wohnt.

II. Die Beschaffenheit dieser Heimath.

1. Es ist ein Stand der gnadenvollen Vergeltung.

Matth 16:27. Denn es wird geschehen daß des Menschen Sohn kommen wird in der Herrlichkeit seines Vaters mit seinen Engeln; und alsdann wird er einem jeglichen vergelten nach seinen Werken.

Jerem. 17:10.

Wir sind in einer moralischen Regierung Gottes usw.?

Diese fordert Vergeltung etc.

Und nicht in einer Gnadenzeit.

a) Abraham sagte dem reichen Manne, Zwischen ~~ein~~ uns und euch ist eine große Kluft befestigt, daß die da wollten von hinnen hinab fahren zu euch, können nicht, und auch nicht von dannen zu uns herüber fahren. Luke 16.26.

2. Es wird die Heimath der Gerechten sein.

μοναι Ruhestätten.

3. Da werden wir einander wiedersehen u erkennen, und die Seligen aller Länder u Zeiten

4. Da werden wir die heiligen Beschäftigung uns
oder fortsetzen die Fertigkeiten in Übung halten

5. Da wird Raum genug sein für alle – viele Wohnungen.

6. Da werden verschiedene Graden der Seligkeit sein. viele (verschiedene) Wohnungen.

Wir sollen "belohnt werden nach unseren Werken die wir im Leibe gethan sie seien gut oder böse."

7. Da werden wir Gott und unseren Heiland finden u. ewig in ihrer Gemeinschaft bleiben.

Den Vater werden wir wahrscheinlich nur als Geist erkennen.

Den Sohn aber als Gottmenschen, mit einem verklärten Leibe wie andere Heilige.
In diesem Reich ist Jesus nicht als Knecht sondern als Sohn und Erbe.

II Beschaffenheit.

1. Der Himmel ist materiell –

2. Ist der Wohnort der Kinder Gottes – der in allen Jahrhunderten Verstorbenen. Patriarchen, Propheten, Apostel, Reformatoren u. unserer Anverwandten.

3. Da werden wir einander erkennen –

4 — — — den Heiland sehen –

5 Da eine neue Sprache = Seelen Sprache reden –

6. Da werden die Geister ihre Fähigkeiten zum Guten anwenden – beschäftigen –

7 — — Gnaden der Seligkeit sein.

8. — Kind kein Rückfall sein.

S. S. Schmucker

Mc Callister,	175 –
	175
Young,	175
Gettysburg Star –	175
	220
Squire Russell,	480
	1400

Geo. Shryock,

A. B. Kurtz +

D. A. Buehler Esqr

Dr Doran –

Thos Warren

John Tate –

Saml Fahnestock –

III. Die Bestimmung derselben: für wen sie bestimmt ist.

1. Für Jesu Jünger.

a) Die sich bekehrt haben.

b) Schmach leiden um Xti Willen.

c) Die Gott u. Xto vertrauen.

2. Als ihre Heimath. Meines Vaters – sie gehören zur Haushaltung.

3. Als ihre ewige Wohnung.

4. Als die Wohnung der heiligen Engel.

6. 27. 696.

III

Anwendung. Folgen.

1. Diese Lehre gewährt dem Christen Trost im Leiden. Die Jünger trauerten über getäuschte Hoffnung daß der Messias sie zu Regenten in Jerusalem machen würde. Er aber tröstet sie ~~aber~~ mit einer herrlichern Heimath in seines Vaters Hause.

Können wir ihn auch zueignen?

2. Muth im Streiten.

Für die Armen. Habt ihr hier nur ein kleines oder gar kein Haus oder ein kleines so habt ihr einen Pallast.

Streiten wir denn mit Ernst?

3. Zuversicht im Tode.

Giebt uns unser Gewissen Zeugniß?

Gettysburg July 9th 1848.
April 16 1859.

SERMON #93

On the Intermediate state of the soul between death & judgement.

Luke XVI. See the 8vo Skeleton—

Who among us, in passing through some graveyard, & pondering over the rising turf which covers all that was mortal of the friend or relative that he loved, has not wished to know "where that thinking, reasoning, reflecting something is, which the once animated the frame of clay, which gave it all its interest & life? That soul which felt so keenly all the blandishments of friendship, & entered so warmly into all the sympathies & endearments of affection? And when we reflected, how, day after day, "death calls our friends our neighbours hence & none resist the fatal dart", who has not felt anxious to know what would become of him too, when his body should lie mouldering into dust.

~~Now~~ This inquiry is not an unnatural or unbecoming one. Man was formed a religious being; & in the moments of calm reflexion, there is a something within us which tells us that we are responsible for our conduct to a power above, a something which "points out an hereafter, & intimates eternity to man", & tells us that the spirits of our departed friends though ~~still~~ invisible to us, ~~are~~ still existing somewhere in the universe of God.

Nor is this inquiry less *interesting* than reasonable & proper. Far as spirit is nobler than matter, ~~&~~ far as the pleasures of the mind transcend those of the body, nay as far as eternity is longer than time; so far more interesting & more important are the future state of the soul than all the interests & all the objects of the present life! No wonder, then, that deeply as man is fallen in sin, wholly as he is immersed in worldly cares, & negligent as he is about his spiritual interests, a solicitude about the hereafter" should now & then obtrude itself on his mind; no wonder that he should ask what will become of me after death? when the machinery of this body shall cease to move, when the blood shall no more circulate in my veins & the pulse of life no more throbs at

my heart whither, oh whither will my spirit flee? When death shall have removed me from the scenes of social sorrow & of social joy, when this weary head shall rest upon a lap of earth, where will my spirit abide until the morning of the resurrection, until summoned to the bar by the shrill clarion that shall awake the dead?

But whither shall we go for instruction on this important subject? Reason is silent. Or if she speaks, it is in broken accents; & her thoughts are mere conjecture. If the gospel was necessary to bring life & immortality to light, much more must it be necessary to teach the minute nature of this immortality, to inform us what will be our situation in a particular part of this immortal existence. How indistinct the instructions of mere reason are may also be seen from the various & conflicting opinions which her advocates have entertained. (1) Some have supposed that at death, the soul enters the body of some other person or animal born soon after; (2) others that it hovers around the deceased body & dwells near the grave; (3) Others that it is not confined to the grave but mingles with the living, knows them, sees their actions, & by divine permission can influence their conduct: (4) and others, that as soon as the soul leaves the body, it is transferred to some planet or other remote part of the universe, there in pleasure or in pain to await the solemnities of the judgement day.

Some of these ideas may be reasonable, & some perhaps true: but all, in reason's eye, are mere conjecture. Instead therefore of weighing the relative probability of each, let us go to the volume of inspiration, let us go to that gospel in which Christ has brought life & immortality to light, & learn from him who made the various mansions in our Father's house, what are the dimensions, what the nature of that abode into which our spirits will be ushered, after our eyes shall have been closed in death.

Language is conventional & gradual in its formation. The history, religion, laws, manners, arts & sciences of a nation impress a corresponding peculiarity on the vocabu-

lary of its language; & in every tongue there are some words, for which no[ne] of precisely the same import can be found in another. This is the case with the Holy Volume also, & hence the necessity of a minister's being able to read the original word of God. Our text affords an example. The English language has no word which exactly corresponds to that here rendered "hell" (ᾅδης). In the English version we find but two words to express the future receptacles of the dead; but in the original of the O. & N. Testament, we find three.[1] That the third does not mean exactly what either of the other two does, is evident from the fact that whilst we are told that the wicked shall never enter heaven, nor the righteous dwell in hell, ~~when this~~ third place is spoken of, it is stated that both the righteous & the wicked go into it. Thus the pious patriarch Jacob, when he was deceived by his sons, & led to believe that his favourite child had been devoured by wild beasts, exclaimed: "I ~~will~~ shall go down to my son mourning into hades (or the place of departed spirits, שְׁאוֹל).[2] The English version has rendered it grave because there was no word in the language which came nearer to the idea. That the wicked go thither also, is taught in the passage (Ps. 9.17) The wicked shall be turned into hades (שְׁאוֹל) & all the nations that know not God". The prophet Samuel when raised from the dead not by the witch, but by God to her dismay, observed to Saul: "This day thou shall be with me".[3] From an attentive examination of the original, it appears, that the place designated by this word is a general receptacle, into which all men enter after death, & in some part of which the righteous are enjoying happiness, whilst in another, the wicked are in torments; yet that neither the happiness of the blessed nor the misery of the accursed, is as great as it will be after the judgement day.

But let us ~~enter~~ enter into a more detailed account of what the Scriptures teach us on this important & truly interesting subject.

[Add to this introduction the several features of this state from eg. Pop. Theol.].

---

1. שְׁאוֹל, שָׁמַיִם [redacted] גֵּיא הִנֹּם. οὐρανος, γεεννα. ᾅδης, [redacted]. 2. Gen. 37.34. 3.

I. It has locality.

II. It is not a state of dormancy. There have been some who maintained this — because in some instances the energies of the soul decline with those of the body; but

a) the powers are often unimpaired in the moment of death — yea stronger than ever.

b) though the soul is dependent for its action on the health of the body it does not die with it — illustration — the musician & his instrument.

c) Certainly if the parable mean any thing, it cannot signify that the rich man was asleep — does being in hell — does being in torments mean sleep? &c &c.

III. Nor of probation.

a) The rich man exhibits no proof of being in a state of probation.

b) No means of grace — no calls to mercy —

c) No choice between happiness & misery.

d) The rich man wishes his brothers to be converted on earth — not to come to him

IV. Nor of purgation.

a) The rich man gives the lie to this error — expresses no hope of being cleansed &c —

b) A great gulph fixed — impassible.

V. But of retribution. This will consist in

a) Recollections of the past — "Son remember" &c.

b) Habits of sinful action —

c) Wicked passions —

d) Positive punishment — 1. the fire —

2. denial of water — & every other request —

3.

See the 8vo Skeleton on this text. March 1838.

Gettysburg. July 1st 1827.
College chapel Jan 5th 1834.

SERMON #94

Address delivered by request of the Managers of the American S. S. Union, at their anniversary in 1832 — Phil. Dr Wilsons church ~~[illegible]~~

Mr Presdt — I rise to propose this resolution under circumstances somewhat peculiar. I appear as the member of a church, which though distinguished since the days of the Reformation, for attention to the religious instruction of children has not heretofore had the honour of being heard in this national association. I say considerately honour, Mr Pr, because I know of no society formed on nobler principles, no association which contemplates more exalted objects, no combination of men, on whom the God of heaven look down with more delight.

The principles of this association, are of the noblest kind. It would be an anachronism in the history of benevolence, at this late day, & before this assembly, to utter a formal or extended vindication of the principles of the American Sunday School Union, an institution which based on the elementary principles of Christian benevolence, has commended itself to all the wise & good, & liberal, who have examined it, which has successively vanquished its most formidable ~~opposents~~, opponents, & ~~of which~~, by a little accommodation of language it may be said, that during the last eighteen months it has fought its way into the palace# of our Cæsars. I am confident Mr Pres. that the clerical friends of this union are as ardently attached to the liberties of our country as any other portion of its inhabitants, and that they support sabbathschools from the conviction, that they are not only a powerful auxiliary to true religion, but also tend by diffusing intelligence & a healthful morality, to perpetuate the blessings of civil liberty. But admitting that clergymen are as they ought to be, better divines & pastors than politicians and statesmen, may we not repose with increased confidance in our conviction of the salutary influence of sabbathschools on our civil institutions, when we see some the brightest stars in our political system, shedding their lustre on this holy cause, when we behold a Webster & a Hayne, with a goodly ~~[illegible]~~ catalogue of other worthies, withdrawing for a season from the field of political combat

A S.S. meeting had been held not long before in the capitol at Washington.

to unite in advocating the cause of sabbathschools; thus declaring to the millions of their admiring friends that though they differ about the influence of some other measures on their country's wellfare; yet in this they agree that from Sabbath schools our liberties have naught to fear & much to hope, that sabbath schools ought to be encouraged by all whose hearts throb with affection for their country? May we not justly take courage when we behold the banners of this holy cause, thus unfurled by our ablest statesmen on the capitol of our nation, there waving as a triumphant proclamation of the fact that the cause of sabbath schools & the cause of our liberties are one?

Yet there is one ~~principle in the structure of~~ characteristic in the operations of the present day, ~~this society~~ the most efficient of these societies, deserving ~~on which we cannot forbear making a few remarks~~ which we think of particular note. We refer, ~~sir~~, to that noble feature which excludes every thing sectarian from their operations ~~publications of this society~~, & at whose invitation we often see assembled in the same house of God ~~here~~ Congregation – Presbyterians and Episcopalians & Lutherans & Baptists & Methodists to offer their united sacrifice on one common altar to their common God; thus demonstrating ~~evincing~~ to the world the truth of their profession, ~~that~~ "one is our Master, Christ, but we are all brethren". This heavenly principle emanating from the God of love, & taught & practiced by the apostles, was alas too soon abandoned & too late recovered by the christian church. Even the illustrious reformers of the sixteenth century, but imperfectly understood it. Had they learned to discriminate between the grand, fundamental features of christianity which all regard as taught in the inspired volume, & those of less importance & disputed certainty, in regard to which the several ~~different~~ denominations styled orthodox, ~~differ~~ after searching the Scriptures with equal sincerity, differ; in short, had they been willing to cooperate on the principles of the voluntary associations here referred to, ~~American S. S. Union~~ Luther would not have disputed so obstinately about the unrevealed mode of the Saviour's presence in the eucharist, Calvin would have had more liberality towards those who ~~differ~~ rejected some of his opinions, the attention of Protestants would not have been so much diverted from the spirituality of religion by the heat of controversy, the church of Protestants would have borne more resemblance to that of the apostles, & the inroads made on the papal dominions, would have been much greater.*

* But the progress of the human mind is ever gradual. And as the Egyptian gloom of the dark ages, did not immediately succeed the meridian light of the apostolic era, so the reformation of the sixteenth century was preceded by the efforts of a Wickliffe & a Huss; & even Luther & Zwinglius & Calvin left much to be learned by their successors.

have learned more perfectly than man can know the value of the soul, & of soulsaving sabbath schools. Is it an adventurous thought that some such blessed spirits are now hovering over this assembly, watching with angelic interest our holy purposes of future exertion? But this we certainly know that the blessed Saviour is with us, for he has promised to be with us always even unto the end of the world. Should he speak to this assembly in an audible voice, what would he say? What he has said: suffer little children to come unto me, for of such is the kingdom of heaven. And should our hearts become faint & our hands hang down, what would be his language to us: Have I not prospered the work of your hands, have ye undertaken aught in faith & zeal which I have not accomplished? Have not mountains of difficulty been removed from before you? Has not my Spirit comforted you & opened a door for you to ten thousand hearts? In doubt has he not said to you this is the way walk ye in it? Yea Lord! we stand confounded! Wherein we have failed we plead guilty, & for aught that has been accomplished, not unto us, not unto us, but unto thy holy name be the glory! With these views, my brethren! let the watchword of this Union be "in the strength of God onward." Let the purpose of every member of this union, & of every sabbathschool teacher be, increased fidelity in the good cause. Let the head, & the heart, & the hands & the purse of ~~all here present be sacred to~~ the glorious cause of the S. S. union, which God has so signally acknowledged as his own.

Mr C. There has always existed in my mind a strong association between these Anniversary weeks & the holy weeks of the Lord's ancient people when they repaired to Jerusalem not only from all parts of Judea but when there congregated in the holy city, as the "devout men out of every nation under the heavens." that the Parthians & Medes & Elamites & dwellers in Mesopotamia, It was there & then the natives of the land that flowed with milk & honey, reclined with at the pascal table; it was there that at another season they drew water from the typical wells of salvation. It was then that they revived their sacred associations & practically demonstrated that they were all sheep of the same fold, belonging to one & the same shepherd +

[illegible] that they are attended by Christians from the different States of our union & even from foreign lands - You have heretofore not had among you any representative of that numerous people

among whom the glorious reformation of the 16th century was first achieved, & to one of whose sons is awarded the honour of having been its foremost the most daring & most blessed instrument in the hands of God, Of that people, the Germanic nation the Germanic confederacy is cut up into a multitude of principalities & kingdoms in Europe & held together by a bond too weak to unite them in times of war, contemptibly out of the night of the world & is found scattered over the earth more extensively than any other nation on earth the Jews alone excepted. They have numerous colonies in the territories of the Russian autocrat - in Asia - - & America. In this country their character as honest industrious citizens is [illegible] - their number far exceeds the general belief - In this city - 30000 Philad. [illegible] Cincinnati -

here give a statement of the extent & moral state of the German [illegible]

Now as the gospel was preached to Elamites it is evident that a Christian Mission. Society on apostolic principles ought to exclude no nation - it does not -

+ This association so natural & pleasing in itself, comes with double force when I reflect that this is probably the first time that a member of the German Lutheran church has appeared before you.

1. Though the poets of no nation have sung more sweetly of the flowers & fruits of liberty, they are much oppressed at home, & whilst no people under the heavens have stronger attachments to the land of their fathers, they have emigrated & formed colonies. They are found in Europe Asia [illegible] Yet wherever they go they are true to the interests & liberties of their adopted country. Their amor patriae is rather a love of principles than of soil or the country, to the cheerful social habits, the particular friends, often to their religious institutions, than their government. Their civil institutions they do not generally love - I have sometimes &c

In our own country, the land of refuge for oppressed Europe, an unprecedented multitude of different sects is concentrated.

And we especially need the harmonizing influence of these union voluntary associations as one of the best antidotes against the bane of the most rancourous sectarianism, to save from its blasting influence even the conjugal & filial relations of protestant families, to prevent protestant denominations from being arrayed in systematic hostility to one another, & thus divided, from falling an ultimate prey to the compact & well organized legions of the papal see? We are no advocate for the Utopian scheme of those, who would merge all denominations of christians into one external visible church. A single, sober glance at the structure of the human mind, & the history of the church, would demonstrate, that this is neither desirable nor possible in the present life. Even amid the splendour of millennial light & glory, there will probably not be an entire similarity of doctrinal view & ecclesiastical organization. But, when in that auspicious era Zion's watchmen shall see eye to eye, there will doubtless be a concentration of sects; there will be an evergrowing unity of feeling & action; until Paul & Apollos & Cephas & Luther, & Zwingle & Calvin & Wesley are lost in the Redeemer, & Christ is all in all. All admit that such a perfect unity exists in the church in heaven, that the inhabitants of those blessful regions all constitute in the highest sense one fold under one shepherd. Who then can deny that the more we give currency to this union of feeling & action, the more the church on earth approximates to that of heaven! And is not this right? It is right, I know, is responded by every heart in this assembly. But Mr Pres. I am lingering too long on this delightful theme, & shall say but a few words more.

The objects of this union are no less exalted, than are the principles noble on which it is constructed. What, sir, can be more exalted than this gigantic scheme, by which the whole body of christians unite in the ef-

fort of preparing themselves and especially the whole rising generation of our land for the kingdom of heaven? The illustrious Lutheran divine Spener, the Cotton Mather of Germany, & spiritual father of that Franke, whose biography has been published by this union, wrote a book on the means & obligation of the laity to cooperate in extending the Redeemer's kingdom & called it the "Spiritual priesthood of Laymen." But, sir, no method of doing good has ever been devised, which can so deservedly ~~may~~ be styled the spiritual priesthood of laymen" as the sabbath school system. For by no other ~~system~~ can an entire nation become so universally a priesthood unto God, or be so efficiently employed in training up immortal souls for glory. It is a sublime scheme of national benevolence, the expense of which can be defrayed by a small fraction of the nation's ~~annual~~ extravagance. Half the money annually wasted for the luxuries of life, ~~and~~ would not only sustain the sabbathschools now in operation & accomplish the noble resolution of this Union concerning the Mississippi Valley so far as expense is concerned, but also in a few years, extend it to every portion of America, & enable it ~~to~~, like the sister institutions, the Am. Bible & Tract Societies, to translate its principal publications into German, French & Spanish, & ultimately to extend its operations to foreign lands. ~~[illegible]~~ In short, sir, sabbath schools dispense blessings on all departments of society. They are a blessing to teachers, a blessing to pupils, a blessing to parents. They furnish the church with zealous pastors, the state with honest legislators, & heaven with heirs of glory.

And has not the God of heaven crowned the institution with his most signal blessing? Think of the striking manner in which the S.S. system itself has been expanding in the minds of its warmest advocates, as though a ray of light from the throne of God, had shone in to their minds & extended the field of their intellectual vision & taught them to see how much nearer sabbath schools can bring earth to heaven! Think of the many souls that have been converted in them, some of whom are now at the right hand of God! Think of the many faithful pastors & missionaries who have proceeded from them! Think of the astonishing rapidity with which they have been multiplied & especially of the thousands of ~~[illegible]~~ schools, which have been sprung up in the Mississippi valley ~~during~~ the past few years, & then say has not the God of heaven smiled on this cause? There are doubtless many blessed spirits now in heaven, whom the noble resolutions of this society ~~[illegible]~~ were the means of bringing thither. They sing the praises of that Saviour, whose beauty & comeliness they learned in sabbathschools. Taught literally of God, they

SERMON #95

Seeligeh auf Golgatha

Vorbereitungs Predigt.

1 Cor. 11: 26. Denn so oft ihr von diesem Brodt esset und von diesem Kelch trinket, sollt ihr des Todverkündigen bis dass er kommt (καταγγελλετε, verkündigt ihr).

Thema. Die gewaltige Erinnerung an des Herrn Tod, die beste Vorbereitung auf des Herrn Mahl.

I Wir erinnern uns daran als historisches Factum

Der Tod Jesu ist nicht nur unumstösslich wahr als historisches Factum, es war so wichtig im Auge Gottes, dass er es oft durch Propheten verkündigen liess gleich nach dem Falle d. der Weibes Same soll der Schlange den Kopf zertreten, aber auch von der Schlange eine Wunde davon tragen.

Und in häufigen Stellen Moses der Propheten und Psalmen sind seine Leiden deutlich geschildert. Besonders in beim Jesaias — es steht

Brittische Ungläubige Bolingbroke

II. Als Grundlehre der Heilsordnung.

Es ist nur ein Gott und ein Mittler zwischen Gott u. den Menschen Christus Jesus.

Auch ist kein anderer Name, unter dem Himmel den Menschen gegeben &c.

Keiner von uns meine Freunde kann ein wahres Kind Gottes sein oder würdig zum heiligen Abendmahl kommen der nicht den Tod Xti in diesem Lichte hat erkennen lernen &c. Lasset uns also hören und genauer –

a) Haben wir uns als arme Sünder kennen lernen.

b) Sind wir zu Jesu gekommen

c) Haben wir durch seinen Tod Friede erlangt.

III. Als Gegenstand immer wiederkehrender (sacramentlicher Verkündigung.

IV. Als Bekenntnißmittel seiner Religion.

Die heilige Taufe führt uns in die Kirche Jesu ein —.

Das Abendmahl — ist eine immer wiederkehrende Wiederholung dieses Bekenntnisses —

a) Haben wir im Anfang dieses Bekenntniß aufrichtig gemacht?

b) Sind wir demselben getreu geblieben in dem inneren Leben mit Gott?

c) Ist unser öffentliches Exempel vor der Welt würdiger Art gewesen?

d) Nehmen wir thätigen Antheil an den Hauptbestrebungen der Kirche Jesu zur Beförderung seines Reichs.

V. Wir müssen uns erinnern den Tod Xti als Band der Vereinigung und Gemeinschaft der Heiligen.

Nicht Paulus, Nicht Apollos ist für uns ~~[illegible]~~, gestorben sondern Christus –

Aber auch nicht Luther, nicht Zwingli etc.

a) Christus muß unser alleiniger Meister sein – Sein Tod der alleinige Grund unserer Hoffnung – Sein Evangelium die allein ~~[illegible]~~ Richtschnur

b) Alle wahren Christen sind unsere Brüder.

c) Wir müssen sie auch als solche erkennen.

York before Synod Sept 30 1849

York, before Synod Sept. 30. 1849.

See Engl. Sermon on this text.

SERMON #96

My Christian Brethren! We have assembled this afternoon to celebrate the Holy Supper of our divine Redeemer & it is right that the standard bearers of the cross, when assembled from the distant portions of the land ~~should~~ to deliberate on the on the highest interest of the kingdom of heaven upon earth should pay respect to this ordinance of such high & holy import. Tis more than 1800 years since the divine Master instituted it among his ~~twelve~~ twelve disciples on the night in which he &c.— How unpromising were the circumstances surrounding him. His life had been one of &c. his success in converting his countrymen small— yet his ~~disciples~~ plan including the whole world, — against kingdoms &c.— What result?

The gracious import of the Holy Supper:

I. It exhibits to us the death of C. as a historic fact.

II As the ~~standing~~ subject of perpetual sacramental celebration in the church.

III. As the doctrinal basis of Chty. & the channel of the richest spiritual blessing. (The singleing out this doctrine from all others.) [illegible]

for 1) The grand object of Chy is to restore our sinful fallen race to the divine favor &

2) The grand means to effect this is the work of redemption by X. the atonement. This doctrine is the central doct of Xty. which by logical inference involves the whole plan of salvation

3) It presupposes

It involves

III. As ~~the channel~~ a medium of spiritual ~~food~~ & blessings, ~~that is, as spiritual~~ food for the soul.

When we contemplate Jesus C. as visibly ~~[illegible]~~ set forth before us in these emblems, our hearts are filled with penitence & love — when we contemplate him as the Lamb of God that taketh away the sins of the world, our faith is confirmed — our confidence in his declaration that no one shall pluck us out of his hand is unshaken, for it is the promise of God himself. As his body was crucified for the remission of sins, we feel that this ordinance, confirming the faith of the believer assures him of this forgiveness.

IV. As the badge of the Christian profession.

VI. As the bond of spiritual communion, with believers on earth, & with saints & the blessed Savior in heaven.

a) With believers

b) With saints in heaven —

c) With the blessed Savior himself.

SERMON #97

Addr. bef. Sab. Sch. Miss. Soc.

My young friends,—

Yours is a S.S. Miss. Society. ~~You are called~~ Significant name!

S.S. = you are collected on each successive Lord's day to receive instruction — to have your youthful minds trained to the service of God, & taught the way to eternal life.

To what are you indebted for this privilege?

What induces your teachers to endure the labours? And gratuitously? Chty.

Who furnished the truths taught. Christ.

But why are you a missionary Soc.?

Because Chty teaches you to love your fellowmen, & their heathen children also.

But are the heathen children not as well off as you? Oh no.

a) They are treated with cruelty by their parents whilst you are surrounded by every mark of affection.

b) They are treated as dogs & horses. If they are sickly or deformed, they are thrown out to die. 9000 children are thus thrown out & murdered ~~annu~~ in Pekin every year.

In some provinces of China 2/3 are thus destroyed.

Some are thrown into the Ganges, to be devoured by alligators & serpents!

Some are devoured by dogs ~~wolves~~ & hogs.

How should you value religion which provides for your happiness & that of b) your dear parents —

You should read the books to your parents —

pray in secret for the heathen's ...

Gettysburg June 12/53.

Lieber Bruder in Christo.

Eben heute ist mir gesagt worden durch Bruder Ellenmayer, daß ein junger <u>Mann</u>, namens <u>Bucker</u>, in Gutenberg sey, welcher sich dem Schullehrerfach widmen wollte, und sehr wohlgesinnt sey; daher wende ich mich zu Ihnen, theurer Bruder, um durch Sie Auskunft von ihm zu erhalten, wir haben eine Hochschule oder Seminar vor etlichen Jahren angelegt, und

[illegible]

SERMON #98

Missionary Address to a Sabbath school.

Tis 1800 years since our blessed Saviour came into this world to save poor benighted sinners. When he was about to ascend to heaven, he commanded his disciples to Preach the gospel &c. to all nations & lo I am with you always unto the end of the world.

The apostles went & preach in different countries — In 300 yrs the Roman Empire was bowed to it — Yet its progress since that time slow — corruptions of Rome — Protestant efforts to carry the gospel to the heathen — our country — our church — your society — Is there any need? Yes the heathen are degraded & unhappy, & the great mass of them on the road to hell fire! Listen

I The wretchedness of the Heathen world —

When we contemplate their condition even in a temporal point of view

1. Their legislators are ignorant of political economy
   The rights of the people badly secured — they generally poor — little comfort enjoyed.
   No compassion for the unfortunate, the destitute, the diseased, no hospitals
2. Their religious worship, debasing & comfortless.
   Human sacrifices are offered to the deities in South Sea Islands. At Moeva, temples are founded on human bodies sacrificed & thrown into the foundation ditch, & one temple has each pillar standing on a sacrificed man.
3. Their modes of selftorture — Funeral pile, — burying alive with deceased husband — swinging around suspended by a hook thrust into the back — Leaping 10 feet on knives covered with cotton — burning the diseased & lepers alive —
   See Edwards Miss. Gazetteer p. 214–215.
4. Their cruelty to the children — 9000 children annually exposed in Pekin & proportionate number elsewhere — in some provinces 2/3 are destroyed!! Amer. Miss. p. 24

II. The means appointed of God for their rescue —

1. The bible — its character.

   Capable of universal distribution —
2. The Preached gospel.
3. Other good books — Sab. Sch. libraries.

III

By these means there is no doubt that the gospel might be litterally preached to every nation in 25 or 30 years, if the Protestant ch. generally would furnish as many labourers & funds as some individual churches have done & now do.

But alas 1800 years have elapsed & 3/4 of the earth's population are yet enveloped in heathen darkness, & have never heard of Jesus the sinners friend. The church

Missionary Address to a Sabbath school.

Tis 1800 years since our blessed Saviour came into this world to save poor benighted sinners. When he was about to ascend to heaven, he commanded his disciples to Preach the gospel &c — to all nations & lo I am with you always until the end of the world.

The apostles went & preach in different countries — In 300 yrs the Roman Empire was bowed to it — Yet its progress since that time slow — corruptions of Rome — Protestant efforts to carry the gospel to the heathen — our country — our church — your society — Is there any need? Yes the heathen are degraded & unhappy, & the great mass of them on the road to hell fire! Listen

I The wretchedness of the Heathen world —

When we contemplate their condition even in a temporal point of view

1. Their legislators are ignorant of political economy. The rights of the people badly secured — they generally poor — little comfort enjoyed.
   No compassion for the unfortunate, the destitute, the diseased. no hospitals
2. Their religious worship, debasing & comfortless.
   Human sacrifices are offered to the deities in South Sea Island. At Moeva, temples are founded on human bodies sacrificed & thrown into the foundation ditch, & one temple has each pillar standing on a sacrificed man.
3. Their modes of self torture — Funeral pile — burying alive with deceased husband — swinging around suspended by a hook thrust into the back — leaping 30 feet on knives covered with cotton — burning the diseased & lepers alive — ~~[illegible]~~
   See Edwards Miss. Gazetteer p. 214–215.
4. Their cruelty to the children — 9000 children annually exposed in Pekin & proportionate number elsewhere — in some provinces 2/3 are destroyed!! Anecd. Miss. p. 24

II. The means appointed of God for their rescue.

1. The bible — its character.

   Capable of universal distribution —

2. The Preached gospel.

3. Other good books — Sab. Sch. libraries.

By these means there is no doubt that the gospel might be literally preached to every nation in 25 or 30 years, if the Protestant church generally would furnish as many labourers & funds as some individual churches have done & now do.

But alas 1800 years have elapsed & 3/4 of the earth's population are yet enveloped in heathen darkness, & have never heard of Jesus the sinners friend.

~~The church~~

III The duty of all, even children, to take part in this work.

The church therefore ought to be aroused — the aged, the young men & the children.

a) Children were the special subjects of affection to the Saviour, & therefore should love him & desire to promote his kingdom.

b) The condition of children is vastly improved by Christianity & therefore as you enjoy these advantages you should be anxious to confer them on others. Had it not been for Chy, you too might have been murdered by your parents, & cast out to be devoured by hogs & dogs.

c) By enlisting the children of the church, we shall have more active members in a few years. It is remarkable how soon children take the place of men.

d) By this course it is to be hoped that many more will be found to devote themselves to the missionary cause.

Train up a child &c. Perhaps some of you will be the honoured instrument of God in heathen lands! How important to enjoy these privileges &c.

No II Supplement.

No religious education given that can truly enlighten the mind of children

Cruelty to children — In Pekin says Barrow in his Travels in China 9000 children are annually destroyed by being cast out into the streets at night. Then the hogs & dogs devour as many as they can, & in the morning the cart goes round & picks up all that are left, takes them to the precincts of the city & throws the dead & living into a pit together.

In Sumatra children are sometimes fattened expressly for the purpose of being slaughtered & eaten by the Battas who live there.

Gettysburg, 1st Quarterly Meeting of Sabb. Sch. Miss. Society of Christ Church. March 8 1852.

Quarterly meeting of S. S. March 3/61.

SERMON #99

Education Sermon.
Thy Kingdom Come.

1 Idea of kingdom of heaven &c

2 Importance of this kingdom – Lords prayer gives it preeminence

3. This feeling necessary to the true christ. on earth & in heaven.

4 That this kingdom will be extended
  a) benevolence of God – prophecies –

5. How it is to be effected –
  By the ordinary means of grace.

1. The inspired word of God is equally adapted to all nations & capable of translation
  Its truths equal to the conversion of the whole

2. The living ministry must accompany the word, & admits of extension indefinitely.
  a) The Savior appointed the first Ch. ministry & gave direction to his apostles to appoint others – "till the end of the world"
  Says Paul to Tim. The things which thou &c
  The priests lips should (Mal. 2.7) keep knowledge, & they should seek the law at his mouth; for he is the messenger of the Lord of hosts –
  b) Education is necessary (1) to explain the grand truths of your & my salvation –
  (2) To make translations – Luther &c 4 universities in Germany.
  (3) Compare other institutions of Rad. Congreg. Meth
  (4) What might our church have been; if &c =

I The importance of thorough education for the ministry to explain saving truth the plan of salvation — expound difficult texts — make translation better —

II Necessity of full list of professors — to teach all the branches —

III. Compare other Institutions with 4,5 — prof. we must compete — to maintain the respectability of our church

IV. What our church would have been if our fathers had founded such institutions 100 yrs ago!!

V. What our seminary has done in 30 years

a) Our church is becoming more enlightened & requires a better qualified ministry

b) The Freeschool system is educating the people, & demands higher ministerial qualifications —

R.

SERMON #100

Missionary Address.

The observation has been so often repeated ~~that~~ as to be regarded one of the stereotyped phrases of public speakers, that the age in which we live is an age of enterprize & action. The assertion undoubtedly is based upon some truth, but it is also liable to misapprehension. It is more applicable to the world than the church. In this sense too the children of this world are wiser in their generation than the children of light. Activity & enterprise in business very generally characterizes the present generation of men engaged in secular pursuits. Nor would I at all intend to convey a reproach by the remark, provided he ~~—~~ neglect not the higher interests of his immortal soul. It is in my judgment more honorable for a man in any honest business, to pursue it with the zeal & enterprise becoming his nature, than with the sluggishness of a drone. The man who honestly makes something, can also honestly give something to the support of religion & extension of Christs kingdom. And when we behold around us the ever restless spirit of man, pursuing with ardor every branch of business every department of the useful arts, prying into the hidden recesses of nature & extorting principles & facts that had been hidden for ages: when we see our flourishing land cut up through all its length & breadth by turnpikes & canals, & railroads, & all this within the last 30 years — I well recollect passing the first turnpike ever made in my land — we cannot doubt the activity & enterprize. But in reference to the church of God, this maxim admits only a partial application. It is indeed true that much has been done in the cause of Christian benevolence, of bibles, missions, tracts, education &c. &c. The various avenues of human suffering have been probed & remedies proposed for every malady, all consisting of the chief ingredient the balm of Gilead that panacea for the diseases of the soul. The gospel has been carried to many nations. Most few of these schemes have been accomplished? — I will not say over the world, but over one our county or state, or country, two. But who accomplished this? It was rather God than man. Look abroad over our land & see how small a portion of the professed followers of Christ have shared in the glory of the work! Look around us in our own town, & see how few among the professors of religion have come up to the help of the Lord with any thing like the proper spirit, how few have yet contributed in any thing like a due proportion to their means. How few ~~feel~~ seem to believe that the Earth is the Lords & the fulness thereof. How few appear to remember that they are but stewards of the manifold gifts of God, & that the day is rapidly approaching when they must render an account of their stewardship.

But some of you are perhaps ready to say we regard the whole scheme of

Missionary Address.

The observation has been so often repeated ~~that~~ as to be regarded one of the stereotyped phrases of public speakers, that the age in which we live is an age of enterprise & action. The assertion undoubtedly is based upon some truth, but it is also liable to misapprehension. It is more applicable to the world than the church. In this sense too the children of this world are wiser in their generation than the children of light. Activity & enterprise in business very generally characterise the present generation of men engaged in secular pursuits. Nor would I at all intend to convey a reproach by the remark. Provided he ~~___~~ neglect not the higher interests of his immortal soul, It is in my judgment more honorable for a man in any honest business, to pursue it with the zeal & enterprise becoming his nature, than with the sluggishness of a drone. The man who honestly makes something, can also honestly give some thing to the support of religion & extension of Christ's kingdom. And when we behold around us the ever restless spirit of man, pursuing with ardor every branch of business every department of the useful arts, prying into the hidden recesses of nature & extorting principles & facts that had been hidden for ages: when we see our flourishing land cut up through all its length & breadth by turnpikes & canals, & railroads, & all this within the last 30 years – I well recollect passing the first turnpike ever made in my land; we cannot doubt the activity & enterprise. But in reference to the church of God, this maxim admits only a partial application. It is indeed true that much has been done in the cause of christian benevolence. The various avenues of human suffering have been probed & remedies proposed for every malady, all consisting of the chief ingredient the balm of Gilead that panacea for the diseases of the soul of bibles, missions, tracts, education &c. &c. the gospel has been carried to many nations. How few of these schemes have been accomplished? in all and say over the world, but even in our county or state, or count, town. But who accomplished this? It was rather God than man. Look abroad ~~around~~ over our land & see how small a portion of the professed followers of Christ have shared in the glory of the work! Look around us [illegible] our town, & see how few among the professors of religion have come up [illegible] of the Lord with any thing like the proper spirit, how few have yet contributed in any thing like a due proportion to their means. How few ~~[illegible]~~ seem to believe that the Earth is the Lord's & the fulness thereof. How few appear to remember that they are but stewards of the manifold gifts of God, & that the day is rapidly approaching when they must render an account of their stewardship.

But some of you are perhaps ready to say we regard the whole scheme of

speedily evangelizing the world as a visionary one. Eighteen hundred years have now elapsed since the Savior left ~~the~~ the command "go & make disciples of all nations, baptizing &c." True we reply, but of this little how much has been accomplished within the last thirty years! & by how small a portion of the christian church has it been accomplished, What might not be done in half a century if the great body of christians would do their duty? There is no intrinsic impossibility in the enterprize itself. The

The means which God has appointed are adequate & admit of indefinite extension.

a) the ministerial office

b) the word of God.

The manifest blessing of God on the efforts of his servants should encourage us

The preparedness of the heathen to receive the ~~H~~ word should encourage us –

From Greenland's icy mountains...

Hear the testimony of a converted heathen a Hindoo convert, Wm Churrun to an English mission the Rev. Mr Wilkinson:

SERMON #101

DAMAGED PAGE(S)

No. I

We are assembled to night to pray for M[illegible] & it is a pleasing thought that we are not alone but that every church over the world are sending up their prayers at the same time & for the same object — If where two or three Matthew 18:19 — If any two unite in one thing — it shall be done, how much more when thousands do so — giving unity to the supplication of Christendom — One bond of sympathy that unites us to heaven —

Some times christians mistake & pray for things not consistent with the divine will here not so —

Show the propriety of this prayer.

to collect the same, and also to have ...

In order to carry out the design of the meeting, ...

of your subscription be forwarded to the undersigned, and tha...

the balance of the Stock taken. As the purchase of the Paper is to ...

that those who designed to send their Notes, in payment for Stock taken, ...

discounted in their *own locality*, and forward the amount of their subscription in cash, $...

The transfer of the Paper is expected to be made in December, and the first number issued ...

Philadelphia in the first week of January.

GEORGE P. OCKERSHAUSEN, Treasurer,

21 ROSE STREET,

NEW YORK CITY.

The Savior prays his Father — to forgive his crucifiers —
— for the unity of his disciples — John 17 —
— in the garden of Gethsemane — on the cross —
he prayed all night

Matt. 18.19 I say unto you if two of you shall agree on earth as touching any thing that ye shall ask it shall be done for them by my Father who is in heaven.

Miss. Spirit is the same in God the F. in X. in man — benevolence —

Prayer for success of Missions ~~among~~ Jews & Gentiles, & our efforts for conversion of all classes of all lands —

I. General reasons for prayer for all missions

1. The conversion of sinners is the work of H.G. & must be prayed for.

stones bread ask

1. The example of the Saviour, who came as a missionary from heaven & labored as such among men

1. He prayed for the success of his work.

2. His apostles & disciples prayed for success —

2. He commanded his disciples to pray for the miss. cause

Pray ye the Lord of the harvest &c

~~[illegible]~~

4. We owe it to the heathen, bought by the blood of C. whom we are bound to love — & send the blessings of the gospel. Relief from cruelties of self torture & immolation of widows, Sacrifice of human victims to their rulers, their gods &c

5. We owe it to our brethren, the missionaries who have gone forth in the work, not only to support them, but to aid them by our prayers.

6. We owe it to the sincerity of our own religion &c

~~Because missions save the heathen from the tortures & [illegible]~~

7. The Saviour has promised us his presence & blessing in the prosecution of this work — till it is finished.

II. Special reasons for prayer & efforts in behalf of all Jews ~~& of Gentiles~~ —

a) Because they are nearest to Christians

b) They were once the true people of God —

c) they still retain the basis of Chr. the O.T. & although they degenerated & expected a temporal king & rejected the humble Saviour, yet d) their conversion is very desirable & is predicted. vail grafted in on their own olive tree —

b) for Gentiles

a) they also are children of our universal parent —

b) — have not enjoyed the privileges that we have —

c) the greatest of apostles was designated for their conversion —

c) for all unconverted persons in Christ. countries as well as other lands in all heathen nations

d) The work could be started as faithful as some are. in 50 years if all would be see my Appeal —

e) Christ in his memorable prayer places thy kingdom come before our daily bread.

Penn. Synod are out of their body (G. Syn.) & if they apply, their certificates will not be received by the late Pres. D. S. If they even were, an appeal will in either case be taken to the house, which cannot be acted on till the body is organized by electing it's officers. Then the matter should be referred to a com. who should report that they are out, but having applied, they will be received whenever they repeal their obnoxious resolution & apply as other Synods do.

The new ratio ~~apportionment~~ of representation can not take effect until after the next meeting the Gen. Syn. has received reports of Dist. Syn. & declare it adopted. –

II consolidated

Subject not the reason for Missions but for prayer in the behalf of missions

1. It is the Saviour command "Pray ye the Lord of the harvest that he should send laborers &c—

2. His God appointed method, he will be solicited for his blessings— Ask & ye shall receive, knock seek & ye shall find—

3. Prepares our own hearts to take a deeper interest in missions & contribute & labor more for them.

4. It encourages missionaries to know that the whole church is praying for them & their work: makes them more courageous & faithful.

Christ though omnipotent prayed his Father for his blessing, for the union of his followers
Father, I know thou hearest me always yet for those who are present, that they may know that thou heard me I said it

FADED TEXT

Littlestown Nov. 10-1866

Rev. S. Schmucker:

Dear Sir. I would like to know if I can rent your House again for next year. the Houses here are all about being rented. If I can rent yours I could find some suitable tenant for half of the House. please let me hear soon if I can have it for next year.

SERMON #102

Hymn 173
10
179

102 Gettysburg Nov. 7. 1847. & Aug. 5. 1855.

Truth the divinely appointed Instrumentality of moral renovation (or spiritual influence).

John 17:17. Sanctify them through thy truth: Thy word is truth (Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.

It is the testimony of Revelation, not indistinctly supported by the voice of nature, that man is naturally a depraved being; that all men are ushered into this world with such a disordered, deteriorated bodily & mental constitution, that from their earliest years, they evince in their action a want of holiness & predisposition to sin. "That which is born of the flesh, is flesh.[1]" "The imagination of man's heart is evil from his youth.[2]" "There is not ~~that~~ a just man upon earth, that doeth good & sinneth not.[3]"

In harmony with this fact the sacred volume teaches, that every thing truly holy in us, originates in the influences of the Holy Spirit. Many unconverted persons, it is true, exhibit social virtues, and amiable dispositions such as, parental, filial & conjugal affection; but all these being found in some irrational animals, which

1. Joh. 3:6. — 2. Gen. 8:21. — 3. Eccles. 7:20.

know not God, & some confessedly wicked & immoral men, cannot be regarded as truly ~~holy~~ partaking of the character of holiness. The lion & tiger will fight for their young ~~with~~ with a ferocity until death. In short no actions are holy, which do not flow from a heart filled with the love of God, & a desire to do his will. That the Holy Spirit is the great agent in all holy action is abundantly inculcated. "Elect (says Peter) according to the foreknowledge of God the Father, through the sanctification of the Spirit unto obedience."[1] And, again, says the ~~same~~ apostle of the gentiles; "But ye are washed, but ye are sanctified &c by the Spirit of our God."[2] And in the epistle to the Romans, he represents true christians as "led by the Spirit," as "walking after the Spirit," as exhibiting "the fruits of the Spirit."

~~[illegible]~~ This influence also, which is exerted by the Spirit on the soul is distinct from the natural, or intrinsic, or as it may be termed, the logico-moral influence of the truth; as we learn from the apostle Paul, who distinguishes between the presentations of truth by Paul & Apollos, & the increase or blessing bestowed by God; Still, in the moral administration of Jehovah with our race, he has promised ~~the~~ influences of his Spirit only in connexion with the faithful use of the means

1. 1 Peter 1:2. 2. 1 Cor. 6:14.

of grace, & in ordinary cases has confined himself to it. These means [are the preached & written word, the sacraments, prayer &c. But on the text] ~~[illegible]~~ embraces all ~~[illegible]~~ them ~~[illegible]~~ religious truth, in some way or other presented to the mind & impressed upon it. Thus ~~in the text~~ the Saviour, ~~himself~~ addressing his prayer to his Father in behalf of his disciples: "Sanctify them by thy truth, thy word is truth". In discussing these interesting words we propose to call your attention only to one aspect of them; namely:

Truth the divinely constituted instrumentality of moral renovation (or of spiritual influence).

I We will inquire into the nature of truth.

II - Show that divine truth is the grand appointed instrumentality of spiritual influence.

~~[illegible]~~ do not contradict this position.

I What is the nature of truth?

When we reflect on the nature of truth, we perceive three distinct things worthy of consideration. The first embraces those existences or things or entities, in the visible & invisible world which are the objects of our knowledge. The second is the knowledge itself, or the ideas or mental representations which we acquire of these objects; and the third, those sentences or propositions, written, printed or oral, by which this knowledge is expressed in words. This threefold distinction which actually exists in nature, gave rise to the division of truth in the schools, into objective or real, subjective or ideal, & verbal or nominal truth. But whilst we have on this occasion nothing to do with the merits or demerits of this technical nomenclature; the things it is designed to express, exist in nature, in the empire of Jehovah, & therefore we retain them.

The objective or real truths or objects of knowledge, are such as the sun, moon & stars, God, his character & works, his will or law, the depravity of man & his relation to the divine law; the blessed Saviour, his glorious character, his wonderful works, & the plan of salvation through faith in his atoning death. &c. Of these allimportant truths or objects we can

acquire knowledge in the ways of God's appointment, through the bodily senses, the reflective & reasoning powers of the mind & for moral truth especially through the inspired volume.

All truth is clothed with certain degrees of evidence, which have a proportionate tendency to produce conviction on the mind, Hence Dr Beattie in his admirable treatise on the nature of truth, very properly defines truth as that which (when impartially examined) the constitution of our minds compels us to believe. The truth referred to by our Savior in the ~~text when~~ solemn appeal of our text: "Sanctify them by thy truth," is religious truth, such as God, his law, the plan of salvation, & in short all those truths taught in the divine "word," on some of which even the works of God in nature throw some light.

This truth also like all other truth, naturally excites appropriate feelings when properly contemplated; and prompts to that course of action which it is the good pleasure of our heavenly Father that we should pursue. This is evident from the very nature of the case, as religious truth addresses itself to the mind like all other truth, & implied in the very

fact of its having been given to us by God.

But the discussion of these aspects of truth belong to our next head of discourse in which we are to ~~show that~~ establish the proposition, that

II. Truth is the grand instrumentality of God, in effecting all moral reformation in man.

The sacred volume abundantly teaches us that God, the great Author of our being is also the ultimate agent in the sanctification of the soul. And this agency is especially attributed to the third person in the adorable trinity, the Holy Spirit. In effecting this he might have operated immediately as ~~[illegible]~~ in the work of creation, when he said "Let there be light & there was light." But he has seen fit to employ means in effecting this end; and as the end affects the character condition & prospects of moral agents, he has seen fit to require the cooperation of man himself. He has appointed means, and requires man to use them; and only when & where these appointed means are properly employed is he ordinarily willing to produce the result in the sinner's heart.

Now this grand instrumentality is ~~appointed of~~ the Word of God, divine truth in some way or other presented to

~~[illegible] Truth is the grand instrumentality of God,~~
~~in affecting a moral reformation in~~
the sinner's mind. Sanctify them by thy truth, thy word is truth, says the Saviour. The term sanctify (ἁγιάσον) presents two generic signification in sacred usage. It often especially in O.T. signifies to separate or set apart for a particular use, without the necessary implication of of moral holiness, e.g.r. But it also signifies the higher & nobler process of moral purification; and this seems to be it's principal import in our text.

Now, that this sanctification, this moral purification is effected by the instrumentality of divine truth, the Scriptures plainly teach.

For their sakes (says the Saviour in the 2d verse following our text) ~~And~~ for their sakes I sanctify myself, (that is, consecrate myself as an offering holy to thee), that they also might be sanctified through the truth." ~~Paul~~
The seed says the Saviour is the word, without the sowing & cultivation of which no crop can ... (1 Cor. 4:15)
Paul expressly says to the Corinthians: "For in Christ Jesus, I have begotten you through the gospel."

Saint Peter says (1 ep. 1:23), "Being born again not of corruptible seed but of the incorruptible word of God, which liveth & abideth forever."

And James asserts "Of his own will (βουληθεὶς) i.e. freely, graciously he begat us, with the word of truth.

This word is also termed the power of God & the wisdom of God unto salvation to every one that believeth, to the Jew first & also to the gentile. (Rom. 1:16.) & is expressly pronounced ~~declared~~ able to make us wise unto salvation, through faith which is in Christ Jesus. 2 Tim. 3:15. And we are admonished ~~by James~~ "to receive with meekness the ingrafted word which is able to save our souls. James 1:21.

Do not these unequivocal declarations incontestably establish the fact that the grand instrumentality of sanctification is the word & truth of God, & that all who faithfully ~~study~~ these & obey this truth, have reason to expect the blessing of God & the sanctification of their souls?

2. But this general truth is rendered still more certain, if possible, because the bible contains specific truths perceptibly adapted, to produce each part of the grand moral renovation of the sinner & if it produces all the parts, it must produce the whole.

The word is said to be "sharper than any twoedged sword," cutting to the dividing asunder of joints & marrow &c.[1] & thus well adapted to awaken the sinner, & give him clear convictions of his sins & sincere penitence.

The Law is represented as a schoolmaster to lead us to Christ.[2] The Scriptures are able to make wise unto salvation by producing faith in Christ.[3] And our text informs us that we are sanctified by the truth. Thus we have different portions of Scripture, expressly declared capable & designed to produce religious awakening or conviction, penitence, faith in Christ & sanctification, & consequently producing all the

1. Heb. 4:12. [2] Gal. 3:2. [3] 2 Tim. 3:15.

parts, it must produce the whole of that great change by which the sinner is prepared for heaven.

3. If we enter the interior apartments of the soul, even there we see the testimony of God to the fact that truth is the grand instrumentality &c. It is placed beyond all doubt by the intellectual structure of man. God has so constructed the human mind as to adapt it to all the several influences necessary to conversions. Thus!

a) The mind is capable of apprehending the truth

b) of deciding on its evidences.

c) of having our feelings called into play.

d) of feeling its motive force.

No can the soul be moved by any thing else than truth, except by the direct influence of the Holy Spirit.

And does not this fact abundantly prove that God designed our minds to be governed & controlled by truth? When we see the various parts of a complicated machine all calculated to combine in the production of a certain end, we justly infer that their architect designed them for that purpose. So also, when we find that the great Creator has bestowed on us faculties calculated for certain results,

4. It is evident from the nature of the change required, it is not a physical one — a change of bodily constitution of temperament, of health or of dress, &c

But a change of a spiritual, intellectual nature

A change in our views of truth, & of our feelings connected with it, & of our purposes or resolutions for action.

~~The intrinsic efficacy of all~~

~~1. All other means of grace [illegible] of the Holy Spirit, to changing the mind, only so far as they convey~~
~~is found in the truth which they convey.~~

Nor does the appointment of Baptism & the Eucharist, prayer &c as means of grace contradict the doctrine of our text.

1. They also represent truth — In the case of the eucharist, we have the authority of the Savior & the Apostle Paul for its being a vehicle of truth.

"Do this in remembrance of me" — of my atoning death.

"As often as ye do show the Lords death until he come."

Baptism also represents the important truth.

The depravity of human nature —

The purifying influences of the Holy Spirit.

IV. All other means of grace, so far as their immediate influence in changing the mind is concerned, exert that influence through ~~are efficacious only as far as they are vehicles~~ of the truth which they convey.

We say immediate influence — because infant baptism is the means of bringing its subjects under the stated religious instruction of the church, & securing to them religious ~~appli~~ education & thus proves a benefit. Yet this benefit consists in ~~the~~ securing to them the future or subsequent application of the "truth", the grand ~~go~~ vehicle of spiritual influence.

The baptism of their children may also be ~~the~~ on the part of parents, the condition on which a covenant right to certain promises of divine favour is suspended by God: but if any change of mind is included in it, that is effected by the instrumentality of truth, the subsequent presentation of truth to the mind, when sufficiently developed to receive its impressions.

1. But the ~~grand~~ sacraments of the church baptism & the Eucharist, are both symbolic exhibitions of truth, & confer their blessings as bearers of truth.
   a) Baptism symbolizes — in addition to being the initiatory ordinance, impressively symbolizes the depravity of man & the purifying influences of the Holy Spirit.
   b) The Lord Supper symbolizes in the most affecting manner the atoning death of the Lamb of God slain for the sins of the world."
2. Church membership, Prayer, Church discipline &c. are of like nature see Pop. Theol.

All w. atoning influence)

John 17:17.

Sanctify them by thy truth, — thy word is truth.

III

We propose not to discuss the whole text but only one aspect of it.

Truth the divinely appointed instrumentality of moral renovation (of spiritual ...

I What is the nature of truth? When we contemplate the nature of truth we perceive three distinct things worthy of consideration. The first is those existences ~~objects~~ of things in the visible & invisible world which are the objects of our knowledge as ~~moon~~ sun moon stars & on earth all that are in it. The second is the ~~knowledge~~ ideas or conceptions mental representations ~~itself~~ which we acquire of these objects; & the third those sentences, or propositions written printed or oral by which this knowledge is expressed in words. This threefold distinction which actually exists in nature gave rise to the division of truth in philosophy into objective or real, subjective or ideal & nominal & verbal truths. But while we have nothing to do with this technical nomenclature of this division, we retain the things they designed to express.

The objective truths are such as God, his character, his works, ways, will & plans. The depraved nature of man, his relation to the divine law & ~~his~~ Saviour his works, plan of salvation — of these we can obtain knowledge in the way of God appointed by our senses, or by his word —

Truth — is that which the constitution of our mind compels us to believe — or ... M. Phi

The truth referred to in the text is religious truths such the God, his laws, plan of salvation &c.

This truth is taught us partly in Nature but chiefly in God's W. To this and ...

Inferences.

From this discussion we learn

1. The fallacy of ~~any~~ the Romish & Puseyite notion of supposed mystic influence or grace descending by apostolic succession from the primitive ages to the ministry of modern times, & dispensed by them in converting or sanctifying influences to the people. The Savior does not say, Sanctify them by the ministry, but by the truth. God treats man as a rational agent, & has so dealt with him in all ages. He graciously revealed all the instructions requisite to guide the discharge of ministerial duty. He has left on record all the truths which ministers are to teach, & pronounced his word a divine power, able to make men wise unto salvation. He has therefore left no deficiency in the instrumentality of the word, to be supplied from some mystic fountain. On the contrary the grand ~~mode~~ means of reformation & sanctification is the truth or word of God, & all reforming influences on each individual sinner, are exerted directly ~~immediately~~ by the spirit of God not through a succession of ministers, but through the truth either orally, verbally or symbolically presented to the mind. Sinners of modern days are as near to the Holy Ghost as those of the apostolic era.

2. We clearly see the fallacy of any alleged mystic or necessary, or opere operato influence of the ordinances on the soul regardless of the moral qualification of the subject. Not only is truth the grand, the only instrumentality of moral ~~of~~ influence, but the efficacy of this truth depends, in part, on the moral state of the individuals. In order that truth may benefit the mind, it must

heard with attention, must be pondered with care, & its dictate be sincerely & faithfully obeyed. So also any ordinance, by which truth is symbolically set forth, such as the Lord's Supper will fail to benefit the soul if not attended to with suitable frame of mind, if the truths it conveys are not attentively pondered, if the duties which it involves be not faithfully performed.

4. We see the fallacy of the doctrine of baptismal regeneration of infants, & of the supposed literal eating & drinking the body & blood of Christ in the eucharist. Regeneration is a mental change & cannot be effected by physical ablutions: It is produced by the incorruptible seed of the word which children cannot read; it consists of a change in our religious views, feelings & purposes, none of which children are capable of having. As to the eucharist, its character as a standing means of divine influence & seal of divine favor, is fully established by its symbolic character as exhibiting most impressively some of the prominent truths of the gospel; yea the fundamental truth which forms the basis of the plan of salvation.

5. From this discussion we see the value of truth to every man, his duty to seek, to embrace & to obey it. Truth is reasonable, error & prejudice are unreasonable. Truth is lovely, prejudice & error are odious. Even in the departments of

Inferences.

From this discussion we learn.

1. The fallacy of ~~any~~ the Romish & Puseyite notion of supposed mystic influence or grace descending by apostolic succession from the primitive ages to the ministry of modern times, & dispensed by them in converting or sanctifying influences to the people. The Savior does not say, Sanctify them by the ministry, but by the truth. God treats man as a rational agent, & has so dealt with him in all ages. He graciously revealed all the instructions requisite to guide the discharge of ministerial duty. He has left on record all the truths which ministers are to teach, & pronounced his word a divine power, able to make men wise unto salvation. He has therefore left no deficiency in the instrumentality of the word, to be supplied from some mystic fountain. On the contrary the grand ~~moral~~ means of reformation & sanctification is the truth or word of God, & all reforming influences on each individual sinner, are exerted directly ~~immediately~~ by the spirit of God not through a succession of ministers, but through ~~the~~ truth either orally, verbally or symbolically presented to the mind. Sinners of modern days are as near to the Holy Ghost as those of the apostolic era.

2. We clearly see the fallacy of any alleged mystic or necessary, or opere operato influence of the ordinances on the soul regardless of the moral qualification of the subject. Not only is truth the grand, the only instrumentality of moral ~~of~~ influence, but the efficacy of this truth depends in part on the moral state of the individual. In order that truth may benefit the mind, it must

heard with attention, must be pondered with care, & its dictate be sincerely & faithfully obeyed. So also any ordinance, by which truth is symbolically set forth, such as the Lord's Supper will fail to benefit the soul if not attended to with suitable frame of mind, if the truths it conveys are not ~~& duties which~~ attentively pondered, if the duties which it involves be not faithfully performed.

4. We see the fallacy of the doctrine of baptismal regeneration of infants, & of the supposed literal eating & drinking the body & blood of Christ in the eucharist. Regeneration is a mental change & cannot be effected by physical ablutions. It is produced ~~effected~~ by the incorruptible seed of the word which children cannot read; it consists of a change in our religious views, feelings & purposes, none of which children are capable of having. As to the eucharist, its character as a standing means of divine influence & seal of divine ~~grace~~ favor, is fully established by ~~the~~ its symbolic character as exhibiting most impressively some of the prominent truths of the gospel; yea the fundamental truths which forms the basis of the plan of salvation.

5. From this discussion we see the value of truth to every man, & his duty to seek, to embrace & to obey it. Truth is reasonable, error & prejudice are unreasonable. Truth is lovely, prejudice & error are odious. Even in the department of

physical science, noble dignified & useful — but how much more in moral or religious science, which is the science of salvation. The truths embodied in this science treat of that infinite Being from whom we proceed & on whom we depend, & of the duties which he requires of us in this life & of the character of that world of spirits to which we are all hastening. As far as spirit is nobler than matter, as far as eternity is longer than time, so much more important are the grand interests & truths of religion, than all the speculations of physical science & than all the objects of time & sense, the pursuit of wealth of honour of power or of sensual pleasure.

How important also are correct habits of reading, the habit of daily perusing some useful author, the bible &c not novels &c

4. We see the duty of disseminating truths as far as possible, & especially of placing ~~the~~ that blessed book the bible in every family on the face of the earth. If revealed truth is the appointed channel of the Spirit's blessing, every dictate of humanity, of charity, of religion must demonstrate ~~dictate~~ our obligation to give it to every son and daughter of Adam. Even patriotism in the sense of the world dictates the same for righteousness exaltet a nation, & without true religion there will not be much righteousness in a land. Hence bible should be read in all our schools &c &c

3. We can learn the importance as well as proper method of preaching, and of singing & prayer in the worship of God; ~~as well as the~~ It is an all important fact that ~~[illegible]~~ both are production of beneficial results only in as far as they induce our minds to give serious & willing attention to truth. Unattended noise in singing or preaching. listless hearing.

4. That all such ceremonies & appendages of religious worship as tend to divert the attention from divine truth, all such as occupy the attention without producing in the mind an impression & defeat the true design of worship.

SERMON #103

Gettys. Nov. 27. 1853. Gettys, for Presbyterian May 29/64 163 (entire.)
Gettysburg, Aug. 7th/64. the last sabbath of my last session in Tenny
No. 14.
= 73. 77.   [To be written out in full]

Proverbs 3;6. "In all thy ways acknowledge him (the Lord), & he will direct thy path."

Pride is one of the most general manifestations of that depravity which characterizes our race. Nor is it a sin of a slight or superficial nature. (It strikes a blow at the moral government of God, &, carried out, would hurl Jehova from the throne of the universe.) It is a voluntary, intellectual abandonment of the position assigned us by the Creator in the scale of being, & in the ranks of our associates, together with a disruption of those relations & violation of those duties which flow from ~~the~~ our relative position. It deranges the harmony between God's creatures on earth, & places us in rebellion against our Creator in heaven.

This sinful disposition, this spirit of intellectual rebellion against the moral order of God in the universe is found pervading all ranks of men from the king upon the throne to the peasant in his cottage. All, all are disposed to "think of themselves more highly than they ought to think" & to ~~place~~ repose their trust in their own strength rather than in God. What was it but this spirit, which led Nebuchadnezzar, when stalking about in his palace, [illegible] to exclaim: "Is not this great Babylon that I have built by the might of my power?"! What else was it that led Pharaoh,

Dan. 4.27

when, commanded by God to ~~[illegible]~~ emancipate his enslaved people ~~go~~ to utter the impious language, "Who is the Lord that I should obey his voice, to let Israel go?"[1] "And what was it but overweening pride, which actuated Alexander misnamed the great, when Darius Persia's king offered him 10,000 talents & half of Asia to put an end to the war, to say to the ambassadors, Go, tell your master, the earth cannot bear two suns, nor Asia two kings?"[2]

But whilst pride & ambition lead men to forget the Being on whom they depend, & to rely upon their own resources, the word of God teaches us that the proudest of men have oft the greatest cause for humility; & that the greatest, the most learned & most powerful ~~of men~~ are but worms of the dust in the hands of an omnipotent Jehova, in whom they live & move & have their being. In short they teache us ~~[illegible]~~, that, it is alike the duty & interest of all of every rank & condition to ~~[illegible]~~ acknowledge him in all our ways & he will direct our paths." To the

(Theme.) "Nature & Advantages of acknowledging God",

~~It consists in a sincere~~ we would invite your attention. ~~acknowledgement of G. in all his relations to us~~ & on all proper occasions.

~~[illegible]~~

~~The Nature of [illegible]~~

I. What is the Nature of this duty of acknowledging God?

~~[illegible]~~

1) We ~~should~~ acknowledge him as the proper & only ~~[illegible]~~ proper object of worship — possessed of infinite perfections, heathens [illegible] many & ~~[illegible]~~, the Being to whom we owe our

It is a law of the mind that respect is naturally ~~equal~~ proportionate to perceived ~~existence. And is not [illegible] a blessing [illegible]~~ merit in all ranks in the poor, the higher walks of life higher respect — & highest a

1. Exod. 5; 3. 2. Stretch's Beauties of History Vol II. 135.

Luther, & Washington, — God infinite excellence supreme regard worship,
~~by their actions, show, clinging to it to the last; ... much~~
Hence all worship except of God is idolatry — Thou shalt have no other gods before
~~truth is there not in the beautiful lines of Gray:~~
~~Hide me~~ God will not give his glory to another — Text —
~~For who to dumb forgetfulness a prey,~~
The worship of virgin Mary wrong & human nature of C.
~~This pleasing anxious being e'er resigned;~~

~~Left the warm precincts of the cheerful day,~~

~~Nor cast one longing lingering look behind?~~
~~No, all men cling to life with the utmost tenacity~~ & none ever leave it with=
~~out casting a longing lingering look behind.~~

2) We should acknowledge him as the bountiful giver of
[Arrange this matter according to the division in margin]
all the blessings, which render life desirable. a) Of tem=
poral blessings. Look abroad over the universe — is it
not a great storehouse of provisions for the necessities
Are there not myriads of intelligent arrangements aiming at the happiness & the
gratification of man and other beings? Not one
from the elephant to the minutest insect is forgotten!
especially of redemption.
b) The giver of Spiritual blessings. Man possesses
a twofold nature, body & spirit. The one is subject to
the laws of animal growth & decay. The other is im=
mortal & will survive the grave. Now if it is de=
sirable that the necessities of the dying body should
be met, is it not far more so that those of the soul
should not remain unsatisfied.

If then as rational beings we investigate any of
the queries appropriate to our neverdying spirit, we
find that God has solved them for us, partly in nature
but chiefly & fully in revelation. As he has therefore given
us every thing needful for soul & body, should we not re=
gard him as our greatest Benefactor our best Friend?

a) He created us with susceptibilities (unperverted) for happiness, phys. int. moral.
b) He so organized the world as to surround us with means of great physical, intellectual (beauties of nature) moral enjoyment (which ...)
c) made us the possessors of the sources of pleasure

9. We should acknowledge him as the infinitely wise gracious & omnipotent disposer of all human destinies — who having created all worlds, has not cast them off to an orphan existence &c. — as the being that knows the end from the beginning, & governs all things according to the wise & gracious purposes of his will — who watches over all worlds as they revolve &c. — & controls all agencies that can affect us. all the creatures of his hand with parental care, suffering not a sparrow to fall to the ground without his will; and who causes all things to work together for the good of those that love & serve him.

~~E[illegible] this matter under the next head~~

On what occasions should the acknowledgement be be made?

(a) We should acknowledge God habitually in our daily walk, & business life, but ~~also~~ especially

(b) On entering on any new enterprise.

(c) In the selection of a profession for life.

What more important than this period which gives character to our whole life?

(1.) The gospel ministry — a high, holy, blessed vocation — laborers few — reward eternal — coworker with God.

(2) Secular profession — temptations — love the one!!

(d) Amid providential visitations

Sickness

Misfortune.

~~Beginning of Session — death may ensue — Professors of ... nonprofessors what will be your condition at the end of the session ... special favours or blessings.~~

2. On what occasions should we acknowledge him? "In all thy ways" — there is no occasion & no moment when a christian is exempt &c
In public,

a) By making a profession of his religion before men,
(Influence of example — salt of earth, light &c — concentrated in church)

becoming a worthy member of his church. The world is ashamed of Christ, but if we would acknowledge him we must take up his cross & openly follow him — Avow him in our social circles — at our public meetings, &c And never be ashamed of him, & shall it ever be, A mortal man ashamed of thee, &c

b) In the domestic circle by ~~family~~ worship —
~~By making ... the ... supreme~~ law

c) In our daily business by making his ~~word the~~ supreme eyes, our highest Of our conduct — our higher law. Acknowledge our dependence for success on his blessing, the early & the latter rain — to bless our basket & our store.

~~d) By applying to his throne of grace in prayer.~~

~~d) By following the leadings of his providence.~~

~~He that observes providences, will never be in want of providences to observe. There are in the life of every individual numerous cases of narrow escapes from death or danger, not accidental &c~~

~~The ways of God may sometimes seem to be in the mighty deep, yet will he always deliver us.~~

~~The volume of providence may have some passages inexplicable at present, but eventually all will be clear, & all will redound to the glory of God & our eternal welfare.~~

e) By specially acknowledging him on particular occasions of special doubt or importance.

When entering on any new enterprise of business or ar-
rangement of life – choosing a residence &c –
When selecting a profession – see 2 pages supra.
In times of special affliction or prosperity.

II. And what are the advantages of thus ac-
knowledging him?

Our text tells us in these words, "he will direct our paths".

1. He will give success to our efforts to learn & obey his will on all occasions. Opening the S.S.
Not by miracle or by random text of S.S. Paul & D^r Worthy
When we at hap hazard study his word to find the path of duty; his Spirit will shine upon the sacred page & give us clear views of duty. The christian who makes God's word the subject of his daily study, will acquire such clear views of duty amid all the ordinary circumstances of life, that he will seldom be in doubt. The cardinal moral principles of Christianity; Love to God & love to man, the golden rule of the Savior: "Do unto others as you would they should do unto you," & the apostle's admonition, "Whether ye eat or drink or whatsoever ye do, do it all to the glory of God" – these principles we say become so deeply engraven on his heart, & so familiar in their application to all the various circumstances of life.

that the faithful christian is rarely in doubt in regard to his duty, & if case of difficulty do occasionally occur, & he resorts to his bible the Spirit of God make it a light unto his path & a lamp unto his feet. "The candle of the Lord shines upon him, & in its light he passes through darkness".

When the perplexed christian goes in his uncertainty to the throne of grace, the God that heareth prayer will reveal his will to him. That God, who in answer to prayer protected his servant Daniel in the lions den, will still hear the cry of his children at the present day for also protection — That God who in answer to prayer delivered the apostles Peter from prison (Act, 12.5). will also deliver his children from difficulty & doubt! [illegible]

2. His Providence will also [illegible] the path of duty. protect his people whilst they pursue for him, & be his guide. That he whose omniscient will & boundless power control the sparrow's fall can protect his people & deliver them from every trial & suffer no temptation to befall them stronger than they can bear; cannot be doubted. That he will do so results from his boundless goodness & his promises. And how delightful to have such an almighty Guide & protector! How happy does the lost traveller feel when wandering in the trackless desert, he meets some kind guide who promises to direct him to his desired place of rest? What ecstasy fills the heart of the unfortunate

mariner who driven by the tempest has been drifting among the cliffs & sandbanks of the dangerous coast, when he sees the pilot approaching, whose superior acquaintance with every point of danger enables him to steer them safely into harbour, & how gladly does he surrender the vessel to his charge. But the christian has a still safer guide to ~~guide~~ conduct him through the maze of life — an almighty pilot who can command the wind & waves & they obey — how happy then is he!

3. And he ~~[illegible]~~ will he direct our path to the attainment of the great end of our being.

a) He will direct it to the attainment of its appointed object in this world. What is this end? To glorify God, & find our highest happiness in doing his will — [illegible] the promise &c [illegible] all things.

b) He will direct it to a peaceful death, & passage through the valley & shadow of death. David said, "I pass through the valley &c I fear no evil, thy rod & thy staff &c
The righteous hath hope in his death, Prov. 14:32.
Let me die the death of the righteous & let my last end &c Numb. 23:10.
Blessed are the dead who die &c Revelation

c) He will direct it to a glorious resurrection in the image of the Redeemer — Jesus said, "I am the resurrection & the life, if any man believe in me &c

d) He will direct it to a blissful eternity.
Having performed the conditions by grace, the believer will be raised to that rest which remains for the children of God.

a) Its nature & degree transcends our comprehension. "Eye hath not seen & ear hath not heard &c
Beloved, now are we the sons of God, & it doth not yet appear what we shall be, but we know &c

b.) Its rest that remaineth for the children of God.

c) Presence with Christ — of union & joint heirs with him!

We are living my B. in troublous times,
Wars & rumors of war are daily sounding
in our ears & engaging our anxious thoughts,
& men are looking around for sources of con=
solation & protection. But here the diversity
& depravity of human character become evident
as men ~~plake~~ their reliance on different objects.
All indeed feel the need of selfexertion in the use of
means, but the difference lies in this, the men of
the world depend on their own efforts whilst chris=
tians feel the insufficiency of these & look to God.
to him who rules a. arm. of heav. & inh. &c without whose will not a sparrow &c.
for his blessing & protection. Nor is this a small
But the men of the world trust to their means &c to self – & [illegible]
difference. This spirit of selfdependance has its
ground in pride & practical atheism, in the denial
of God's providence. "Yea it is rebellion &c &c

SERMON #104

Hymns No 45 / 734 / 354 — 34. 35. 36

Matth 25 ; ...

Then shall the king say to them on his ...

For introduction see ~~page~~ opposite ...

These memorable words of the Saviour were uttered ...
It was probably on the tuesday, the third day before the ...
his earthly career, & was about to lay down his life on the c...
described the duties & destinies of men in several parab...
of our text he lifts the veil that conceals eternity from our ...
in eternity that
of the judgement day, & ~~teaches~~ what is the grand truth that ...
destiny of men hinges on their possession of true benevolence in ...
~~Our text~~ teaches us that essential precept of ...

Theme. Nature, influence, & reward ...

I. Its nature.

Sometimes the words benevolence & ...
The one is however a term of much greater ...
The term love, is generic & comprehends three species ...
The love of complacency is ~~Ref. Theol.~~ ...
& also to his regenerate children upon earth ...
his ~~such~~ image on earth.
The love of gratitude is that additional ...
is based on a sense of obligation for blessing ...
— a person whose character in other respects ...
The love of benevolence is a desire for the ...
to rational beings, found only in regenerate ...
It is this love which is inculcated ...

1. It consists in goodwill towards all ~~sen~~ ...
percipient beings. As intelligent beings ...
susceptible of far higher happiness, bene...
yet properly speaking it extends to all ...

Gettysb. Aug. 18th 1844
July 9th 1854.
Aug 11th 1862.

right hand,

page.

under circumstances of peculiar solemn[ity]
l purpose, when Jesus had nearly fini[shed]
a ransom for a guilty world. The subject
relating to this life; but in the words
view, & holds up before us the the scene
he teaches us here? It is this, that the future
f benevolence, as a qualification for entrance into heaven

of Christian benevolence.

t love, are used as synonymous, or logical comprehension or
latitude, than the other.
of that benevolence is one.
that which God bears to angels & archangels & seraphim & Cherub
th: and on the part of holy men, their love to God &
feeling of the christian to his god which presupposes the former
ngs bestowed. Still we may also feel great gratitude to
ts we disapprove; all
the happiness of sentient beings as such
ta minds.
in the text. It consists
ntient creatures, a delight in the happiness of
are of a far higher grade in the scale of being, & are
evolence is often termed the love of intelligent beings
ngs capable of ~~lost~~ pleasure & the truly benevolent ... beings

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

will not even tread on a worm intentionall[y]
It is limited only by the principle of selfdefenc[e]
any other animal. ^ In fallen man [...]

3. This benevolence is graduated according
and according to the multitude of beings —
ness ^ as according to the degree of happ[iness]

the happiness of one being we must de[...]
If with the angels of heaven we rejoice over one sinn[er]
The happiness of millions is an object [...]
The happiness of man superior to brutes — of angels to man

2. Its benevolence is universal, it [...]
The love of friends is a feeling which eve[n]
even hostile. ^ Matth. 5; 44. [...] say unto
that hate you, pray for them that despitefully us[e]
who maketh his sun to shine &c.

4. This benevolence is disinterested. The[...]
It requires no other motive to account for it th[...]
without reference to [...] our own interests;

& to see & feel the importance of our own [...]

others ought the truly benevolent mind [...]
things, but every man also on the things of others." Phil. 2

5. This benevolence is an essential att[ribute]

(Said the Psalmist), & doest good, & thy ten[der]

world as to give his only begotten &c. The Redeem[er]
Love dictated the penalties of his moral government — murderer[s]

6. It is required of man as an essential [...]

with all our heart & mind & strength i.e. [...]

creatures & our neighbours as ourselves,

II Its Influence.

It qualifies the christian [...]
In our text we have the Saviour's own expositio[n]

1. It teaches us to afford [...]
"I was hungry & ye gave me meat [...]
me: & when the humble disciples wonde[red]
In the disciplinarian providence of [...]
but the industrious & careful are depr[ived]
as a matter of duty & pleasure
Here benevolence will dictate relief [...]

dictates the study of the best metho[d]

f, much less, without ... or ... his horse ... as in the case of ... animals, the midnight robber, or the invading ...
This feeling is one of the fruits of regeneration.

...y to the susceptibility of different beings for happi-
...ness actually enjoyed or expected. If we delight in ...
...lights still more in that of two or still more of three &c.
...ver that repenteth, much more will we with them rejoice over many converts.
... of greater interest to the benevolent mind than that of a ...
... — of God to all creatures: thus love God with all our heart, mind, strength,
...udes, from its objects our creatures however debased or
...an heathen orators & poets have applauded. But it is of the Savior ...
... love your enemies, bless them that curse you, do good to them
... you & persecute you: that ye may be the children of your Father in heaven.
...at is. It is a love of all sentient creatures ...
...there the occurrence of an opportunity for its exercise.
All men are indeed inclined to overrate their own ...
... conscious ... yet so far as we see the concerns of
...ually delights in their happiness. Look not every one to his own
2:4. 1 Cor. 13:5 Love seeketh not her own.
...ttribute of the Deity. God is love — Thou art good
It lies at the foundation of all his administration ...
...der mercies are over all thy works. God so loved the
...n himself is represented as going about doing good.
...acteristic of all heaven's inhabitants.
...angelical. Benevolence is the rule of celestial action, the universal ...
... preparation for heaven. We are required to love God
... supremely, for he holds the highest rank in intelligent
..., for they are of equal rank with us.

... act while he part in life
... of the genuine results of christian benevolence — then we may ...
... to the poor —
... — I was thirsty & ye gave me drink, I was naked & ye clothed
...ing asked, When saw we thee &c. the ... of these disciples
... Lord, it sometimes happens ... only the ...
... of the necessaries of life ... if not ...
... The Christian regards himself as ... his property, & ... an account.
...y. This relief is often given ... benevolence ...
... applying aid. The principle leads to the ...

Temperance Societies – the Maine Liquor Law (1854)

[illegible] in [illegible] a universal benevolent Soc: & should lead the way in every
[illegible] enterprise; yet this will not prevent Christians of different churches from uniting & cooperating
nor from [illegible] all others [illegible] aiding who see fit.

2. To afford relief to the sick & hospitality to strangers.

"I was sick & ye visited me."

Hence visiting sick Societies – Strangers friend Societies.
Institutions for the deaf & dumb – the blind. No hospitals in heathen lands –

3. To afford aid to the oppressed & unfortunate – I was in prison & ye came unto me.

Isaiah 1:17. "Relieve the oppressed" –
Jerem. 21:12. "Deliver him that is spoiled out of the hand of the oppressor".
Heb. 13:3 "Remember them that are in bonds as bound with them". Whilst therefore we reprobate the violence [illegible] fanaticism of a few ultra men Garrison Phillips &c it is equally certain that the Saviors language &

4. But especially to promote the spiritual & eternal welfare – This is the higher interest, & therefore the more desirable. Pop. Theol. ed. 3. p. 171–2.

Hence Bible Soc. Miss. [illegible] Tract, Sabbath Ed. Societies, &c &c

Hence every good word & work finds an advocate in the benevolent man.

III. The Reward of benevolence. When the Son of God shall be seated on the judgment throne & an assembled universe around him. All eyes will be fixed on the judge & arbiter of life & death. How delighted shall we then be to hear him say:

a) "Come" – We shall be admitted nearer to the Saviour, into his immediate presence. How often we wished that we had lived in his day & seen him! Then we shall &c

b) Ye "blessed of my Father". We shall be favorites of the Deity. All the pleasures within the reach of the being who contrived these millions of arrangements for the happiness of the creatures.

c) "Inherit." We shall be heirs of God & joint heirs with Xt. Of all the joys deity can secure. We shall receive it without our merit – but X.[illegible]

d) "A kingdom," What a glorious inheritance. There we shall have full scope for holy action. The enjoyment of a kingdom shall be ours. To possess a kingdom is amongst men the highest expression of affluence & power – any thing necessary to happiness. This implies.

e) Prepared from the foundation of the world. This kingdom was part of God's eternal plan of intentions. When in eternity he resolved to create this world, he foresaw the fall & determined to send [illegible] ~~[illegible] of the world [illegible] before [illegible] creation of it [illegible] prepared for you from the time [illegible]~~
And ~~[illegible]~~ that when at the close of this economy at the judgment day, the affairs of this earth are wound up, it will be found that as at the close of the creation he called it very good, so at the final consummation it will through the redemption of X be still very good.

Application.

1. What a noble, what a divine system, Christianity is!

2. Professing Christian does your life bear this test – Are you actuated by [illegible]. Let us then [illegible] whether we possess this benevolence. For our Saviour tells us that all who do not will be cast into everlasting fire &c.

Gettysburg Aug. 18th 1844.

2. Non-professor! where will you find a substitute? How does your system compare with this? in its principle, its influence, its final results!!

(Left margin, written sideways:) + maybe of the duty of Christians to sympathise with those millions in our land who are in the bonds of slavery & to use all their moral influence to persuade those having the legal power & [illegible] this [illegible] & [illegible] they should [illegible] ... [illegible] to religious [illegible] to [illegible] in the [illegible] ... a right every [illegible]

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

SERMON #105

Numb. 10. 29.

We are journeying to the place of which the Lord said I will give it you. Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel.

These are the words of Moses to Hobab, written about 1490 years before Christ, & about 3339 years ago, just as the Israelites were starting from [illegible] for the promised land. Hobab, who was as some think the father-in-law, but was more probably the brother-in-law of Moses ([illegible]), had tarried willingly with the Israelites at Sinai which was near his native land, but when they were about to leave that neighborhood, he shrunk back & proposed to leave them. Then Moses addressed to him the interesting language of our text. [illegible] encouraging him to accompany them on a religious journey commanded by God & encouraged by his promised reward. These words are equally applicable to the journey of life in general & [illegible]

Theme. Solicitude of God's people for companionship in their heavenward pilgrimage.

I. The Nature of their pilgrimage.

Life in general may justly be styled a journey — the wicked also are travelling to eternal woe — the Christian's life may especially be so represented, as they feel & acknowledge its character as such.

1. Their journey lies through a strange land. It is a revolted province of Jehovah's Empire. The inhabitants are opposed to the King whom the christian serves & loves.

2. They pursue their pilgrimage amid trials & difficulties & temptations.
 a) trials from within —
 b) trials from without — the [illegible] of wealth, honor, power, &c. [illegible] a woman hath a short time [illegible]

3. They must lay aside every weight & ~~the sin that~~ every incumbrance of baggage & clothing that can impede our journey. The sin that doth most easily beset us, must be renounced if as dear as a right hand or right eye —

4. Their pilgrimage is enlivened by many enjoyments, — bible — sabbaths — preaching. With the psalmist they can say "Thy statutes have been my song in the house of my pilgrimage". They err who say religion was designed to make our pleasures less — Godliness is profitable unto all things, having the promise of the life that now is & of that which is to come. [illegible]

5. Though their journey lies through a land on earth, their conversation is in heaven, their citizenship is in heaven — "They look for a better country that is a heavenly — for a city which hath foundations, whose builder & maker is God." For a kingdom of which a) God is King, b) All believers of all nations are citizens, c) The law is that of love — d) employment [illegible] action — aiming the glory of God.

II. Whose companionship do they invite?

1. Christians desire that all men might become their fellow travellers on the way to heaven — a) They are fellow creatures with them of the same heavenly Father — who maketh his sun to ~~shine~~ rise upon the evil & the good; & sendeth rain on the just & unjust. — b) Their benevolence to all men makes them desire it. c) Their desire of the ~~glory~~ of God urges them. If therefore there is an unconverted sinner in this house, no matter how obscure, or if not related to another individual according to the flesh — yet all true christians here desire your companionship — your salvation.

2. Christians especially desire the conversion of their friends & associates. Because they
 a) They are more nearly related to them & have associated with them — & mingled their sympathies in the ordinary pursuits of life: & therefore desire the companionship in the higher journey.
 b) They mourn at the thought of the eternal ruin of their unconverted friends.

3. Most especially of their own household & ~~family~~ relatives. They are not only a) & b) of II.
 c) But also bone of our bone & flesh of our flesh, brought into nearer relation by God.
 d) They are in the Providence of God confided to our care — our responsibility — or They are at least more within the reach of our influence. Paul said I have great heaviness & continual sorrow in my heart, for my brethren, my kinsmen according to the flesh. Queen Esther said "How can I endure to see the evil that shall come upon my people? How can I endure to see the destruction of my people?"

INTENTIONAL SECOND EXPOSURE

pauper

Numb. 10. 29.

<u>We are journeying to the place of which the Lord said I will give it you. Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel.</u>

These are the words of Moses to Hobab, uttered about 1490 years before Christ, & about 3339 years ago, just as the Israelites were starting from Mt. Sinai for the promised land. Hobab who was, as some think the fatherinlaw, but others more probably the brotherinlaw of Moses, (the same as Reuel or Raguel) had tarried willingly with the Israelites at Sinai which is near his native land, but when they were about to leave that neighborhood, he shrunk back & proposed to leave them: then Moses addressed to him the interesting language of our text. We thus encourage Hobab to accompany them on a religious journey commanded by God & encouraged by his promised reward. These words are equally applicable to the journey of life in general & teach us

<u>Theme. Solicitude of God's people for companionship in their "heavenward" pilgrimage.</u>

I. <u>The Nature of their pilgrimage.</u>

Life in general may justly be styled a journey — the wicked also are travelling to eternal woe. The Christian's life may especially be so represented. as they feel & acknowledge its character as such.

1. Their journey lies through a <u>strange</u> land. It is a revolted province of Jehovah's Empire. The inhabitants are opposed to the king whom the christian serves & loves.

2. They pursue their pilgrimage amid trials & difficulties, & temptations.
   a) trials from within —
   b) trials from without — The fascinations of wealth, honor, power, &c. Man that is born of a woman hath a short time to live & is full of troubles &c.

3. They must lay aside every weight & ~~the sin that~~ every incumbrance of baggage & clothing that can impede our journey. The sin that doth most easily beset us, must be renounced if as dear as a right hand or right eye —

4. Their pilgrimage is enlivened by many enjoyments, — bible — sabbath — preaching. With the psalmist they can say — "Thy statutes have been my song in the house of my pilgrimage". They err who say religion was designed to make our pleasures less. Godliness is profitable unto all things, having the promise of the life that now is & of that which is to come. &c &c

5. Though their journey lies through a land on earth, their conversation is in heaven, their citizenship is in heaven — "They look for a better country that is a heavenly — for a city which hath foundations whose builder & maker is God." For a kingdom of which a) God is king, b) All believers of all nations are citizens, c) The law is that of love — d) employment [illegible] action — aiming the glory of God.

II. Whose companionship do they invite?

1. Christians desire that all men might become their fellow travellers on the way to heaven — a) They are fellow creatures with them of the same heavenly Father — who maketh his sun to ~~shine~~ rise upon the evil & the good, & sendeth rain on the just & unjust. — b) Their benevolence to all men makes them desire it.
   c) Their desire of the glory of God urges them. If therefore there is an unconverted sinner in this house, no matter how obscure, or if not related to another individual according to the flesh — yet all true christians here desire your companionship — your salvation.

2. Christians especially desire the conversion of their friends & associates. Because they
   a) They are more nearly related to them & have associated with them — & mingled their sympathies in the ordinary pursuits of life: & therefore desire the companionship in the higher journey.
   b) They mourn at the thought of the eternal ruin of their unconverted friends.

3. Most especially of their own household & ~~family~~ relatives. They are not only a) & b) of II.
   c) But also bone of our bone & flesh of our flesh, brought into nearer relation by God.
   d) They are in the Providence of God confided to our care — our responsibility — or They are at least more within the reach of our influence. Paul said I have great heaviness & continual sorrow in my heart, for my brethren, my kinsmen according to the flesh. Queen Esther said "How can I endure to see the evil that shall come upon my people? How can I endure to see the destruction of my people?"

III. Inducements for uniting with them.

Come then fellow sinners – go with us in our journey to the promised land our heavenly inheritance

Because. The objects and pursuits of time & sense cannot afford us true happiness.

Life is but as a shadow –

Ps 39:5 – "Verily man in his best estate is altogether vanity."

Ps 90:10. Life is short – The days of our years are 3 score years & ten, & if by reason of strength they be 4 score yrs, yet is their strength labour & sorrow; for it is soon cut off & we fly away.

2. The land of our destination promises peace & enduring bliss.

Suited to the capacities & necessities of immortal souls. Sweet fields beyond the swelling flood, stand dressed in living green &c.

3. God has presented every facility & encouragement in this journey.

a) Do travellers passing through a strange land desire a map, in which the road &c the christian has one of the very best character = the bible.

b) Ample provisions for the journey – spiritual ordinances & food for our journey – church, preaching, bible, counsel of brethren, &c.

c) The best clothing = the righteousness of X. That's all perfect dress.

d) Christians are ready to "we will do thee good" do good unto you – by their example, admonitions, encouragement, delightful society &c. – "God hath spoken good concerning them." Zech. 8;23.

5. If you refuse to travel our road, yours will land you in the regions of despair – weeping, wailing &c.

4. The possession of that blessed land is certain, for God has promised it.

Earthly prospects often deceive us – Emigrants often flock to new countries with expectations that are never realised; from Europe here – from here to California where doubtful pecuniary results are connected with loss of every comfort & with great risk of life – but we are going to a land of promise even as God himself.

Gettysburg, Feb. 11th 1849.

SERMON #106

106a

The divine Arithmetic of Human Life.

Psalm 90; 12. So teach us to number our days that we may apply our hearts unto wisdom.

The proper improvement of time.

Psalm 90; 12. So teach us to number our days that we may apply our hearts unto wisdom.

By the kind providence of that God in whom we live & move & have our being, we have reached the close of another year. We have again arrived at one of those imaginary boundaries, by which our feeble minds are enabled to form some tolerable conception of long continued duration. Like the traveller when he approaches the milestone on the road, we are reminded of our progress. As this progress is ~~toward eternity~~ towards eternity, as it will soon land us either in heaven or hell; it certainly becomes us to pause in our journey ~~[illegible]~~ & inquire into our progress & devoutly offer to him that heareth prayer the supplication of Moses in the text Lord "So teach us" &c. Our text teaches us the truly wise arithmetic of life; the proper method of numbering our days.

How can we most wisely improve our time?

I. By obtaining proper views of the past. As to the past,

1. Contemplate the shortness of time. We are apt very greatly to overrate the past, & consider the period since the creation of this earth as very long. But in reality it is short. Since the birth of our Saviour is now 1841 according to the most probable calculation, four years having been omitted in the calculation of the vulgar era. Add to this 4000 years from the creation till the birth of Christ & we have the whole period of 5841. The fabulous calculations of eclipses by which the Chinese & others attempt to make themselves ten times older than the Mosaic creation are known not to deserve serious attention. Now if we rate the lifetime of a man at seventy five years,

it would require only 77 persons to reach back from this time to the creation. Yet in reality the number of persons whose lives extended over this period was less. Adam, Lamech & Noah lived to see each other & reach to the flood. Shem, Abraham, Isaac, Joseph, Amram & Moses, bef. Christ 1500 (about) extend the chain to the time when human life was reduced to its present standard, the number of yrs at which it still remains. From this time There were always persons living who reached 100 yrs & 15 such persons would reach to us: making the actual number from the creation to Christ only 24 persons. Add 19 for the time since Xt & we have 43 in all.

But how short is the life of an individual compared with these 5841 years! 70 or 80 years is thought a long life. But you have but little prospect of attaining this. Ten die short of it to one who attains this age. 30. 40 or 50 years may be all that you will attain, & probably you have already lived half or more than half your allotted time. As many more years as some of you have numbered will probably land you in heaven or hell.

But even this little portion of your time is uncertain. How many entered on this year with us, but now lie beneath the clod of the valley! You are yet alive. The machinery of your body is still moving, but whenever the hand of God is withdrawn, it will stand still. Every breath you draw may be the last, Every passing breeze may be fraught with death to you, & summon you to

give an account of your stewardship. Truly then the portion of life we can certainly call our own is very short, is nothing but the present moment. Well may we supplicate the God of grace for aid so to number our days as to apply our hearts unto wisdom.

2. Contemplate the multitude of mortals that have lived on earth ~~& died~~ & passed away to eternity. The present population of the globe is rated at about 700 millions & this population is swept off by death on an average every 33 years. So that in the last century the number of persons who lived on earth was about ~~2,100,000~~ two thousand one hundred millions. It is easy to calculate by figures the amount of earth's population since the creation making allowance for the gradual diminution from this time till the flood, but the mind can form no very definite idea of the number itself. But, where are they now? Where are the Egyptians the Assyrians, the Babylonians, the Persians, the Greeks, the Romans? All gone into that eternal world where the accumulated mass of all the generations ~~of those~~ from Adam to the end of the world, will be assembled together. & ~~other~~ be the subjects of his universal empire either in bliss or woe.

3. And how did they ~~mp~~ employ their time on earth? Very soon they forsook the living God, & degraded themselves by the Sabeism or the worship of the heavenly hosts. The apotheosis of heroes soon followed, and every other species of idolatry

it would require only 77 person to reach back from this time to the creation. Yet in reality the number of persons whose lives extended over this period was less. Adam, Lamech & Noah lived to see each other & reach to the flood. Shem, Abraham, Isaac, Joseph, Amram & Moses, bef. Christ 1500 (about) extend the chain to the time when human life was reduced to its present standard, the number of yrs at which it still remains. From this time There were always persons living who reached 100 yrs & 15 such persons would reach to us: making the actual number from the creation to Christ only 24 persons. Add 19 for the time since X. & we have 43 in all.

But how short is the life of an individual compared with these 5841 years! 70 or 80 years is a long life. But you have but little prospect of attaining this. Ten die short of it to one who attains this age. 30, 40 or 50 years may be all that you will attain, & probably you have already lived half or more than half your allotted time. As many more years as some of you have numbered will probably land you in heaven or hell.

But even this little portion of your time is uncertain. How many entered on this year with us, but now lie beneath the clod of the valley! You are yet alive. The machinery of your body is still moving, but whenever the hand of God is withdrawn, it will stand still. Every breath you draw may be the last, Every passing breeze may be fraught with death to you, & summon you to

give an account of your stewardship. Truly then the portion of life we can certainly call our own is very short, is nothing but the present moment. Well may we supplicate the God of grace for aid so to number our days as to apply our hearts unto wisdom.

2. Contemplate the multitude of mortals that have lived on earth ~~& die~~ & passed away to eternity. The present population of the globe is rated at about 700 millions & this population is swept off by death on an average every 33 years. So that in the last century the number of persons who lived on earth was about two thousand ~~2 100 000~~ one hundred millions. It is easy to calculate by figures the amount of earth's population since the creation making allowance for the gradual diminution from this time till the flood, but the mind can form no very definite idea of the number itself. But where are they now? Where are the Egyptians, the Assyrians, the Babylonians, the Persians, the Greeks, the Romans? All gone into that eternal world where the accumulated mass of all the generations ~~of the world~~ from Adam to the end of the world, will be assembled together & ~~either~~ be the subjects of his universal empire either in bliss or woe.

3. And how did they ~~empl~~ employ their time on earth? Very soon they forsook the living God, & degraded themselves by the sabeism or the worship of the heavenly hosts. The apotheosis of heroes soon followed, and every other species of idolatry

soon followed, until almost every vice had its deity to preside over its services.

The evil passions of men soon led them to violence & oppression. One of the earliest events recorded in it is ~~the~~ a murder & this work going on ever since. The contest of individuals was soon followed by the conflict of nations; & under the name of war, inflicted any imaginable injury & violence on their fellow men. Nor was it only the heathen nations who were guilty of this sin nations calling themselves christian have continued this unholy practice until the present day. Yes even at this day whole nations may be involved in war by ~~the~~ some trifling misapprehension among their leaders. What

~~Yet the history of these nations teaches us some lessons of wisdom~~ is it that has rendered immortally glorious in the view of degenerate men, but immortally destestable in the sight of God, such men as Alexander misnamed the great, & Caesar, And Tamerlane & Ghengis Kahn, & Bonaparte, but their extended wars & what were these but murders on a national scale ~~the~~ fabrication of widows & orphans by the millions!! When one man is murdered, the community is up in arms &c but when millions &c &c

But if we would make suitable improvement of this ~~day~~ occasion let us look at the history of our own country.

a) The treatment of the aborigines

b.) The treatment of the coloured population

II. We can rightly improve our time by Examining into the present.

1. What are the signs of the times?

C. [illegible] Many are beginning to see the error & guilt of war, are beginning to see the truth of the Apostle's declaration: Whence come wars & fightings? Come they not hence, even from your lusts that war in your members?

2nd They see that the aggressive party in war is always wrong, guilty of all the murderous blood that is spilt in the conflict. Yea they see that an appeal to force is not a more rational mode of deciding a national ~~the~~ dispute than a difference between individuals. That nations which resort to arms to decide a disputed right, act no more rationally, yea act on the same principles as the rowdies, who settle their disputes with the fist, the bowie knife or the pistol!

War is always proof of moral wrong in one or the other party & often in both.

It is fostered by evil passions of kings & politicians & office hunters, & military men, & is carried on by exciting the worst passions of our nature. Buonaparte when storming Madrid kept his soldiers ~~drunk~~ intoxicated, during the whole time.

The establishment of Peace Societies

The proposed Supreme Court of Nations.

6 (x) The christian church is waking up to the duty of evangelizing the world.

There was a time when christians thought & acted as if it were their duty only to supply themselves with the gospel, & secure their own salvation. But

1) Individuals & churches have learned "The field is the world."

2) And to act accordingly — support by prayer & money — Missions home & foreign — Bible, Tract &c

a) The political world is in a state of unexampled agitation & commotion. The people after ages of oppression, are waking up to a sense of their natural rights, & preparing to assert them. Kings are trembling on their thrones & hear on all sides their divine right to rule denied. Thrones are tottering to their base amid popular agitation, But whilst agitations aim at political ends, The hand unseen of Him ~~who~~ doth his rule among the armies of heaven & inh. of earth is using them to bring about higher ends, a) separation of church & state

b) Breaking the power of ~~Romanism~~ — Banishment of Jesuits.

~~c) The cause of Temperance now enjoys the con=~~
~~of Satan is making his most desperate~~
~~fidence of all the friends of humanity & religion.~~
~~efforts.~~

~~[illegible]~~

d) Satan is making his most desperate efforts.

1. Romanism is striving to entrench herself amongst us. Driven from their old theatre, Europe, the Jesuites are slily carrying on their operations amongst us.

Shaken in her fast holds in Europe by the new Reformers Ronge, Zerski &c the Romanists redouble their efforts here.

2. The enemies of temperance will make violent struggles, at the polls.

3. Infidels of all sorts make desperate struggles. Owenites, followers of Paine,

2. What attitude do we sustain towards all the benevolent efforts & favorable signs of the times?

a) Are we open & active & consistent friends of religion, ~~temp~~ are the professors of religion in this house consistent in their walk?

Do you pray in your families?

Do you read the blessed word of God to your children?

Do you recommend religion in your walk & conversation & labour for the conversion of others?

Ψ 9:10. The days of our years are threescore years & ten; & if by reason of strength they be fourscore years, yet is their strength labor & sorrow; for it is soon cut off & we fly away.

Columbus, O., Dec. 1, 1859.

LUTHERAN STANDARD.

Rev. Sir:

Your especial attention is respectfully called to the

~~[illegible]~~

By the mercy of G. we are yet alive &c let us erect our Ebenezer & say hitherto &c. Standing on the confines of two years, & thus reminded of our progress we are doubly called on to examine our relation to time at large, to reflect on our portion of it past, & learn lessons of wisdom for the future — this our text inculcates & let us attentively do it.

7 I The divisions of time are important & necessary for the purposes of life.

The nature of time in the abstract it is difficult to comprehend Dr. Appleton.

1 The origin of these divisions — natural — & arbitrary

2 the history of them — different eras, Julian period — &c. Christian Era —

3 the utility of them — years to provide for seasons — months, days for business & even hours are important. How much does the invention of clocks & watches give of regularity to life — how many hours are saved after business men at meetings — What a regularity & saving of time is produced in an entire village by a town clock!

Of the value of time, as the day of grace, in which heaven will be secured or lost, in which hell will be escaped, or incurred.

2. Let us strive to cherish a just view of our own sinfulness as individuals

~~4) The treatment of the colored population.~~

~~American Slavery. I am not about to discuss the disputed subject of Abolition & Colonization, but I speak of the ground conceded by all, that slavery is an evil, generic~~

As a nation!

3. Let us resolve most earnestly, to engage in the greatest of all works, the salvation of our souls.

4. Let us engage as true Christians in doing good to others.

a) Bible Cause

b) Cause of Missions – domestic & foreign.

c) Tract.

d) Sabbath school

e) Temperance

f.) Peace.

Gettysburg, Dec 31. 1837.
York Jan 1st 1839.
Gettysburg on Job. 8; 8.9.10.: Jan 7th 1844.
Stone church for Revd Clark of Fairfield (Presb.) Dec 21. 1845.
Germantown, Dec. 31/48. for Revd Eyster.

106c

(New Skeleton [struck] preached Gettys. for Rev. Keiser, Dec. 23/60.

Ps. 90;12. So teach us to number our days

By the mercy & longsuffering of our God, we have nearly passed through another year. Soon the fifty two weeks of another year will have passed — Soon the twelve months of another year will be numbered — Soon the succession of seed time & harvest, summer & winter heat & cold has run its course again & we are so much nearer to eternity. It is proper that we should recognize the preserving hand of God, reflect on the rapid progress of time, & inquire whether we have properly improved it. The Divine Arithmetic of human

Life.

I Let us calculate the extent & division of time in general —

Our idea of time in the abstract is obscure —

A just conception of its length may be formed by adding together the several periods or divisions of time —

1. The division of time natural, days, [struck], moons, years,
2. Artificial, weeks div. com. sabbath — solar year, epochs Julian Period, Ch. era, era of the martyrs —
3. Geological epochs, — Mosaic Creation —
4. The longer existence of other planets —
Probably all matter of all worlds was created together by the almighty fiat. Only changes are those of form — & these of different length.

II. Let us number the days allotted to man on earth. Old Skel. I.1.

1. How few our days — The life time of nations short. Where are the Assyrians Babyl. Egyptian Greek Roman & how short the life time of each — All gone to eternity. I, 2.

But how much shorter that of individuals. Few & evil said the patriarch are the days &c. & Ps. 90;10 The days of our years are three score years & ten &c.

But the average of human life is far shorter 33 years.

Our time is short — Where are the friends of our youth, who began life with us? — gone where our family? our parents? our children? Are none of them to be sought in the tomb?

Childhood youth manhood & old age follow in quick succession.

[Margin: Examples of ancient & modern longevity.]

2. How rapidly passing away — Every year

every, season, every month, every week, every day, yea every hour & every minute makes the number less & bears us onward toward eternity!

Let us inquire

III. What is the Work assigned to us in this period?

This is indeed a solemn quest. rarely inquired into by the masses of men. Ev. day has its work. God teaches this. Night for rest - day for work youth for study - manhood for action - old age [illegible] & religious [illegible]

The great work of life is to glorify God. [illegible]

This implies:

1. That we should be converted to God & consecrate our powers & time &c to him supremely & forever. By nature we are alienated from him &c - depravi[ty]

2. That we should select our profession in life with a view to this end. a) Every christian must be willing to serve God in the ministry if he believed it his duty. Yet not every believer is called to his work -

b) If called to secular life, prosecute it as a matter of duty - to the glory of God -

c) Combine with it active labors in the church & world for God.

IV. Let us Examine the account of our stewardship [illegible] & see how we shall stand at the final reckon[ing]

Introd. We will not inquire & tensing about other nations. It is a melancholy truth, that history is a tale of war & rapine & our nation young as it is has evinced a spirit of war & conquest, mexican war - Cuban conquest -, Slavery Extension -

1. Have we attended to the primary & fundamental condition of all acceptable service to God? - Conversion.

2. Are the results of our life thus far satisfactory? Have we regarded time as belonging to God?

a) Have we provided for our family & old age?

b) Have we achieved any satisfactory results for the kingdom of God in our midst - & abroad in the sabbath school, charitable societies -

b) Have we aided & advanced every benevolent & salutary enterprise for the benefit of the community & literary, social & political, peace, liberty.

IV Motives to make up our accounts.
1. Our time is short.
2. Its loss is irreparable -
3. The judgment unavoidable -
4. Retributions of eternity certain.

3. How have we borne the changes of life?
4. Let us commit ourselves to the wise & gracious providence of God for the future - rejoice that the Lord reigneth - acknowledge God in all our ways &c

James IV. 14.

For what is your life? It is even a vapour that appeareth for a little time, & then vanisheth away.

Time my Brethren, is like an overflowing stream incessantly tending & bearing us with it to the ocean of eternity. But when we contemplate time in general, we have a very indistinct idea of its length. It is only when divided into small portions with which practice makes us familiar that we are able to form a tolerably accurate conception of its length. One of these divisions, the solar year, we have just passed, & although you was doubtless addressed specifically on that subject, some general considerations connected with it may not be inappropriate at this time.

We shall I. Illustrate the truth of the subject of our text. ~~II.~~ Inquire how we should improve it.

I. Illustrate the transitory nature of human life.

1. ~~It is seen in~~ the shortness of time in general.
See sketch on Ps 90:12.

2. In the history of nations & generations

For what

3. Of individuals around us — relatives &c.

4. Of ourselves.

II. Inquire how we may improve this fact.

1. Learn wisdom from the past.

a) See how mankind generally have misspent time — in injustice — & war —

b) See how we have sinned — violated our purposes &c.

c) See how God has vindicated his providence

1. in nations — righteousness exalteth — sin.

2. in individuals — virtue happiness, mercy —

2. Examine into the signs of the present ~~character~~,

~~relations & prospects~~

a) your individual Character — piety — power of God — duties in Church.

b) Signs in the world & church ~~of the world~~ —

1. Revival of religion in the church general: are we active ~~the church of Christ~~.

2. Improved standard of views & ~~the~~ in the church

a) illegality of war. ~~[illegible]~~

b) Duty of evangelizing the world —

c) Benevolent enterprizes in general —

3. Form suitable resolutions for the future.

a) Let us cultivate an abiding sense of the brevity of life — & its awful concomitants & of our dependence for [illegible] — mercy of God in Christ

b) Let us engage more earnestly in the great work of benevolence & philanthropy

c) ——— in the great work of our salvation.

Gettysburg Jan. 9th 1842.

106e

New Year's Sermon
Job. 8: 8, 9, 10.

For inquire I pray thee of the former
(for we are but of yesterday & know nothing,
they not teach thee & tell thee, & utter words

Another first sabbath of the year — another time of
Some incidents of the past year also call us to
That we should [illegible] & upon the
It is therefore right that we should remember that we

The advice of our text was given to
in forming a correct estimate of his cond
Bildad spake not by inspiration, & con
as correct. The rule is based on reason
passing scenes in which we bear either a p
is not to be trusted. Contemporaneous
that deals out to each nation & individ
deavoring to obey the advice of the text,

Let us ~~[illegible]~~ Inquire of the f
fathers —
things will not ~~[illegible]~~ teach us, wh
In short let us endeavour to obta
in regard to — I. ~~of the pa~~
II. ~~of the p~~
III ~~of the f~~

I. The past ages —
1. ~~When we~~ Contemplate ~~the past,~~
& of human life in particular

2. Consider the vast multitude

3. Reflect on the manner in

nord. –

age, & prepare thyself to the search of their fathers,
because our days upon earth are a shadow) shall
out of their heart?
ision of time to aid our conception – like mileposts – impressive –
reflections – death or affliction of friends – our own afflictions &c
are but of yesterday – that our days upon earth are as a shadow –
by Bildad the Shuhite to Job to repel him
duct & life. The rule is a good one though
lessons which he inculcates on Job, cannot be regarded
; for we are all so prejudiced by selfishness in the
personal interest or relative sympathy, that our judgm
historians are seldom entirely impartial, & it is posterity
dual his proper meed of praise or censure. In an-
, let us be willing to receive light from every source
former age, & look into the character & conduct of the
Let us meditate on the present & see whether these
ther they will not utter words out of their mouths. Or
serious correct views ~~& decided & honourable~~ discharge our duty,
– Let us take a retrospect of the Past –
~~resent~~ – – consider the circumstances of the Present &
~~future~~ – – – form suitable purposes for the future.

~~...impressed with~~ the brevity of time in general
.

of mortals who have lived on the earth.

which they spent their time!

the world –

The church in middle ages

II Let us examine the c

1 Nations ~~[illegible]~~ –

a The earlier part of

wars & bloodshed – Bon

the Chinese –

~~Yet the signs of the~~

Our own nation h

With the aboriginal

Indians ! Even our

executive carried

2. The church – has

own [illegible] cruelty

But the signs of

a) She has waked

Forty years ago

b) She has been

duty in this respe

at all, & Chr

exerted her mon

an established

spoken of.

c) She is beginning

In the North

against

the blood

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

YORK, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

no better — Romanism — the Popes general — war

circumstances & character of the present age —

of it has been characterized like, the public with

separation wars — ~~[illegible]~~ — The Turkish —

~~times was favorable~~

has also been waging war — with England & &c

Indians of our land — especially the Southern

government never declared war against them, yet the

on war with them, for slavery, & congress cooperated

slept over the crimes of the nation — over slavery —

to aborigines

of the times are cheering

up to a sense of her duty to evangelize the world —

but few score of missionaries abroad now many hundreds —

inculcating the sinfulness of war — If she had done her

part — No ~~christian~~ war could occur among Christian nations.

coming to the heathen as a religion of peace — would have

influence over all the world long ago. Peace Societies

in various parts of the earth — A ~~congress~~ Supreme court of nations is

to lift up her voice in the cause of humanity &c

she is bearing testimony against political corruption

slavery, & against intemperance &c in short is bearing

bloodless standard of the Prince of peace into the region of sin.

3 ~~Ar~~ Let us examine into our sta

a) Those who profess to be discip

1. Have (some of) you not often neglected pr

Especially young converts?

2. ~~Have~~ often have we not fa

3. Have we not shrunk from ad ty a liberty before opponents?

b) Those confessedly unconverted

Alas! you must confess, that y

1. Though uncertain of retaining life a in neglecting the great work for w

2. Though a dependent being ~~you~~ justly a greater God — Spent your time in world Have not some of you been visiting

III. The future — Resolutions for 1

1. Let us cherish an abiding work to be done in it.

2. Let us engage more earnestly ~~[illegible]~~ purses of benevolence & plu

3. Let us engage more earnestly own souls & the souls of o

a) Let professors becom

1. Review the past y

2. Resolve to be mor ~~[illegible]~~

3.

b) Let ~~those~~ professors

Gettysburg Jan 7th 1844. See Skeleton on Pra

Feb. 3; 5, 1810.

te as individuals.

les of Christ—

ivate worship & the reading of God's word?

iled to labor for the conversion of others as we ought!
dvocating the cause of religion & of temperance — of humani
?

— How my friends have you spent your life?
you spent it in a very unwise manner—
day — you have thus far wasted all your time, your days & years
which life was given.
subject of God's moral Gov. you have lived in open rebellion against
pursuits & pleasures — how have you spent the few days of this year?
drinking — & carousing &c — Oh sinner think of the end that awaits you

sense of the brevity of life — & the magnitude of the

& with more selfdenial & intrepidity in the grand enter
ilanthropy.

in the greatest of all works the salvation of our
others.

wisdom from their past failings —
year — the goodness of God to you. the dealings of his Providence
ore faithful in private ~~in family & closet duties~~ in social & in public worship.

Psalm 90:12.

Ps 39:4. Lord make me to know mine end, & the measure of my days what it is; that I may know how frail I am.

Philadelphia, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

Philada. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

Washington, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

SERMON #107

Psalm 126, 5.

"They that sow in tears, shall reap in joy."

The psalm, containing our text, appears to be one of those, which David did not write. This is evident from the fact that event which it celebrates is the return of the Jews from Babylon; a circumstance which did not occur until nearly five hundred years after the hand of death had rent the cords of David's harp, & laid his tongue silent in the grave. Some writers, indeed, both Jewish & Christian, have considered this psalm as prophetical; the former regarding it as a prediction of their return to the Holy Land; & the latter as prophecy concerning the future conversion of the Jews to the religion of Jesus Christ. But the whole character of the psalm seems best to accord with the opinion that it was written shortly after the return from the Babylonish Captivity, in commemoration of that event. Grotius, a writer of the very first authority, supposes that it was written by Ezra or one of his contemporaries. It is well known that a part only of the captives returned to the land of their fathers, whilst a large number continued in Babylon. Accordingly, we find that the sacred penman, after having given vent to his joy for the ~~deliv~~ return of his brethren to their native land in terms of the warmest enthusiasm, utters his supplication that those who yet remained might also be brought back. "When the Lord (he says) turned again the captivity of Zion, we were like them that dream." So great was our joy at our return to the land of our fathers, the land of promise, where formerly stood our temple & our altars; that we could scarcely believe the testimony of our senses, it seemed a pleasing dream, the joy was so great!
v.2. ~~And~~ "They said among the heathen the Lord has done great things for them." The heathen seeing our exultation were led to exclaim the Lord has done great things for them. And we acknowledge, the Lord hath done great things for us whereof we are glad. Then

Finally, the doctrine of our text is exemplified in the history Greek nation, whose melancholy fate has for several years past excited the sympathy of every friend of liberty & religion, & whose present desperate & starving condition has prompted the citizens of our free & happy country to contribute their mite to save them from the dread alternative of death by starvation, or ~~[illegible]~~ massacre by the scimiter of the Turk. In behalf of this suffering, this bleeding, this starving people I am requested by the committee of the town meeting to address you on this occasion. To some of you it may not be unacceptable to hear a few ~~[illegible]~~ sketches of the history of this interesting people on whose behalf your charity is soon to be solicited.

Greece, after having flourished for near 1000 years, ~~[illegible]~~ fell a prey first to the stratagems & next to the sword of the Romans, under Metellus about 146 years before the birth of our Saviour. From this time Greece was a part of the Roman Empire & was known by the name of Achaia. But even in her fallen state, Greece was the instructress of her conquerors in the arts & refinements of civilization, & was regarded ~~with~~ by them with veneration & respect. From this time the Roman empire embraced ~~the greater~~ nearly the whole of Europe, & the city of Rome was the grand capitol of that quarter of the globe, & Greece had no existence as an independent nation. About 329 years after Christ, ~~Constantine~~ the emperor of this vast Roman empire transferred his residence from Rome to Byzantium, which was thenceforth called after him Constantinople & soon grew up to a large & populous city. 66 years after this, the emperor Theodosius divided the whole Roman empire into two parts, or seperate empires, making Rome the capitol of the western & Constantinople the capitol of the Eastern empire, & gave to each of his two sons the independent government of one of these empires. Greece, ~~which is near to Constantinople~~, thus became the prominent part of the Eastern Roman empire, & hence that sovereignty is also called the Greek empire. The Western Roman empire ~~[illegible]~~ lasted only 81 years, when it was subdued by Odoacer, King of the Heruli, A.U.C. 1224. But the Eastern or Greek Empire continued 1123 from the building of its capitol by Constantine. ~~About~~ In 1453, nearly a century before the Reformation, the ~~[illegible]~~ Turks, who had for some time aimed at the capture of Constantinople, actually accomplished it, & thus

Since that time 374 years have elapsed, during all which time the Greeks have endured a state of abject & cruel slavery. During the last half century they have repeatedly evinced their dissatisfaction at their deplorable & ignominious condition, & professed much attachment for the Russians who profess the same religion. In one of the late frequent wars between Russia & Turkey, when the Russian fleet entered the Archipelago, & took possession of part of Greece, the whole population flocked to the Russian standard, & the entire peninsula was in a state of revolt. The Turkish army however again reduced them & punished them with great severity.

From this time, their suspicious masters have drawn the chains of slavery still tighter & rivetted them still faster until their sufferings became too great to be borne any longer. For near six year they have now been engaged in a desperate struggle to throw off the yoke & breath once more the atmosphere of liberty.* The overwhelming numbers of their savage foes demanded that every man should fly to the field of battle. ~~Their~~ Thus none were left to cultivate the ground. Their plowshares have been converted into ~~plowshares~~ swords, & their pruninghooks into spears. And the heroic Greeks are about to fall not by the ~~sword~~ valour of their ~~Turk~~ enemies, these ~~the~~ they have met & repelled ~~them~~, not by the countless numbers of their barbarous foes; they have slain every man his host. And now they ask of us, not to fight their battles, but to give them bread; to feed their famishing wives & children, whilst they again ~~go~~ repair to the tented field, to meet their foes in deadly combat, there to decide the question of their country's fate — to return to their families as freemen, or to return ~~to them~~ no more.

* Hear the language of a missionary of ~~the~~ our own nation, who has been among these unhappy people, & says whether the poor Greeks are not sowing in tears? "A war ferocious, horrible, & exterminating, has been lighted up in Greece, & has gone so far that she must now be butchered or be free. A little band of men poorly furnished with arms, without money & without discipline, have for more than five years braved the fury of the storm of war, & they are determined still to resist. The courage of Leonidas & the fortitude of the first martyrs, dwells in in breasts. "The children & sucklings swoon in the streets, they cry to their mothers for food which is not to be found. The delicate & distracted wife seeks death from the hands of her compassionate husband, rather than be left to fall into the hands of a brutal Turk, whose garments are stained with the blood of her kindred! What eye does not weep at the remembrance of Ipsara & Scio? what heart does not bleed at the recollection of Missolonghi."

And is not this emphatically to sow in tears? ~~of blood~~? The merciless foe of the Greeks has overrun & devastated their territory, ~~He has left us~~ In this last extremity, they ~~[illegible]~~ to highly favoured America, they send their appeal ~~[illegible]~~ across the Atlantic to the citizens of this free & happy republic. They say to each other, "the American ~~we too, she knows~~, once suffered some wrongs & rose in manly defiance of their enemy & asserted their liberty. They too ~~[illegible]~~ once sowed in tears & are now reaping in joy the harvest of civil & religious liberty. They too were once on the borders of despair, they call on Europe to help them, & they called not in vain, & France heard their cry, she sent them aid ~~[illegible]~~, the struggle was sustained ~~continued~~ & America is free ~~they were free~~. Let us call on them, they will help us. They cherish the grateful recollection of their deliverance. After the lapse of ½ century they ~~lately~~ received Lafayette with ~~the~~ enthusiastic applause, the ~~whole~~ nation rose in one united act of veneration & gratitude ~~to him~~, & now they will not turn us off". And, my hearers! they have called, — their cry has been wafted across the Atlantic, & has been heard by our citizens ~~throughout~~ it is resounded to day in your ears. I know, indeed, that the liberality of the citizens of this country is proverbial, & has been called into general requisition. But still the greater part of us have a little something to give to a starving fellow creature.

Are not the Greeks just objects of charity? Have they not sowed in tears? In tears of blood they have sown. Whilst their young men are offering themselves on the altar of their country's rights, their old men & women & children are wandering houseless, & naked & starving amid her desert hills, seeking rest & finding none.

And why ought we to help the Greek?

Because they are men. If a dog were to come to your door, poor, emaciated, & just dying with hunger, & in his own affecting way were to make you understand that he ~~[illegible]~~ begged for a piece of bread, you would not be so cruel as to deny him. And when the Greek tells you, "my wife, my children are dying with hunger within whilst I am at the door ~~[illegible]~~ defending them from the fury of the Turk, more to be dreaded than death itself;" who, that has a surplus penny, would not send it him to buy a piece of bread? Who would not evince his gratitude to heaven for the bounties bestowed on him, by some trifling offering on the altar of charity?

Why ought we to help the Greeks? Because they are Christians. They are not only bound to us by the common tie which binds man to his fellow; they are our brethren in Christ, &, through long succession of near 400 years of Mohammedan slavery & oppression, they have adhered to their religion, surrounded by every temptation that could tend to seduce them from their God. It ought to be known among us that the war of the Greeks may be called a religious war, that by renouncing the religion of Jesus Christ, they can at any time obtain peace & pardon. The Greek need only say that Jesus Christ is not the Son of God & that Mohammed is the last & greatest of the prophets, & he is free, he is hailed with acclamation by the Turk, & admitted to equal rights & privileges with himself. But this the Greek still nobly refuses to do, preferring to lay down his life rather than his religion. And how can we as christians stand by and hear him call to us for bread & refuse to give it? Hear what St John says: "whoso hath this worlds goods & seeth his brother have need, & shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

We ought to help the Greeks, because the liberty which we enjoy we owe under God in part to foreign aid, received under similar circumstances. Had the French turned a deaf ear to our entreaties, in the revolutionary war, it is possible the courage of America might have sunk & these states still be colonies of Great Britain. How hypocritical & unmeaning would the demonstrations of gratitude heaped upon Lafayette appear, if we when called on by the in similar, nay in a hundredfold more desperate circumstances, should ungenerously refuse a piece of bread to the bloodstained warrior, to his starving wife & children! Does not Providence now manifestly seem to call on us to go & do likewise, to pay the debt of gratitude by doing to others as we have been done by?

We ought the more readily to help the Greeks, because the nations around them have in general looked upon their calamities with supine indifference, & some of them even lend aid to their barbarous foes. The cabinets of Europe have at best deluded them with empty promises, & played a game of cold ironhearted policy, though their subjects in spite of them have sent succours to the Greeks. The dictates of humanity called on them to save a nation from indiscriminate slaughter, but they dreaded the influence of a free government so near to their borders. They feared that their own subjects might imbibe a love of liberty. Nor does their

fear appear to us unfounded. How great an influence our own distant republic has exerted on the governments of Europe, is well known. The world had been taught to believe that man is incapable of selfgovernment, that kings held the reigns of dominion by divine right. The successful experiment of a republican government in our happy country has given a demonstration of this fallacy of this opinion, & even we see a clustre of republics springing up in the southern section of our own continent. How great then would be the influence Greece on the surrounding nations of Europe, if she should succeed in establishing her freedom. Nay even Asia itself, the land of despotism, might feel the ~~[illegible]~~ flame of liberty kindling within her. How glorious a harvest, therefore, lies before the Greeks, ~~if~~ in case of their success! Nor would the spiritual prospects which the liberation of Greece ~~now~~ holds forth, be a less glorious harvest! Greece itself would be a missionary field, & from her borders free access could be had to the surrounding regions of spiritual darkness & death! Where the light of education is introduced, liberty civil & religious must soon follow. Who then would not ~~give his mite~~ to save the Greeks from starvation, in order to give to them & to the world so glorious a ~~harvest~~ harvest of civil & religious liberty?

Finally, we should help them because ~~the~~ such is the savage nature of enemy ~~with~~ against whom they contend, <u>that they must either conquer or die</u>. This point has been awfully proved by the progress of the war as far as it has extended, ~~if~~ even if the barbarous character of the Turks had not been known before! Wherever the enemy has conquered, an indiscriminate massacre of men, women & children has ensued, accompanied by every circumstance of horror, which could aggravate the fate of the poor Greeks! ~~Often their female captives are exposed~~ ~~sold~~ ~~taken to Constantinople or Alexandria and sold as slaves~~ Women & children have been literally butchered & cut to pieces in the most shameful & revolting manner! And those that yet remain have lost their parents their husbands or their sons. ~~Every~~ place through which the enemy have passed is stained with the Grecian blood. ~~of Greeks~~.

Many a widow fixed her eye,
Weeping where her husband bled,
Heedless though her babe was by
Prattling to his father dead!

Many a mother in despair
Turning up the ghastly slain
Sought her son, her hero there,
Whom she longed to seek in vain!

And the remaining Greeks well know that they can look for no quarters. They know indeed that by apostatizing from their religion, by denying their Saviour, they could ~~regain the~~ assuage the rancour of the Turk, could regain peace & liberty & security. ~~But~~ And is it not a wonder that many have not done so? But to their eternal honour be it spoken, that notwithstanding their repeated repulses, & disasters from such ~~proposals~~ an expedient they still turn with disdain & rising in all the majesty of their valour, unhesitatingly call for the dread alternative: Give me liberty or give me death!

They are willing still to brave the ~~their~~ fury of their enemies, they only call on us to feed their starving families, until they have subdued their foes & can return to their homes themselves! ~~If~~ And ~~you~~ we, will not reject their plea – If ~~you~~ we, cannot give much let us give little, ~~but let us all give~~ & as the effort throughout our country is pretty general we may indulge the pleasing hope that efficient aid will be afforded this poor oppressed people. Give from pure motives, give with a willing heart, & at ~~last~~ great day we may hear the wellcome plaudit

"Come ye blessed of my Father inherit the kingdom prepared for you from "the foundation of the world; for I was an hungred & ye gave me meat; I was thirsty "& ye gave me drink; I was a stranger & ye took me in; naked & ye clothed me".

The doctrine of our text is exemplified

II. In the experience of individuals

1. The minister of the gospel often sows in tears — here the simile has an affecting suitableness. the same figure is applied to him by our Lord himself: "a sower went out to sow his seed &c" The minister feels that all he can do is to sow the seed & attend to the soil, the harvest at last depends on the divine blessing. Paul may plant &c. And sometimes God sees fit to let him sow in sorrow — how many a faithful minister preaches for years & sees no fruit!! He examines his heart, his mode of preaching &c to see ~~if~~ whether the fault be in him. He begins to preach again with renewed ardour holds forth all the most solemn truths — a heaven to entice the sinner, a hell to terrify him! but all in vain!! Then does he sow in tears &c. But in his own time & season, it pleases God &c to open the heart of some Lydia & thus the work begins ~~—~~ the flame spreads — others catch fire

~~2 Christian parents~~

3. Christian under the hidings of Gods countenance

4. The humble sinner who properly improves afflictions & convictions

Happy says the ~~the~~ world is the man whose mind is always cheerful, who is never filled with remorse whose conscience never arises within him to pronounce condemnation on his soul ~~—~~ but the word of god says happy are they that mourn for they shall be comforted — our text says they that sow in tears shall reap in joy. The world can see no reason in this dejection; yea they fear that by indulging in it too much they might become deranged. But ~~the~~ ~~D~~ the most eminent physician ~~[illegible]~~ who ever wrote on the diseases of the mind, says that religion never made any one crazy. But I would even rather become deranged in pursuit of religion than die an impenitent sinner. Is it not ~~[illegible]~~ better to see our sins ~~[illegible]~~ in this life than to behold hereafter in the light which the flames of hell reflect upon them? would you not rather now repent & mourn over them whilst tears of penitence ~~[illegible]~~ may yet obliterate them from the records of heaven, than take up your lamentation for ever in the regions of endless despair.

III. ^Nations^ Our text is exemplified in the ~~history~~ of incidents which gave rise to our text —

1. In the history of our own country — in ~~the~~ our revolutionary struggle. When our country was bleeding at every pore, when we were surrounded with enemies, who were ~~s~~ laying waste our country, when our ~~f~~ armies were discontented & ready to rebel, when our ~~finances~~ treasury was empty & the credit of our government sunk, when ~~the~~ our frontiers were bloody under the tom. & scalp. knife of the ~~savage~~ ^Indian^, & the distracted mother ^trembled at every leaf &^ heard in every passing breeze the ~~savage~~ yells of murderous savages, then we sowed in tears —

But when the God of battles gave success to our arms, when the illustrious Wash. gave harmony to the discordant elements of ~~Lib~~ our armies — & lead them to battle — when our enemy repulsed & discomfited retired from the conflict & left us undisturbed to enjoy the sweets of liberty & worship under our vine &c — we reap in joy.

Gettysburg Theolog. Seminar Jan. 29ten 1827.

Lieber Bruder,

Ihr freundschaftliches Schreiben vor etlichen Tagen erhalten

Psalm 126, 5.

"They that sow in tears shall reap in joy."

This is one of those psalms which were not written by David. This is evident from the fact that the subject which it celebrates is the return of the Jews from Babylon, which happened nearly 500 years after the hand of death had rent the chords of David's lyre & laid his tongue silent in the grave ~~time of that eminent sovereign of [illegible]~~. Grotius conjectures that the psalm before us is a production of Ezra or one of his contemporaries. Some both Jewish & Christian writers have considered this psalm prophetical in its nature; the former have believed it to signify the future return of the Jews to the Holy Land, & the latter ~~sig-~~ their conversion to the religion of Jesus. But the whole character of the psalm seems to accord best with the opinion that it is was written shortly after the return from the Babylonish captivity, in commemoration of that happy event. It is well known that a part only of the captives returned to the land of their fathers, whilst a large number continued in Babylon. In accordance with this we find that after having celebrated their return in the first 3 verses, the sacred penman expresses ~~utters~~ the earnest wish to Jehovah for the return of the others also v. 4–6.

v. 1. When the Lord &c we were like them that dream — we were so greatly rejoiced that we could scarcely believe the testimony of our senses, it seemed a pleasing dream! the joy was so great!

v. 2. "saith the heathen the L. has done great things for them" i.e. for the Jews, for us.

v. 4. "Turn again our captivity O Lord! as the streams in the south" — i.e. Turn also the other Jews back, who yet remain in the exile! & refresh us with the sight of them; as ~~th~~ we are refreshed after the dry season when our springs are dried up, when they return again in the fall of the year.

v. 5. 6. They that sow in tears shall reap in joy — ~~[illegible]~~ ~~[illegible] & thus~~ Thus is the husbandman who sows his seed with the most unfavourable prospects, in weather which threatens totally to destroy it, often find his heart filled with gladness when he sees that the early & the latter rain & the blessing of God, have nevertheless produced him a copious crop.

The doctrine which ~~[illegible]~~ our text is that.

"Afflictions well improved are often followed by ~~become~~ blessings to us."

This is a doctrine so frequently taught in other parts of S.S. that it is unnecessary to say much in proof of it here — "The light afflictions &c. whom the Lord loveth &c." But let it be remembered that the beneficial result is dependent on a suitable improvement of the chastisement, & we are expressly told "there is a sorrow which worketh death" & we read of some (in the Rev.) who knawed

their tongue with anguish & repented not."

The doctrine of our text is at the same time proved & exemplified in the following instances:

I. by the church as a body.

1. Before the advent of the Saviour the church was in the most deplorable condition. The spirituality of religion was almost entirely forgotten— A messiah was indeed looked for by the great mass but it was a temporal prince, altogether unlike the babe of Bethlehem! Still there were many men of zeal & devotion who like old Simeon were waiting for the consolation of Israel, who were sowing their seed in tears. And o! how glorious a harvest followed, when Jesus came &c. &c. Again

2. In the days of the Reformation.

3. The days of Arndt, about a century after the Ref. (he died 1621). The literature of the church had degenerated to polemical wrangling, the preaching to disputation— But Arndt & others sowed in tears & behold even in their lifetime they reaped with joy.

4. Spener. Francke. Wesley. The degeneracy had again become great the church was

returning to the old papish formality when God raised up Spener & Francken who began a harvest more extensive & glorious than any which the church had enjoyed since the Reformation. Various pious institutions were established, orphanhouses &c &c &c

Wesley — Whitfield

4. The time of the French revolution the age of reason as it was called but properly the age of licentiousness & anarchy — when Paine filled this country with his scandalous productions & France & Germany were supplied by others. Gloomy, awfully gloomy were the prospects of the church of our blessed redeemer; & the few who loved the Lord indeed, sowed literally in tears. but oh how changed the scene!! How is the fiend of infidelity driven from the field in disgrace! how evangelical! how zealous! how pure is comparatively the spirit of the present day!! Look at the missio the bible — the tract &c societies: & say have not those of our pious fathers who wept over the desolations of the closing last century had just cause to rejoice in the full & joyful harvest?

Nay I would rather learn to see my sins in the clearest light, even if I knew that the sense of them would unhinge my mind & warp the future revolutions of the intellectual machinery: ~~for then would I at least die a suppliant at the footstool of mercy~~

Yes in the beautiful language of Montgomery

I'd rather be the wretch, that scrawls
His idiot nonsense on the walls,
His gallant bark of reason wrecked,
A poor quenched ray of intellect,
With slabbered chin & rayless eye,
A mind of mere insanity,
Not quite a man nor quite a brute;
Than I would basely prostitute
&c

My soul to the service of the devil & die an impenitent sinner: for then I would die a suppliant at the footstool of mercy &c
Death will cure insanity &c

New market Jan 30th 1825 - A. St.
Mt Pleasant Feb. - 1825.

SERMON #108

On the union of human & divine agency in the conversion of man.

Work out your salvation with fear & trembling, for it is God who out of good will (benevolence) is working in you both to will & to do. Phil. II, 12.13.

No subject in the whole range of ~~human~~ thought, can be of such great, such transcendant importance to man, as the salvation of his immortal soul. Created capable of deriving happiness from the ~~proper~~ use of the objects around us in the world, formed with a native impulse which urges us onward in pursuit of ~~enjoyment~~ pleasure, which after every enjoyment makes us wish for more; how can the reflecting mind regard without intense interest, the rays of eternal light, the faint glimmerings of celestial glory ~~that~~ beam ever from the eternal world, & bid us come & taste the joys, which mortal eye hath not seen, & ear not heard, nor human mind conceived? But the path of life is beset with thorns, and our cup oft mingled with bitterness. Now & then too we see some ~~son~~ or daughter of affliction, on whom God in his inscrutable providence lays a heavy hand. Death has perhaps carried off, one after another, his nearest & dearest friends; & left him fatherless, & motherless, & friendless, & a stranger in his native home! Or the poison of some hopeless disease is rankling in his bones, & drinking up his spirits, until he is ready to exclaim: "wherefore is light given to him that is in misery, & life unto the bitter in soul, who long for death & it cometh not![c]" How does he long for salvation, for deliverance from the pangs of disease! And when agonizing under the pains of a few years' of ~~disease~~ sickness, what horror

c. Job III.20.21.

seizes his mind at the thought of that second death, that death which never dies. With what ardour are not such men often heard to pray for deliverance from the wrath to come! And who, ~~[illegible]~~ under such appalling circumstances, would not respond with all the ardour of his soul to the declaration of the pious poet:

Nothing is worth a thought beneath,
But how I may escape the death
That never never dies!
How make my own election sure,
And when I fail on earth, secure
A mansion in the skies!

Yes, my christian friends! salvation is evidently the object of greatest interest to man, & to work out this salvation with fear & trembling is obviously the highest duty devolving on us in life. To this duty which though so allimportant, men are but too prone to forget, the inspired apostle earnestly exhorts us in the language of our text: "Work out your salvation" &c. The consideration which he adds in order to urge us to attend to this duty is indeed of the most encouraging nature: "for it is God" &c. Yet as these words express the union of human agency & the divine cooperation ~~government~~ in this work, they have often been variously interpreted. We purpose on this occasion in reliance on divine aid

I. Explain the manner in which human & divine agency are combined in the conversion of the sinner.

II. Enforce the duty resulting from this doctrine.

That the doctrine contemplated in our text is an important one is evident from the fact, that on the views which we entertain of it, will depend the nature of the advice that we would give both to careless & awakened sinners. Indeed it cannot but be of the great-

est moment, that we should accurately know what the great Author of our being requires us to do in order to be saved, & what he has himself graciously promised to do for us. We say then that

I) Man, if left to himself, possesses neither the desire or ability to prepare for heaven.

a) In this first remark, we have reference to man in a state of nature without the light of revelation. That the light of reason cannot afford satisfactory information on this subject of our relation to God is evident. By the fall of our first parents, we became disqualified for fulfilling the demands of that law, under which we were originally placed, & therefore could no longer obtain salvation by our own merits. That reason can find no satisfactory substitute, is demonstrated by the writings of the wisest Pagan sages. The splendid talents by which some of them were distinguished, & the persevering & laborious search after truth which their works display, instead of conducting them to clear & satisfactory views, served only to exhibit the limited extent of reasons power, & to excite in them a stronger desire, that God would deign to communicate a clearer revelation of his will. The apostle Paul is speaking in the literal language of historical verity, when he calls the age of their greatest Grecian philosophers "times of ignorance".

b) Moreover, without the light of the gospel, mankind feel but little concern about the future world, & little desire to prepare for future happiness. This necessarily follows from their want of definite knowledge of God, their relations to him & the future world. By the very structure of our nature, no object, however desirable in itself, can excite our desire, unless it is known to us. If men, living under the benign influence of that gospel, in which Jesus brought life & the doctrine of the immortality to clearer light, still evince so little concern for their future welfare; if the joys

of heaven excite so little desire, & the terrors of eternal perdition
+ produce so little concern in these; what ought we naturally to ex-
pect from those who are destitute of a revelation, whose very gods
are men of like passions with themselves, & who not only have obscure
notions of a future world, but often doubt even its existence!

See Missionary anecdotes for example. +

c) In addition to all this, that man is void both of the ability & disposition to prepare for heaven naturally results from his native depravity, by which his understanding is darkened, & his affections inclined to the objects & pleasures of sense.

d) But the subject is placed beyond all doubt by the sacred volume. Paul in his epistle to the Romans (III 10-12) says: "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one."

How soon do neighbourhoods degenerate if preaching be withdrawn!

e) From the very fact that God found it necessary to give us the means of grace comprised in the sacred volume.

II) [For No II see 2d p. infra.]

III) Yet When men are called to a knowledge of the gospel, & thus have the means of grace brought within their reach, they still have the ability to make a sincere use of the appointed means.

1. That we are able to use the outward means of grace, is evident from the declarations of the sacred volume in which we are commanded to do so & censured for neglecting this duty; for it is a dictate of reason that God cannot require impossibilities of us, nor censure us for not performing them. Such passages are the following: "Search the Scriptures, &c.

"Neglect not the assembling of yourselves together as the manner of some is. Heb 10, 25.

Pray without ceasing.

Again; every individual has the testimony of his own consciousness that he can do so.

It would

c) That the use which we can make of them can be sincere, we think cannot well be disputed.

Much obscurity has prevailed on this subject in consequence of a misapprehension of terms.

III) ~~But~~ Nor have ~~these~~ means of grace, even when faithfully used, ~~have not~~ the power to convert the soul, without the additional aid of the Holy Spirit.

The truth of this position is proved with satisfactory evidence in the sacred words. We find there the work of conversion or regeneration, not only represented in a general manner as the work of the Holy Spirit; but there are some passages in which the influence of the H.S. is distinguished from the influence of the means of grace.

a) The general texts as such as these: "That which is born of the flesh is flesh, but that which is born of the Spirit is spirit"[1].

Not by works of righteousness which we had done, but according to his mercy he saved us, by the washing of regeneration & the renewing of the H.G.[2]

b) Specific texts. ~~The~~ Apostle Paul says to the Corinthians; I have planted, Apollos watered, but God gave the increase.

---

[1] John 3; [2] Tit 3, 5. 6.

IV) And, as these means are appointed of God, they wisely adapted to the end designed, & to the sincere use of them the influence of the Holy Spirit is confined, but also invariably granted.

By the means of grace, we mean the word of God, preaching of the word, prayer, the sacraments, & the discipline of the church. That these are means appointed by God himself to effect the great work of our preparation for heaven, is evident from the express declarations of God word.

a) "I am not ashamed of the gospel of C. for it is the power of God unto salvation to every one that believeth, to the Jew first & also to the Gentile".[1]

Peter speaks of himself & others as "being born again not of corruptible seed, but by the word of God which liveth & abideth forever."[2]

Take heed unto thyself & thy doctrine

b) There is moreover in these means an intrinsic suitableness or adaptation to produce the intended effects, to produce every successive stage in the whole change by which the sinner is prepared for the enjoyment of heaven.

1.   2. Pet. 1,10.

Yes my christian friend if ye desire salvation it is certain that so long as you either totally neglect the means of grace, or at best attend to them in an insincere manner, you cannot hope to become new creatures in C. Jesus! It is true of the husbandman, that his labour alone independently of the blessing of heaven cannot procure for him a crop of grain; yet who that is sane infers from this that the crop will be prepared for him by the power of God if he refuses to plow & sow the land? And just as little can the sinner expect to be converted & sanctified whilst he neglects the appointed means of grace which God has promised to bless.

What then is the specific advice, which we give to every sinner in this assembly who wishes to be saved? We answer take the advice which our blessed Saviour gives, in that evermemorable parable of the prodigal son.[1] 1) Reflect upon the fact that you are perishing with hunger, whilst so many hired servants in your heavenly Father's house have bread enough & to spare. Yes poor sinner you are perishing &c.

2) Resolve to arise & go to your Father & say unto him Father

1. Luke XV.

II.

II. Enforce the duty resulting from the doctrine of the text. "Work out your salvation with fear & trembling."

1) Reflect ~~on the value of salvation~~ you are created moral agents by your God & must act for yourself.

II) God himself offers to help you.

III) If you reject the proferred aid of God your condemnation will be increased.

IV) Delay not any longer lest the Holy Spirit withdraw his influence & your fate be eternally sealed!

Gettysburg, Summer Session 1831.

Philipp 2.12.13. Work out your own salvation with fear & trembling, for it is God who worketh in you both to will & to do out of his good ~~pleasure,~~ or benevolence.

I. See p. 3.

II You cannot effect your salvation by your own unaided efforts.

1. You cannot convert your own soul without the aid of the divine Spirit.

2. If you were really converted, you could not fully fulfil the demands of the law of God.

3. If you could perfectly fulfil the demands of the divine law hereafter, it could not cancel your past life of transgression.

4. You cannot merit salvation by any sufferings

you can endure.

5. Nor obtain it by alliance with any creature, as to assist or to intercede with God. Neither on earth nor in hell can helps be found for sinners—

II <u>God</u> <u>is</u> <u>ever</u> <u>willing</u> <u>to</u> <u>bless</u> <u>the</u> <u>sincere</u> <u>efforts</u> <u>of</u> <u>the</u> <u>sinner</u> <u>for</u> <u>salvation</u>.

I. ~~II~~. The nature of the work which you have to perform.

a) To be delivered from the <u>curse</u> of sin -

b) To be delivered from the <u>dominion</u> of sin.

c) To acquire a title to heaven.

By conversion - how to attain it,

a) By self-judgment. -

III. Your salvation depends under God on your doing this work, & perhaps on your doing it this (night (day).

IV. This work you can do & do immediately.

See Sherlock on this text.

I. Would man if left to himself, possess either the desire or ability to prepare for heaven?

II. After the gospel has been preached to him, & he has thus heard of his native ~~true~~, lost estate ~~by nature~~ & of the plan of redemption, has he the ~~power to~~ ability both physical & intellectual, to obey the call of God, & make a proper use of the means of grace?

III. Are these means of grace of themselves sufficient to convert the soul without the ~~ass~~ additional influence of the H.S.?

IV. But are they not the appointed & indispensible means of salvation in the use of which, ~~[illegible]~~ ~~alone~~, the influence of the may exclusively & ~~be~~ confidently be expected?

(V. Answer some (objections / questions) arising from the subject.)

Because of the intrinsic value of salvation.

Because God himself offers to help you

2. Because

3. If you do reject the proffered aid, your condemnation increased.

4. If you neglect it longer, that spirit may withdraw

you be sealed for damnation.

If you neglect it

Do it with fear & trembling & delay not.

1. Work— You are moral agents & must act for yourselves <u>by divine appointment</u>—

2. The salvation offered is worth working for.

3. We have an almighty friend to help us & ~~[illegible]~~ need not fail of success—

4. A terrible doom awaits us if we ~~[illegible]~~ neglect this great salvation. "<u>fear</u> & <u>trembling</u>—

To such creatures as we salvation is the highest good in the universe. — Its pursuit the highest wisdom & the highest duty.

This duty is inculcated by our text in the strongest language — yet in terms implying a verbal contradiction, involving the great question of human agency & divine government &c.

In discussion we shall

I. Lay down a few preliminary principles by which our investigation must be conducted.

a) If there be any real incomprehensibility in the union of the positions expressed in our text, it ought to be placed where the word of God & reason place it.

b) After God had once resolved to make man a moral agent, he could not as a wise & consistent being deal with him in any other character; hence we must not suppose that he does.

II. Endeavor to show, what God does throughout the different stages of entire work of salvation ~~how God and the divine & human agency are combined.~~

a) preserves our powers bodily & mental, i.e. the powers of moral agents

6) Possessing these powers, he addresses us in his revelation which contains a communication of his will on every subject ~~which~~ the knowledge of which is necessary to the attainment of salvation. This is the grand means of

II What man must do—

III. Urge the apostles admonition—

I The language in which this charge is expressed in d.s.

Phil. II. 12. 13.

Work out your salvation with fear & trembling, for it is God, who, out of good will (benevolence) is working in you both to will & to do.

The ~~names~~ for substantive entities i.e. for the substrata to which the properties belong. do not mean any thing beyond the properties but = our idea of the aggregate of properties.

Badger's Weekly Messenger N. York.

Madam de Staël's Germany ——

Coleridge's works. which one?

Edwards Williams on the Equity of divine Govern

Birge on Atonement

derived. Breckinr. p. 626. ~~When~~ Yet it by no means follows that the same effect must therefore be produced on all the hearers who sit under the same sermons — because their previous state of mind, feeling, character &c is so different, that if the same degree of influence is exerted on them it would necessarily advance some farther than others. Yet whilst sufficient grace always accompanies there may even be some ~~degree~~ difference in the degree of divine influence proportioned to 1) the degree of earnestness with which that influence is sought, & the means used, & 2) that degree may be varied by the fervent prayers of righteous relatives or friends.

Q. If sufficient grace is given to all, why are some converted & others not under the same means? Brek. p. 627.

Because.

Q. But are there no cases, in which the ~~[illegible]~~ influence of the spirit is withheld? The S.S. teach the affirmative — Brek p. 626-7.

But this would never be sufficient — his heart ~~though~~ would remain forever unchanged if nothing else were done — therefore he must

II Pray earnestly, perseveringly for the divine blessing — the influence of the Holy Spirit to render these means effectual to the conversion of his soul.

a) Here it might be inquired ~~Does~~ the influence of the Holy Spirit always ~~accompany~~ follow! the faithful use of these means? In general it undoubtedly does. Wherein the gospel is faithfully preached, & the hearers ~~are~~ earnestly pray for the divine blessing, that blessing will not be

II. What God does in effecting it.

a). He ~~supplies his [illegible]~~ preserves our existence, & the use of all the necessary bodily & mental powers. The faculties & powers of moral agents — These are the foundation & basis of our susceptibility to be influenced by evidence & guided by truth &c

These faculties are confessedly sufficient to lead and enable man (~~when~~ ~~rightly~~ faithfully exerted) to consult his interest & secure it in temporal things in a high degree.

But although his present faculties are sufficient to enable him when rightly used, to secure in a high degree his temporal interests, ~~&c~~ & to make him debtor happiness hereafter too, yet ~~[illegible]~~ is he falling short of himself to secure this great end. His knowledge of the relations which he sustains to his ~~invisible~~ Creator, the nature of the invisible future world &c &c are all unknown and it is a matter of absolute certainty that the preparation for heaven which the gospel details, could not possibly be obtained by any man left to his own powers. —

To this end God gave the revelation of divine truth; the grand means for human salvation.

& ~~[illegible]~~ appointed men to preach it to all nations.

This truth is circulated in various ways —

a) By the preacher —

DAMAGED PAGE(S)

b) by being read – by the art of printing.

c) By being symbolically set forth in the sacraments –

d) By being exemplified in christian conduct.

e) Published in good books.

f) Exemplified, & Enforced (Lydia) in providential dispensations.

(I) That the truth is the grand means of converting & sanctifying sinners is proved by the

a) S. S. texts –

Nearly all texts, & facts ~~[struck]~~ could be thus explained – Lydia – but others cannot – Storr Morus – p. 340 –

b) By reason – All other truths have force – why not this – truth is that which ~~[struck]~~ produces conviction on the mind – so also div. truth. Luth. Dog. vim intrinsecam – Storr 340

II. ~~The~~ To the influence of truth is added that of the Holy Spirit –

S. S. texts –

a) Its influence is unobserved by reason – rests only on revelation – but is perfectly consistent with

all the phenomena we observe –

[illegible] operations is confined to truth – always is combined with ~~truth~~. No one can expect it, or has ever, been converted ~~fallibly~~, who continued to reject ~~truth~~.

Thus God lays the ~~foundation~~ i.e.: gives the means & motives to do our part for all the changes in the whole christian experience, which every man may run through with in [illegible] generally proportioned to his fidelity.

It is in this way that God worketh in us both to will & to do – i.e.: produces those views & convictions in body of truth, which afford abundant motives for us to will obedience to him. yet man is a free agent & nothing is more certain than that he can refuse to resolve on obedience even in the face of abundant motives – else, man would be a machine & all must necessarily obey, who hear the gospel –

The question here arises, does the influence of the Holy Spirit produce effects on the sinner different in kind from those of the word? or only produce the same effects in a greater degree?

to determine this, compare the effects of the truth with that which is moral e.g. truth about the advantage of a railroad & future ~~rewards~~ - the effect convinces ~~but~~ not ought not to be attributed to grace in the case of moral truth -

III. What must men do?

I. Make a faithful ~~diligent~~ use of all the above ~~mentioned~~ means of grace which God has placed in his reach -

"By" faithful" is not meant perfect - but sincere & persevering - The ob. of the awakened, repenting sinner is in no case perfect - not even that of the true believer - but it may & if acceptable, must be sincere - i.e. performed with a desire to obey the divine commands -

Sincere use of means = volition to use them, formed in view of proper motives i.e. to please God -

However imperfectly the volition is executed, in consequence of habits of sin, this does not impair the sincerity of the act in the least.

& the perfection of his government consists in his ability to apportion with absolute & perfect accuracy, the degree of punishment to all the infinite varieties & shades of guilt. An express provision was therefore necessary — God made it, & here gives us an account of that stupendous display of his mercy in the incarnation, life & death of the Son of God.

e) He gives us ample information about the plan of salvation — what he has done — is doing — is [illegible] further to do — & what he requires us to do & to experience before we are qualified for heaven.

In short in this revelation God gives us all the information we need, on every subject having a connexion with our salvation. At every stage of his christian experience the sinner will ~~fi~~ find a set of truths adapted to his case, truths which having a perceptible adaptation to advance him in his christian course & which connected with the influence of the Holy Spirit of God, are really the means of producing the several changes in his heart by which he is prepared for

in the kingdom of heaven.

II. What God does in the commence-ment & progress of this work.

1. He preserves our existence & the use of all the powers, bodily & mental which belong to us as moral agents.

2. He calls us by his word of revelation. In this inspired vol, he instructs us i.e. reveals correct views of the nature, extent, & evil of sin — what he has done to render the pardon of the sin-ner consistent with the principles of his moral govern-ment, — what more he is still willing to do — & what he requires us to do in order that he may be able con-sistently to exert on us this additional influence.

a) Nature of sin — a rebellion against the moral government of the God of the universe, an infinitely benevolent God, an infinitely perfect & salutary law; which it was alike our duty & interest to obey.

b) Extent of sin — ~~It~~ It pervades the whole family of man — we ourselves are its subjects, not only part of us; but our entire nature. It is not meant, that men are naturally as bad as they could be, but that every faculty of our mind & the structure of our bodies also are deteriorated by sin & predisposed to its commission. We are all guilty from the first moment of our moral agency —

c) The evil of sin. Its ruinous effects on the subject of it, — on all others around him, — on the honour of the law — on the declarative glory of God.

d) In this sacred vol. he informs us of what he has done in order to render the pardon of the sinner consistent with moral right, the principles of his moral government. In a perfect moral government, the pardoning power is not found. It results from the imperfection of human governments, & is provided in order to meet some cases, in which the penalty of the law seems too severe for the guilt of the transgressor, or for cases which though convicted there is still a possibility of his innocence. In the government of an omniscient God, these cases cannot

Work out your salvation —

It is God that worketh in you to will &c.

Int. To such a being as man, salvation is the highest good in the universe — The mode of obtaining it the highest question, the effort to obtain it the — duty of our text teaches us its nature —

I. The language in which this change is expressed in S.S.

Conversion —

Regeneration — does not mean any thing else than conversion (the whole change) — the application of this term to a specific part or moment in this change is unscriptural — & the explanation of certain texts according to this specific meaning has not a little tended to confuse the minds of men — & lead them to error — The S.S. no where specify such a moment — nor teach that any one part of the change, differs in kind or nature [or agents] from the others. God is the author of regeneration in [exactly the same] no other sense than he is the author of every other part of the work.

II. What is man [can & must] to do in this work?

We lay it down as a principle indisputable that what man is in S.S. called on to do, he can by proper efforts do — not [in all cases] immediately but in due order.

He is commanded to

a) consider his ways —

b) avoid voluntary crime –

c) Repent of his sins –

d) Love God –

e) Pray for every blessing.

I.

Feebleness in nature, the dependence & uncertainty of our lot – probable futurity – desirableness of a revelation.

III. What can & must God alone do?

a) He preserves our existence & the use of all the powers bodily & mental which we possess – Without his aid we could neither think a right thought nor speak a single word –

b.) He calls us by his word – Sacraments –

c) Adds to the efficacy of that word by his providential government & holy Spirit – & on certain occasions in answer to prayer, bestows a special influence on the soul of the suppliant.

~~What [illegible] God do~~?

Progress of the work.

I. Gives us a revelation ~~instructing~~ us concerning the nature (reb. against our mor. gov), extent (ourselves rebbels) & evil of sin – What he has done (atonement) what he is yet willing to do (give us his Holy Spirit to convert our hearts) to render our deliverance from it proper, & what we must do in order that this deliverance can consistently be accomplished by him in us.

II We must listen to this revelation – examine it ~~test~~ its ~~statements~~ by our own hearts – resolve to obey its directions for our conduct, viz renounce all known sin – strive to do every known duty – pray for the influence & blessing of the Holy Spirit to render the means effectual & the end will follow.

That the means are not themselves sufficient

Titus 3.5.6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration & the renewing of the H Ghost. which he shed on us abundantly.

1 Cor. 3.6.7. I have planted, Apollos watered but God gave the increase.

II. That they are appropriate & useful.

1) the word. 1 Cor IV, 15 For in C. J. I have begotten you through the gospel (i.e. the doctrines of the cross).

Peter I, 10. Being born again (himself & those whom he addresses) not of corruptible seed, but by the word of God, which liveth & abideth forever.

1 Tim. 4:16 Take heed unto thyself & thy doctrine, for in so doing thou shalt save both thyself & them that hear thee.

Sanctify them through the truth, thy word is truth John 17.17.

2) Preaching. 1 Cor IV. 15 For in C Jesus I have begotten you through the gospel —

I beseech thee for my son Onesimus whom I have begotten in my bonds. Phil. 10.

1 Cor. 1,21. When the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe.

Inability.

No man can come unto me unless the Father who hath sent me draw him.

Ye will not come unto me that ye might have life.

1. Man if left to himself would neither have the desire nor ability to prepare for heaven. a) has not such a knowledge of the entity future world, as can excite his desire.

b) his unaided reason is not sufficient to direct his steps toward heaven.

2. After God has called him & brought the means of grace within his reach he has the ability both physical & intellectual to ~~[illegible]~~ obey the call & to use the means of grace if not perfectly but sincerely.

3. But neither the means of grace nor our faithful use of them, ~~it~~ can of itself convert the soul, without the additional aid of the H.S.

We do not mean that the word is a dead letter &c &c

a) The means are able to make an intellectual conviction, & are adapted to produce all the steps, &c. illumination —

b) ~~[illegible]~~ To these must be added the H.S. Luth. Dogmatik.

4. Yet are these the appointed means of God & to the use of them the influence of H.S. is confined.

- Call.
- Illumination.
- Conviction.
- Repentance.
- Regeneration.
- Faith.
- ~~[illegible]~~
- Justification.
- Sanctification.
- Assurance.

5. Answer some questions arising from the subject –

a) Does the addition effect produced by the spirit differ in kind or merely in degree from that of the word?

b) Does the influence of the H.S. always follow the faithful use of the means?

c) Why does not the same ~~[illegible]~~ means produce the same effect on all who hear them if sufficient grace is given to all?

d) ~~Are~~ Are there no cases in which the S. is withheld?

SERMON #109

Acts V, 38. 39. And now I say unto you, Refrain from these men, & let them alone: for if this counsel or this work be of ~~God~~ men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply (μήποτε by chance) ye be found even to fight against God (to be θεομάχοι fighters against God).

Theme. (The opposers of religion engaged in a fearfully dangerous conflict against God.

We shall inquire I. Who may be regarded as opposers of religion?

II. Show that they are fighting against God.

III. Show the fearful ~~..~~ danger of the conflict.

I. Who may be regarded as opposers of religion?

1. Those are opposers of religion who resist its ~~Men oppose the~~ influence of religion in their own souls.

a) As we grow into the years of moral agency, conscience points out the difference between right & wrong, and urges to pursue the one & shun the other. But we alas too often resist these sacred influences. From our earliest years we are conscious of having often violated our known duty, by disobedience to our parents or teachers, by the indulgence of envy, hatred, malice & jealousy against those around us, or by overt acts

&Though the apostle says even of the heathen, that they having not the written law, "show the work of the law written in their hearts, their conscience also bearing witness, & their thoughts the mean while accusing or else excusing one another" (Rom. 2,15.) & of course the conscience of those enjoying the light of the gospel is clearer; still have we resisted its dictates, & defiled our conscience.

of sin

As we pass through life we are successively brought into various novel situations & relations & duties. The sacred monitor is always faithful & amid all the changing scenes of life, never fails to urge us to duty, & admonish us not to do violence to that inward ~~monitor~~ guardian which God has implanted in the soul. Many of these situations are surrounded by temptations, calculated to lead the unwary astray; & we have often fallen before their influence. Many of these situations offered special opportunities of usefulness, to advocate the ways of God, to dissuade a fellow pilgrim from the paths of vice, but we were often unfaithful to our trust & violated the dictates of conscience. — We neglected the special ~~calls~~ of God's providence, designed for our good — We neglected the means of grace, and resisted the influence of the Holy Spirit in our souls.

2. Those oppose religion, who discourage it in those around us,

a) By enlisting their feelings in our worldly pursuits & amusements.

b) By discouraging their serious attention to religion.

c) By ridiculing their religious habits and efforts. Thus we exhibit the same hostility in kind to the kingdom of God which the Sanhedrim did.

d) By enticing them into the paths of vice & immorality.

3. Those oppose religion, who discountenance it or resist it in the world at large.

a) By persecution. This was done by the Sanhedrim, who &c. By the pagan Romans in the so called 10 persecutions — By the papists of the romish church whenever they had the power, by their inquisition, applying the fire, the rack the wheel,

b) By popular Loose novels

c) By infidel publications — Contemplate a Paine or Voltaire seated in his study & searching nature & revelation for supposed objections to religion, whilst the malice of hell is rankling in his bosom & he dips his pen in the venom of demons

d) By opposing efforts of moral reform,

And all Benevolent Associations — Bible, Tract, Missionary &c. Until his conscience is seared as with a hot iron, & he perhaps like Paul thinks he is doing God service

We have indeed no apprehensions, that the religion of Jesus is in any danger from the efforts of enemies; ~~yet~~ We agree with the learned & judicious Gamaliel, that if it be of God ye cannot overthrow it. It is of God & therefore in vain were the hostility of the Sanhedrim, & of the Jews in general. The work is of God & therefore will it stand, when all its enemies shall lie slumbering in graves. And should persecution be resorted to, even this would not avail; but would verify the old maxim; the blood of martyrs is the seed of the church.

II. Show that they are fighting against God.

The truth of this position is already evident from the ~~nature~~ of the preceding observations on opposition to religion. Opposition to religion must virtually be opposition to God the author of religion. Yet a few observations may tend to place this in a clearer light.

1. God has revealed himself as the moral governor of the universe & requires that men should acknowledge him as such. But though his right to reign over us is absolute & perfect, he being our Creator, our preserver &

Although his qualifications are those of infinite perfection &

2. He has published the supreme law of his government, ~~that~~ sinners habitually violate it.

That law is based on the infinite perfections of his own character, is indeed the reflection of his attributes, & an exhibition of his own principles of action. This law is calculated to promote the supreme good of the universe, & require the very course of conduct which it would be the highest interest of man to pursue, even if God had not commanded it.

Though the apostle says even of the heathen, that they having not the written law, "show the works of the law written in their hearts, their conscience also bearing witness, & their thoughts the mean while accusing or else excusing one another" (Rom. 2, 15.) & of conv. of sin; the conscience of those enjoying the light of the gospel is clearer; still have we resisted its dictates, & defiled our conscience.

As we pass through life we are successively brought into various novel situations & relations & duties. The sacred monitor is always faithful & amid all the changing scenes of life, never fails to urge us to duty, & admonish us not to do violence to that inward ~~monitor~~ guardian which God has implanted in the soul. Many of these situations are surrounded by temptations, calculated to lead the unwary astray; & we have often fallen before their influence. Many of these situations offered special opportunities of usefulness, to advocate the ways of God, to dissuade a fellow pilgrim from the paths of vice, but we were often unfaithful to our trust & violated the dictates of conscience. — We neglected the special calls of God's providence, designed for our good — We neglected the means of grace, and resisted the influence of the Holy Spirit in our souls.

2. Those oppose religion who discourage it in those around us,

a) By enlisting their feelings in our worldly pursuits & amusements.

b) By discouraging their serious attention to religion.

c) By ridiculing their religious habits and efforts. Thus we exhibit the same hostility in kind to the kingdom of God which the Sanhedrim did.

d) By enticing them into the paths of vice & immorality.

3. Those oppose religion who discountenance it or resist it in the world at large.

a) By persecution. This was done by the Sanhedrim, who &c. By the pagan Romans in the so called 10 persecutions — By the papists of the romish church whenever they had the power, by their inquisition, applying the fire, the rack the wheel,

b) By popular loose novels

c) By infidel publications — Contemplate a Paine or Voltaire seated in his study & searching nature & revelation for supposed objections to religion, whilst the malice of hell is rankling in his bosom & he dips his pen in the venom of demons.

d) By opposing efforts of moral reform,

And all Benevolent Associations — Bible, Tract, Missionary &c. Until his conscience is seared as with a hot iron, & he perhaps like Paul thinks he is doing God service

We have indeed no apprehensions, that the religion of Jesus is in any danger from the efforts of enemies; ~~yet~~ We agree with the learned & judicious Gamaliel, that if it be of God ye cannot overthrow it. It is of God & therefore in vain were the hostility of the Sanhedrim, & of the Jews in general. The work is of God & therefore will stand, when all its enemies shall lie slumbering in graves. And should persecution be resorted to, even this would not avail; but would verify the old maxim: the blood of martyrs is the seed of the church.

II. Show that they are fighting against God.

The truth of this position is already evident from the ~~nature~~ of the preceding observations on opposition to religion. Opposition to religion must virtually be opposition to God the author of religion. Yet a few observations may tend to place this in a clearer light.

1. God has revealed himself as the moral governor of the universe & requires that men should acknowledge him as such. But though his right to reign over us is absolute & perfect, he being our Creator, our preserver &—

Although his qualifications are those of infinite perfection &—

2. He has published the supreme law of his government, & ~~they~~ that sinners habitually violate it.

That law is based on the infinite perfections of his own character, is indeed the reflection of his attributes, & an exhibition of his own principles of action. This law is calculated to promote the supreme good of the universe, & require the very course of conduct which it would be the highest interest of man to pursue, even if God had not commanded it.

3. Christ appeared on earth to establish a kingdom, the kingdom of heaven, namely his church, with its various institutions & ordinances, the ministry, the preached word, the christian sabbath, the sacraments &c.

The design of this church is "to destroy the works of the devil," & subdue this rebel province of Jehova to allegiance & obedience to his laws. To this end the Saviour requires all his followers to renounce the world to take up their cross & follow him, casting in their lot with the people of God. To give moral influence to this people, they are required to let the light of their example shine before men, so that others ~~may~~ seeing their good works might be induced to lay down the arms of their rebellion & array themselves beneath the standard of the cross.

But all the opposers of religion refuse to obey this command. They remain in the ranks of the enemy. Hence if they are even moral men their influence is against Christ. They are found in the ranks of his enemies & must be judged with them. But the active opposers of religion, must be regarded as open enemies of God fighting the battles of the archenemy, as being engaged fighting against God. Those who write, publish or circulate books of immoral tendency, are the most desperate enemies of the cross, enemies of God & enemies of souls.. They do more than any others to retard the progress of God's kingdom exerting their faculties in direct hostility to the God who gave them.

III. Consider the fearful danger of the conflict.

1. The guilt of this conduct is very heinous. That those who thus fight against God are highly criminal is evident, because

a) Sinners pursue this course against better light and knowledge.

b) In pursuing this course they harden their hearts, & blunt all the finer feelings of the soul. It is amazing how blasting an influence a course of opposition to religion exerts on the soul! At first you perhaps allow yourself to object to religion & religious efforts, under the plausible pretext of alledged disorder or enthusiasm connected with them. But soon you pass from one step to another, & ere long you find yourself opposed at heart to religion in any form. Soon those originally as susceptible as ourselves, become so hardened as to indulge cordially in ridiculing the pious, in casting out insinuations against the truth of Christianity, & some as history teaches us, in torturing & persecuting unto death!

2. The doom of these opposers of religion is a fearful one.

a) You are fighting against the omniscient Jehova.

Were you contending against man you might suppose that the extent of your hostility would be measured by overt acts or at least external demonstrations of opposition; but "All things are naked & open to the eyes of him with whom you have to do". "The Lord seeth not as man seeth, for man looketh on the outward appearance, but God looketh on the heart." Yea in that great day the sinner will find himself detected in his most secret feelings & hidden machinations; & be constrained to exclaim, "O Lord, thou hast searched me & known me, thou knowest my downsitting &c." In short not only our overt acts, but all the secret feelings, wishes, rebellious purposes of our whole life will be exposed & judged. How would some in this assembly feel if all the secret crimes of the last night were exposed to view &c.

b) You are fighting against the infinitely just & holy God.

Remember also that God against whom you are fighting is a being of infinite holiness, "Of purer eyes than to behold evil & cannot look on iniquity". Says the psalmist (5:4), "Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee." His very nature leads him to abominate sin, & to repress it, that is, to punish the sinner.

c) He against whom you array yourself in hostile attitude, is the omnipresent Jehova. I am a God at hand saith the Lord & not a God afar off. Can any hide himself in secret places that I shall not see him? Do I not fill heaven & earth saith the Lord? Jer. 23:23. No, sinner! The universe does not contain a spot that can shelter you. Whither can you go from his Spirit, whither can you flee from his presence? If you ascend up into heaven, he is there &c. Moreover, what power have you in death to determine your future location. Nor can you resist the fiat of Jehova.

d) Your opponent is the omnipotent God. All the powers of universal nature are under his control. He doth his will among the armies of heaven & inhabitants of earth. None can stay his arm. He looketh at the mountains & they tremble, he toucheth the hills & they smoke. He can rain down fire from heaven upon you if he sees fit, as he did on Sodom & Gomorrha, or can at any time blast you by the lightnings of heaven. He can at any time put his finger on the complicated machinery of your sensibility, & cause you to endure perpetually the exquisite agony which we sometimes momentarily suffer, when of a nerve is exposed to the air. Or he can cause the engines of his wrath to play upon you & bear you down beneath the weight of that wrath forever.

a) Finally, the God against whom you are foolishly fighting, is an <u>eternal</u> being. If you incur his final displeasure, you will endure its withering tormenting, ~~affliction~~ curse, not only a few hours or days or even years; but throughout a neverending course of years. All earthly pains & afflictions will cease when death shall have laid this mortal tenement into the grave; the whole train of suffering generations will be brought to an end, when the final trump shall wake the dead & summon all the sons of men to judgement; but the displeasure of that being against whom you are fighting will last while immortality endures.

b) You are fighting against the infinitely [illegible]
Remember also that [illegible]
[illegible] of infinite [illegible]
[illegible]

[illegible]

places that I shall not see him? [illegible]
saith the Lord, Jer. 23:23. No, sinner! There [illegible]
even a spot that can shelter you. Whither can you go from his spirit,
whither can you flee from his presence? If you ascend up into heaven, he
is there &c. [illegible] Nor can you [illegible]

d) Your opponent is the omnipotent God. [illegible]
[illegible] nature are under his control. He doth [illegible]
the armies of heaven & inhabitants of earth. [illegible]
[illegible]. He looketh at the mountains & they tremble, he toucheth
the hills & they smoke. He can rain down fire [illegible]
you if he sees fit, as he did on Sodom & Gomorrah; [illegible]
time blast you by the lightnings of heaven. He can at any time
put his finger on the complicated machinery of your [illegible]
which in instant momentarily suffering [illegible]
cause you to endure perhaps the exquisite agony [illegible]
to the view. Or he can cause the [illegible]
upon you & bear you down beneath the weight of [illegible]

Feb. 25th 1849 Gettysburg.

SERMON #110

The unreasonableness of indecision in religion.

1 Kings 18; 21. And Elijah came unto all the people & said How long halt ye between two opinions?

It is a melancholy fact in the contemplation of the christian & the philanthropist, that although eighteen hundred years have elapsed since since the Saviour descended on his embassy of mercy, & offered the privileges of his holy religion to men, three fourths of the human family are yet immersed in the darkness & pollutions of heathenism. And it is a still more painful reflexion, that even in nominally christian countries, where the offers of salvation are published, they are cordially accepted by so few! When christianity has gained the ascendency in any town or neighbourhood, when the influence and ~~their~~ respectability of its friends have made its profession fashionable & invested it with various social ~~or~~ pecuniary or political advantages, multitudes are ready to assume the form of godliness, without making any serious effort to obtain the experience of its power. Many too among the better educated, feel an intellectual interest in the important discussions of the sacred desk, whilst they alas! too often fail to yield their affections to that God whose revelation they respect & withhold ~~their~~ obedience to that law whose requisitions they must acknowledge to be just & salutary. They are therefore divided between ~~the~~ some external service of God & the service of the Baal of the world ~~the world~~. They have not declared entirely for either, & may be said in the language of the prophet Elijah, ~~text~~ to be "halting between two opinions." And is not this, my brethren, the case of many in this

assembly? How long & how often have not the claims of religion been presented to you & ye yield but a partial assent! How often have the extent, the spirituality & the sanctions of God's holy law been urged upon ~~presented to~~ you, but ye close your eyes upon the light! You are unwilling to contemplate the alarming evil of sin & the extent to which it reigns in your hearts, because ye are unwilling to be disturbed in your sinful indulgences. How long & how often have ye heard the blessed Savior offered to you, how earnestly & fervently have you been entreated to accept his proffered friendship & deliverance, & yet how small comparatively the number in this assembly who have cordially embraced the offer, who bear within their own souls the evidence of having passed from death unto life: how few have sincerely renounced all sinful pleasures & pursuits, & have earnestly engaged in the service of God, in discountenancing sin in all its various forms, in upholding & promoting the institutions of God's kingdom, & in short in preparing for eternity! Alas, my brethren, should the Son of man whose love ye have so long slighted, say to each one in this assembly, "This night thy soul shall be required of thee", what terror & confusion would not pervade the greater part of this congregation! And yet sooner or later this solemn mandate will reach each one of us. The fact that it does not overtake ~~[illegible]~~ us all at once, affords no reason for any to hope for exemption. The work of death though gradual is certain; and in less than fifty years the greatest part of us will be either in heaven or in hell! Why halt we then between two opinions? Have we any reasonable excuse to justify our delay? Are there any difficulties which we cannot surmount? Are there any doubts as to the validity of our obligation? Can any thing be gained by continued delay? ~~Or~~ is not rather the reverse of these suppositions

true, is not ~~the~~ ~~and~~ indecision of our conduct in the highest degree unreasonable? That this is the fact we now shall endeavor to prove.

I. That your indecision in religion is unreasonable is evident because it is indecision in a case in which you have every requisite ability to choose.

When the prophet Elijah calls upon the Israelites who had been guilty of idolatry and almost every other species of moral corruption, & notwithstanding the judgements of God, continued disobedient; when E. convened the Israelites & tells them to choose whether they would serve God or the Phenician idol Baal, he evidently presupposes that they possessed the ability to exercise this choice. It is not indeed to be supposed that they possessed this power independently of the calls of the divine word & the aids of the Holy Spirit. But, that with these aids which are granted to all who are called on to choose, they did possess the power of choice is indisputable: for it would it not be absurd to urge men to do what they are certainly destitute of the ability to accomplish? And how could men be criminal for not performing impossibilities? The same doctrine is taught by God in the structure of his moral gov. in its penalties & rewards — in Deut. 30: 15: 16. See I have this day set before thee life & good, death & evil — & again, "I call heaven & earth to record this day against you, that I have set before you life & death, blessing & cursing: therefore choose life, that both thou & thy seed may live." And Joshua says: "Choose ye this day whom ye will serve, whether the Gods whom your fathers served — or the gods of the Amorites."[1]

Such are the unequivocal declarations of God's word, & with them the dictates of reason & ~~experience~~ ~~and~~ the testimony of our own consciousness most fully accord. Is it not a dictate of reason ~~at~~ the common judgement of mankind, that no man can be under obligation to perform impossibilities? ~~All~~ men would pronounce that person a tyrant, who punished an individual for not lifting a weight transcending his physical

1. 24:15.

assembly? How long & how often have not the claims of religion been presented to you & ye yield but a partial assent! How often have the extent, the spirituality & the sanctions of God's holy law been urged upon you, but ye close your eyes upon the light! You are unwilling to contemplate the alarming evil of sin & the extent to which it reigns in your hearts, because ye are unwilling to be disturbed in your sinful indulgences. How long & how often have ye heard the blessed Savior offered to you, how earnestly & fervently have you been entreated to accept his proffered friendship & deliverance, & yet how small comparatively the number in this assembly who have cordially embraced the offer, who bear within their own souls the evidence of having passed from death unto life: how few have sincerely renounced all sinful pleasures & pursuits, & have earnestly engaged in the service of God, in discountenancing sin in all its various forms, in upholding & promoting the institutions of God's kingdom, & in short in preparing for eternity! Alas, my brethren, should the Son of man whose love ye have so long slighted, say to each one in this assembly, "This night thy soul shall be required of thee", what terror & confusion would not pervade the greater part of this congregation! And yet sooner or later this solemn mandate will reach each one of us. The fact that it does not overtake us all at once, affords no reason for any to hope for exemption. The work of death though gradual is certain; and in less than fifty years the greatest part of us will be either in heaven or in hell! Why halt we then between two opinions? Have we any reasonable excuse to justify our delay? Are there any difficulties which we cannot surmount? Are there any doubts as to the validity of our obligation? Can any thing be gained by continued delay? Or is not rather the reverse of these suppositions

true, is not the ~~conduct~~ indecision of our conduct in the highest degree unreasonable? That this is the fact we now shall endeavor to prove.

I. That your indecision in religion is unreasonable is evident because it is indecision in a case in which you have every requisite ability to choose.

When the prophet Elijah calls upon the Israelites who had been guilty of idolatry and almost every other species of moral corruption, & notwithstanding the judgements of God, continued disobedient; when E. convened the Israelites, & tells them to choose whether they would serve God or the Phœnician idol Baal, he evidently presupposes that they possessed the ability to exercise this choice. It is not indeed to be supposed that they possessed this power independently of the calls of the divine word & the aids of the Holy Spirit. But, that with these aids which are granted to all who are called on to choose, they did possess the power of choice is indisputable; for would it not be absurd to urge men to do what they are certainly destitute of the ability to accomplish? And how could man be criminal for not performing impossibilities? The same doctrine is taught by God in the structure of his moral gov. in its penalties & rewards in Deut. 30: 15: 16. See I have this day set before thee life & good, death & evil — & again, "I call heaven & earth to record this day against you, that I have set before you life & death, blessing & cursing: therefore choose life, that both thou & thy seed may live." And Joshua says:[1] "Choose ye this day whom ye will serve, whether the Gods whom your fathers served — or the gods of the Amorites."

Such are the unequivocal declarations of God's word, & with them the dictates of reason & ~~experience and~~ the testimony of our own consciousness most fully accord. Is it not a dictate of reason & the common judgement of mankind, that no man can be under obligation to perform impossibilities? All men would pronounce that person a tyrant, who punished an individual for not lifting a weight transcending his physical

1. 24:15.

powers, or who censured a student for not committing to memory an amount surpassing his intellectual capacity. Much less can it be supposed that a just & holy God, would require impossibilities of his creatures, would enjoin on them a duty which they did not possess the ~~natural~~ ability perform & which he did not render possible by the means & aids of his grace.

Moreover every one of us is as distinctly conscious of possessing & exercising the power of choice, as any other mental operation. Hence, in view of this power & of the instructions of God's word & the aids of his Spirit, we all feel responsible for our choice, feel guilty when we fail to choose the right. In short our entire mental structure is such as clearly to constitute us religious, free, & therefore responsible agents. We find, ourselves so constituted, that the truths with which we become acquainted either by reason or revelation, have more or less intrinsic tendency to produce conviction. In some cases that tendency is irresistible, if fairly weighed. Who for example could disbelieve one of the plainest demonstrations of Euclid after having examined & understood the proof on which it rests? It is indeed true, the evidences of Christianity are not of this irresistable character, ~~&~~ if they were, our belief or faith ~~[illegible]~~ in them would not be voluntary & would constitute no part of our probation. Yet that these evidences are satisfactory to the sincere & impartial inquirer has been demonstrated by the experience of thousands, & is absolutely necessary in the eye of reason, in order to make that religion obligatory on us. If it be asked, why do not all men agree in the belief of christianity & of every other truth which some consider fully established? We reply that man was created a free agent, endowed with the power of choice, In the exercise of this power, we can avoid conviction of a truth by resolving not to examine its evidences, or by examining only the evidence on one side, or by approaching the investigation with strong prejudice against the truth. Again, after we have examined a sub-

ject & become convinced of its truth, we can resolve to disobey that conviction however strong it may be. Hence, men may be voluntary unbelievers, intellectual believers of Christianity may voluntarily live in practical disobedience to its precepts. Yet it is evident, they possess every requisite ability to choose the right, & when they fail to do so & thus halt between two opinions, it is in every case because they are [illegible] sincere & faithful in the use of the faculties which God has given them: or in the language of the Savior; "Ye will not come unto me that ye may have life."[1]

II. Such being the constitution of our minds, the question arises, Is there any defect in its attendant evidences, which can justify your indecision in embracing religion; or is your indecision an unreasonable & guilty disbelief of that, the evidences of which are overwhelming?

If Christianity be a religion from God, its evidences must necessarily be sufficient, otherwise it could not be obligatory on man. But if God gave us a revelation, it must be his desire that we should receive it, & therefore he would necessarily have accompanied it by evidences sufficient to make its reception by us reasonable & obligatory. That such is its evidence has been the concurrent testimony of the wisest & best of men who have attentively examined this subject since the christian era. But perhaps some one in this assembly harbors a doubt of the truth of christianity, & would justify himself by the example of some worldly minded men? Do you suppose, that because some prominent individuals in secular life neglect religion, & perhaps even some of distinguished talents, trample its obligations under foot & indulge in ridicule & taunts upon its professors, you are therefore justified in halting between two opinions, & refusing to yield a cordial & full obedience to the Son of God, as though there were really some doubt of the divinity of his religion? Examine the case more attentively & you will find that these men are entitled to no regard as authorities on

---

1. John 5;40.

this subject. Either, though moral men, they have never carefully examined the evidences of our holy religion, for want of ~~the~~ time or want of inclination ~~disposition~~, or they are men who are living in the acknowledged violation of the ~~laws of~~ precepts of religion & morality, they are the intemperate, or licentious, or gamblers or sabbathbreakers or the profane, on whom this religion denounces the displeasure of an offended God, & whom it holds up to the disgust & censure of a virtuous community. Such men are criminals at the bar of christianity, under sentence of condemnation; & how can any reflecting man expect impartiality or sincerity from them? But from such unhappy beings, such fallen & polluted fragments of immortal minds, turn your ~~attention~~ eyes to a Locke, whose life was an ornament to his christian profession, who in regard to intellect is justly regarded as one of the greatest men of any age or country, who spent his life in studying the powers of the human mind, the rules of sound reasoning & the claims of christianity. Upon his dying bed he felt it a duty to republish his ~~belief~~ unshaken confidence in the Savior, by receiving the emblems of his broken body & shed blood. Take counsel rather of a Newton, a Boyle, a Kepler, a Leibnitz, a Grotius, a Washington, a ~~Chief Justice~~ Marshall, and a long catalogue of others, all men who were themselves not clergymen, but the purity of whose morals would vouch for their impartiality, & the splendour of whose talents ~~and~~ qualified them for enlightened examination of this awfully important subject. Only those in whom purity of morals has been combined with superior intellect, & who have spent much of their life in the examination of the claims of Christianity, are justly entitled to our respect as authority on this subject. But who would expect impartiality from an individual who possessed the talents of Satan himself, if those talents are prostituted to the cause of immorality, are employed in rebellion against the God of that religion, on whose claims they would sit in judgement? Such men will speak & write against Deity, whilst in their hearts they believe it true. Else why did Voltaire in his

his deathbed send for the minister of religion & offer to recant all that he had written against Christianity, & when his infidel associates turned out the minister, die calling on the Lord Jesus for mercy? Else why did Hume in the midst of his infidel career when questioned by Dr Gregory, confess that if he had a wife or sisters, he would not wish them to be infidels?

But you are utterly inexcusable in neglecting to embrace religion on the ground of any doubt of its obligation, because you have not examined for yourself. Perhaps you will reply: I have not the requisite learning nor books, nor leisure to enter thoroughly into this investigation. True, but the blessed Savior, who well knew the different capacities of men, & the situation in which they would be placed, has invested his religion with different kinds of evidence, adapted to the whole range of intellect, from the unlettered savage to a Newton or a Mosheim. One evidence he has given which is open to the trial of every man & which all are bound to test. "If any man (says the blessed Savior) will do his (his Father's) will, he shall know of my doctrine whether it be of God." [1] that is, "if any man whatever be his situation, talents, or learning, will faithfully avoid every thing which he now knows to be wrong, & sincerely strive to perform every thing which he already knows to be his duty, among which known duties one is to search the scriptures & another daily to address the throne of grace for light from on high; such individual shall know of my doctrine whether it be of God; shall find such an increase of light in regard to his duty, & such a transforming influence exerted on his soul, as will banish all doubt & convince him that the doctrine is of God." With the blind man in the gospel he will be able to exclaim; "this I know that whereas I was blind, now I see." And until this experiment has been faithfully tested, no man living to whom the gospel has been preached can deny its truths or reject its claims or halt in his opinion without incurring the just displeasure of Almighty God!

---

1. John 7:17

III. But your indecision in this important matter is rendered still more unreasonable because you cannot say that the duty required of you is severe or unjust, that the conditions of obedience are difficult.

If you, who have been halting between two opinions, should with truth allege that the duties & sacrifices which religion required are of the most difficult & formidable nature, it would form no valid justification in the eye of reason. For, the utmost sufferings of man fall far short of the desert of our sins: & God the author of all our powers has a right to require their utmost effort in obedience to his will. But the Savior himself informs us "my yoke is easy & my burden is light." It is true, the gospel requires the sinner to repent; but what else could it demand? Is it not right & necessary that you, who have for years heard the invitations of a Savior's love, yet have hitherto slighted them, who have been halting between two opinions & refused to give up your whole heart to God, should learn to perceive the odiousness of your conduct in its true light? Is it not right that you should see the odiousness of your rebellion against the merciful & gracious King of heaven? Is it not right that you should feel those compunctions which pierce the relenting heart of him who has basely betrayed his friend & benefactor? Those compunctions which cause the generous hearted child to weep, when it has sorely grieved a kind & indulgent parent? It is also true, the gospel requires that the pardoned penitent should go his way & sin no more. But what less could be demanded on the eternal principles of unchangeable right, than that having repented of your long rebellion against God your righteous sovereign, you should abstain from such rebellion. Could a wise & just king pardon the traitor who refused to acknowledge the wickedness of his treason, or who refused to pledge his future abstinence from rebellion? Could the God of

heaven require less than that the ~~purpose~~ adherence of his professed disciples should be based on correct views of his character & their relation to him as sinners, that it should be sincere & therefore be ~~based on~~ accompanied by correspondent conduct? Such views & efforts, moreover, instead of being difficult to the true convert ~~[illegible]~~ are more congenial to his feelings than the sinful habits of his former life. He finds that the Savior's yoke is easy & his burden light. The law which is given him as the rule of his conduct is indeed infinitely pure & perfect in all its requisitions, & his heart cannot but cordially approve of all its precepts. But as the Savior made an atonement for his sins, & ~~[illegible]~~ satisfied the demands of the law in his stead & purchased the right to heaven for him, his own works of obedience to this law are in no sense the ground of his justification before God; but are required only as an evidence of the genuineness of his conversion & the sincerity of his allegiance to God & faith in the Savior. Nor, even for this purpose, does the gospel require perfection of obedience. But whilst it enjoins on all to follow after holiness in the fear of the Lord, it teaches that through the remaining influence of the law in our members, which wars against the law of the mind, even the true christian often does the things that he would not, often falls short of perfect obedience to the law.

IV. <u>Your indecision is moreover highly unreasonable because the interests involved are infinitely momentous.</u>

VI. Your indecision is highly unreasonable, because Nothing can be gained by delay, much must be lost, & all may be.

Gettysburg, August, 13th 1837.
Nov. 28th 1852.
Philadelphia for Revd Hutter Dec 5. 1852.
Chambersburg, Jan. 2d (for Rev. [illegible]) 1853.

1 Kings 18:21 How long halt ye between two opinions? If the Lord be God follow him, but if Baal, then follow him.

The unreasonableness of hesitating to declare for religion.

1. Because we possess the full power & aid to do so.

2. Because the evidences on which to base a decision are abundant.

3. Because the course of conduct required by a decision is not hard or painful.

4. The interests at stake are superlatively important.

5. We can gain nothing, must loose much & may loose our all by delay.

a) We can gain nothing. We may perhaps accumulate a larger amount of property – though possibly not – but if – our cares increase, & the loss of soul outbalance

b) We must loose much, 1/ Our heart becomes harder, by resisting the Spirit of grace & influence of truth –
2/ Our salvation if we are saved is lessened by every days delay – we start in the career of eternity where we end [illegible]

c) We may loose all – 1/ The Holy Spirit may withdraw –
2/ Death may cut us off in our sins & end the day of grace.

~~[illegible]~~ middle course — no neutrality here — no purgatory, hereafter.

DAMAGED PAGE(S)

IV How vain then the boast of superior wisdom by those who neglect their
[illegible] interests. By the judgment of men, we award the meed of superior wisdom to him
exhibits unusual skill & activity in securing his highest interests - in making the mos[t]
secure provision against dangers &c - Yet some who hold lecturers &c - who regard themselves
as specially gifted with wisdom &c &c

V.

1. Nothing can be gained —

a) "What will it profit you to gain the whole world & Conquer your soul"

You may gain more of this world's dross but it will add nothing to your happiness — You may gain its honor — but lose that of God.

Religion is the true philosophy of life — to curb the passions — to temper the indulgences of life — to be at peace with all in heaven & earth —

Religion's ways are ways of pleasantness & paths of peace —

2. Something must be lost.

a) Conversion more difficult!

b) Your heart becomes hardened & con. interested in the world, more improbable — Felix.

c) Death bed an unpropitious season for repentance —

d) Your salvation if attained, will be of a lower grade — the higher the point we start from in eternity, &c.

3. All may be.

a) Life is uncertain & suspended by a brittle thread — Caesar lost his by neglect of ~~presenting~~ reading a letter containing a revelation of the conspiracy — he died with it in his pocket.

b) Your sins may grieve away the Holy Spirit "O that thou hadst known" &—

c) Your heart may become hardened beyond ~~the~~ susceptibility for grace.

How hopeless will then be your dying hours!

How awful your appearance at judgment!

How fearful your eternity!

immortal which flow from the throne of the Lamb, or whether that poor soul of yours shall agonize forever beneath the torments of hell — whether the ever growing powers of your soul shall be employed in the evergrowing joys of eternity, or its developing energies be loaded with accumulated & accumulating terrors of divine indignation. Sinner what an awful alternative is this, & how unwise to let such a question remain so long undecided! Undecided did I say? No you have already decided it against yourself. He that believeth not is condemned already because he hath not believed in the only begotten son of God!! Every time you hear the offers of mercy & refuse to accept them you decide the case anew — You have al to persevere in the path in which & your damnation is sealed — But oh sinner will you not awaken? Why will you die? young & old &c.

IV. The question as stated ~~in respect~~ in reference to which you are halting between two opinions is ~~not~~ one of eternal importance —

It is not some disputed point of ~~philo~~ speculation about which philosophers contend & intellectual gladiators may ope try test the strength & temper of their weapons — Nor is it even a topic ~~of~~ of practical interest to the secular welfare of man. It refers not to the accumulation of wealth, or the acquisition of honor or power. Nor ~~is it~~ does it refer merely to the higher interests of social life in this world. No my brethren it looks beyond the grave, it reaches into the eternal world, & runs parallel to the endless ages of neverceasing existence. The question you have so long neglected, on which you are this day found halting, involves the immortal interests of the soul that never dies. The question which you leave undecided is whether you shall at death be admitted into the society of holy angels & the spirits of the just made perfect, or be driven accursed into the company of devils & damned spirits to howl with them amid the agonies of perdition, throughout the rolling ages of eternity: — whether you shall enjoy the ~~f~~ approbation of him whose favor is life & whose loving kindness is better than life, or be banished forever from his presence into the regions of darkness & despair — whether you shall drink in the ~~streams of life~~

John 5.40. Ye will not come unto me that ye may have life.

SERMON #111

Hymns. No. 232
No. 369
— 371

111a

Sermon on

~~2 Cor. 4; 18.~~

On ~~the~~ a due Reference to things unseen.

2 Cor. 4; 18. While we look not at the things ~~that~~ which are seen, but at the things which are not seen; for the things which are seen are temporal but the things which are not seen are eternal.

Such is the peculiar constitution given to the mind of man by the hand divine which framed it, that he must always have some governing purpose in view, some general object at which he aims; & ~~this~~ object is [invariably] ~~always~~ something [regarded by] ~~which~~ the individual ~~regards~~ as desirable, as calculated to afford him profit or pleasure. But if it is natural to man to be always in pursuit of something deemed profitable or desirable, it would evidently be the dictate of reason that

What are your impressions as to the ultimate views of Old Synod? are they aiming at symbolizing? Is Old or N. School=ism gaining ground? Is there any prospect of a geographical subdivision? or if that is hopeless, what will be done? Mr Hay contemplates leaving Synod & going East Pa

Introduction — Has three ideas ~~I, II, III~~.

I. 1. The same hand divi—

two constitutional inclinations of the soul — traceable in the history of nations, 1. to fitness. 2 to pleasure.

2. These are innate — prior to action

3. Prior to the fall they were accordant, the first being preponderant.

4. Since the fall, all naturally, The one predominates, in the righteous the other in the wicked —

II. In the prosecution of these inclinations all men have certain generic resolutions or governing purposes of life, aiming at what each considers his chief good — And it is right that man should prefer the greater to the lesser good — & the greatest ~~or~~ chief to the greater. But errors in

III. Many of these generic purposes or principles of action are found in the writings of the heathen & others —

Our text prompts us with that Paul's

that which [illegible] that is less so; & for the same rea[illegible] most desirable or the preponderating &c. Two constitutional [illegible] supreme chief good, should be the subject of our constant aim in life.

I. Glance at the several chief aims of men. On the subject of this chief good much was written by the ancient ~~[illegible]~~ philosophers ~~[illegible]~~ of Greece & Rome, but being ignorant of the light of the gospel, many, especially of the Epicureans, as Cicero himself informs us, described it in language which "seemed rather the language of ~~brutes~~ beasts than of men".[1] Whilst some sought the chief good in virtue, maintaining that it is its own reward, others placed it in the gratification of the sensual appetites, in the grossest ~~sensual~~ pleasure, & others in an alledged indifference to pleasure & pain. This was the theory ~~[illegible]~~ of the Stoics, yet it was an inhuman theory, never ~~fair~~ fairly reduced to practice. "Show me a Stoic (says Epictetus,[2]) who himself professed to be one) if you have one. — You can indeed show a thousand who re-

1. Leland's Necess. & Ad. Vol. II. p. 87. 2. Leland. II. p. 220. Epictet. Dissert. Chap. 19. sect. 3.

peat the Stoical reasonings. But show me some person formed according to the principles he professes. Show me one who is sick & happy, in danger & happy, dying & happy, exiled & happy, disgraced and happy. — Show him me, for I long to see a Stoic — do not refuse an old man a sight which he has never yet seen."

Such is the acknowledgement of Epictetus, & such the chief good of the most enlightened heathen: "I always lay on this side of the grave". But far different & far nobler was the philosophy of Paul. Regarding man as a subject of God's moral government, destined to an immortality of bliss or woe, the immortal interests of his soul ~~and~~ appeared to him as supremely important; "eternal salvation" was his chief good. "He cordially embraced the precept of the Saviour: "Seek first the kingdom of God & all other (needful) things shall be added unto you." This precept became one of the governing purposes of his life. It shed tranquility over his soul & sustained him amid all his trials; for ~~in one text~~ he informs us, that ~~they~~ he was troubled on every side, yet was he not distressed; "we are perplexed (says he) but not in despair; persecuted but not forsaken; cast down but not destroyed." And again: For our light affliction which is but for a moment, worketh for us a far more exceeding & eternal weight of glory — While we look not at the things which are seen, but at the things which are not seen &c.

He kept his eye, by faith, fixed upon the realities of the eternal world, upon the joys of heaven & the torments of hell, & before their overwhelming importance the difficulties & afflictions of life dwindled into insignificance, & he was enabled to sing praises to God in a dungeon, & to "rejoice in the hope of the glory of God." A reference to things invisible was therefore the ruling purpose of his life, the habitual regulator of his conduct.

To the examination of this principle of conduct, we design to call your attention at this time.

The language of our text: whilst we look &c. might perhaps appear to some as paradoxical; for how can we see the things which are unseen? & what profit can there

be in looking after invisible objects? But although the language of the original (σκοπούντων) is figurative, the figure is so natural & of such frequent occurrence, that even the popular reader finds no difficulty in comprehending it. The same word occurs in Philippians 2;4. where ~~the~~ its meaning is still more obvious: "Look not every man on his own things, but every man also on the things of others." By "looking at" the things that are unseen, the apostle therefore means, having a reference to them, & being influenced in our conduct by them.

II. Let us inquire what influence would a reference to the invisible realities of eternity exert on us ~~[illegible]~~ through life. And

1. In Youth –
   a) In our duties to religion, or duty to declare for God.
   b) In the selection of a profession.
   c) In the ~~duties~~ selection of associates. The character of a man may be known by that of his associates.
   d) In the selection of a partner for life. Not one

2. In the progress of life.
   a) On the governing principles & success of our business in life.
   Honesty the best policy – Industry – Economy –
   b) On our duties to our families – wife children trained for heaven, daily worship. children sabb. school – keep care of books they read – the company they
   c) On the church & her institutions of benevolence
   d) In duties of benevolence ~~& patriotism~~ to poor – to do it as a religious duty –

III. In view of Death & Eternity –

[illegible]

peat the Stoical reasonings. But show me some person formed according to the principles he professes. Show me one who is sick & happy, in danger & happy, dying & happy, exiled & happy, disgraced and happy. — Show him me, for I long to see a Stoic — do not refuse an old man a sight which he has never yet seen."

& such the chief good of the most enlightened heathen: it always lay on this side of the grave.

Such is the acknowledgement of Epictetus. But far different & far nobler was the philosophy of Paul. Regarding man as a subject of God's moral government, destined to an immortality of bliss or woe, the immortal interests of his soul ~~and~~ appeared ~~to~~ him as supremely important; eternal salvation was his chief good. He cordially embraced the precept of the Saviour: "Seek first the kingdom of God & all other (needful) things shall be added unto you." This precept became one of the governing purposes of his life. It shed tranquility over his soul & sustained him amid all his trials; for ~~in one text~~ he informs us, that though he was troubled on every side, yet was he not distressed; "we are perplexed (says he) but not in despair; persecuted but not forsaken; cast down but not destroyed". And again: For our light affliction which is but for a moment, worketh for us a far more exceeding & eternal weight of glory — While we look not at the things which are seen, but at the things which are not seen &c.

He kept his eye, by faith, fixed upon the realities of the eternal world, upon the joys of heaven & the torments of hell & before their overwhelming importance the difficulties & afflictions of life dwindled into insignificance, & he was enabled to sing praises to God in a dungeon, & to "rejoice in the hope of the glory of God." A reference to things invisible was therefore the ruling purpose of his life, the habitual regulator of his conduct.

To ~~the examination~~ of this principle of conduct, we design to call your attention at this time.

~~The~~ language of our text: whilst we look &c. might perhaps appear to some as paradoxical; for how can we see the things which are unseen? & what profit can there

be in looking after invisible objects? But although the language of the original (σκοπούντων) is figurative, the figure is so natural & of such frequent occurrence, that even the popular reader finds no difficulty in comprehending it. The same word occurs in Philippians 2:4. where ~~there~~ its meaning is still more obvious: "Look not every man on his own things, but every man also on the things of others." By "looking at" the things that are unseen, the apostle therefore means, having a reference to them, & being influenced in our conduct by them.

II. Let us inquire what influence would a reference to the invisible realities of ~~eternity~~ exert on us ~~all~~ through life. And

1. In Youth –

a) In our duties to religion, or duty to declare for God.

b) In the selection of a profession.

c) In the ~~duties~~ selection of associates. The character of a man may be known by that of his associates.

d) In the selection of a partner for life. Not one

2. In the progress of life.

a) On the governing principles & success of our business in life.

Honesty the best policy – Industry – Economy –

b) On our duties to our families – wife, children trained for heaven, daily worship, children sabb. school – care of books they read – the company they keep.

c) On the church & her institutions of benevolence

d) On duties of benevolence ~~& patriotism~~ to poor, – to do it as a religious duty, –

(2) to benevolent institutions – the church – Bible miss. Edn. & Society

d) On our duties as patriots to our country – christian patriots, as to discard that selfish patriotism which justifies the gov. right or & which aims to elevate us by injustice to others. Our gov. founded on the pure & noble principles of S.S. that God of one blood made all men to dwell on the face of the earth. The first principle of our Fathers declaration of independence is a paraphrase of it. "We hold that all men were created equal" & The recollection of the apostles principle will make us genuine republicans – i.e. advocates of free & equal rights of all. There are great temptations to unfaithfulness – but when we remember that we shall meet all whom we oppressed, before the judgement seat of that God who is no respecter of persons, it must tend greatly to induce us to grant them equal justice here.

" To support the cause of virtue, and as its especial means of temperance &c. &c.

3. Amid the vicissitudes of life.

a. In poverty & wealth.

~~b. In wealth.~~

b. In sickness & health.

c. In honor & dishonor. It teaches us: He that is in honor & abideth not is like the brutes that perish.

peat the Stoical reasonings. But show me some person formed according to the principles he professes. Show me one who is sick & happy, in danger & happy, dying & happy, exiled & happy, disgraced and happy. — Show him me, for I long to see a Stoic — do not refuse an old man a sight which he has never yet seen."

Such is the acknowledgement of Epictetus, & such the chief good of the most enlightened heathen: it always lay on this side of the grave. But far different & far nobler was the philosophy of Paul. Regarding man as a subject of God's moral government, destined to an immortality of bliss or woe, the immortal interests of his soul ~~and~~ appeared to him as supremely important; eternal salvation was his chief good. He cordially embraced the precept of the Saviour: "Seek first the kingdom of God & all other (needful) things shall be added unto you." This precept became one of the governing purposes of his life. It shed tranquility over his soul & sustained him amid all his trials; for ~~in one text~~ he informs us, that ~~though~~ he was troubled on every side, yet was he not distressed; "we are perplexed (says he) but not in despair; persecuted but not forsaken; cast down but not destroyed." And again: For our light affliction which is but for a moment, worketh for us a far more exceeding & eternal weight of glory — While we look not at the things which are seen, but at the things which are not seen &c.

He kept his eye, by faith, fixed upon the realities of the eternal world, upon the joys of heaven & the torments of hell, & before their overwhelming importance the difficulties & afflictions of life dwindled into insignificance, & he was enabled to sing praises to God in a dungeon, & to "rejoice in the hope of the glory of God." A reference to things invisible was therefore the ruling purpose of his life, the habitual regulator of his conduct.

To ~~the~~ examination of this principle of conduct, we design to call your attention at this time.

~~His~~ language of our text: Whilst we look &c might perhaps appear to some as paradoxical; for how can we see the things which are unseen? & what profit can there

Youth is indeed in many respects the most important & eventful period of ~~our~~ life. When the faculties of the mind become developed & his passions, powers are first unfolded, the youth begins to feel that he has some part to act in the world, & he begins to weigh the relative advantages of the several paths that lie before him. The objects in nature around him & the incidents of Providence which transpire, are calculated to teach him that there is a God who ruleth over all ~~the being of God~~ & to ~~all~~ awaken in his breast some sense of moral obligation. In our own country the institutions of christianity surround him with additional obligations. In youth we are expected by the church to decide for ourselves what master we will serve, & either cast in our lot with the people of God or take our station with the world. At this solemn period, in making this eventful decision, what principle of action can be more important than that avowed by the apostle in our text, namely to make our choice with reference to the realities of the eternal world? Now the great life question is to be decided shall I profess religion or not.- And as it is now decided, so it ordinarily remains. Few aged or middleaged repent!!!!

Is it the part of a wise man when entering on a journey to reflect on its length & make his preparations accordingly? What folly then can be greater than that of the youth, who entering on a journey that may conduct him through the regions of immensity & will endure through millions & million

3) The Christians [illegible] reference to eternity as the chief good or highest interest.

~~II. The influence of the Apostles principle [illegible].~~
1. In youth. a) in our duty to religion or God. b) Our duties to the world. c) In the selection of a profession. d)
2. In the progress of life.

a) Much of life is occupied in business. — Here a reference to the invisible realities of eternity would teach us honesty in dealing — to keep your business within bounds — no right to overrun yourself with business —

b) This principle of action would teach us how to apply your leisure.

c) It would teach us the proper use & application of our possessions.

d) It would make us more cautious in applying our influence. Many are prone to imagine that they have no influence. But this is a mistake — all have some — Many exert their influence by prejudice — intolerance & passion.

e) It would do what the philosophy of the ancients or moderns cannot do, afford us consolation in times of affliction & adversity.
1. In misfortune & adversity in business — Hymn No 369 v. 4. 5.
2. At the death of friends & relatives — when called to mourn, we mourn not as they without hope; for we know.
3. In ~~the~~ case of personal disease.
4. In persecution for righteousness sake. v. 17. Paul — Luther — Huss &c.

III. In view of Death & Eternity —

of years, yet makes no other preparation than if it were an excursion of an hour?

Is it the part of a wise man, when entering on any relation of life, to enquire on whom he is dependent for success & prosperity, & then shape his course accordingly? What folly then, what madness can be greater than that of the youth, who entering on that sphere of moral & responsible agency in active life, which God has prescribed to him, the circumstances of which are controlled by the hand of God, to the success of which the blessing & cooperation of God are essentially necessary, & the failure of which will involve him in interminable & indescribable misery; nevertheless neglects to inquire into all these circumstances, recklessly incurs the displeasure of the being on whom he depends, lives in habitual rebellion against that God whose arm of omnipotence could crush him at any moment, & who will eventually unless conciliated, consign him to endless woe! What will it profit us to have spent our strength in the service of the world, of a master that cannot defend us in the hour of danger, whilst we incur the displeasure of that God who has all the powers & resources of omnipotence under his control?

In the choice of a profession — the ministry, or a secular profession?

Is it the part of a wise man to inquire, who is entitled to his services, when about to dispose of his time & appropriate his efforts? Then is it evident that as God created us, not only for the present fleeting life, but has also destined us to rise again from the grave & resume our station amid the ranks of being in the eternal world, there forever to be engaged in those objects which as our text tells us are as yet unseen; it is no less our interest than duty now to shape our course according to those things which our eye hath not yet seen, & endeavour to secure our highest happiness throughout the whole of our being. As it is he, who sustains our existence & gives every breath we draw, & preserves the machinery of our souls as well as bodies in operation; it is but justice to him that we should regard his injunctions & seek first the kingdom of God, that we should

make that the paramount object of all our efforts & plans. As he is our constant & best benefactor, who crowns our life with loving kindness & tender mercies, it is but just that we should have reference in all our conduct to those unseen realities of eternity, which he holds up to the view of faith & urges us supremely to seek.

And, finally, we should well contemplate the relative value of the pleasures & amount of the gains respectively held out to us by the objects of time & sense on the one hand & the things unseen on the other.

II In the progress of life.

When the morning of life is passed we enter upon the busy hours of its day; & here the principle of the apostle will be of infinite service to us.

1. Much of life is occupied in business, & here a reference to the apostles rule is specially necessary. If men pursue their world plans without reference to a higher world, they loose sight of the transitory & inferior nature of earthly objects, such as riches, honour, power. Shutting out from their view, the higher treasures & honours of a future world these objects of earth engross all their affections, become the chief good in their view. The fear of God not being before their eyes, they pursue earthly gain regardless of the rights of others, they are not scrupulous in not taking more than is due them. Are they aspiring to political elevation either for the sake of its honours or profits, they will often justify the measures of those ~~friends~~ in power, when they conscientiously believe them wrong, or they employ dishonest unfair means to gain the public confidence, & to secure office. Thus proving recreant to the interests of your country, to gratify your sordid private purposes. But a reference to eternity would lead them ~~[illegible]~~, to do justice &

[illegible]

by [illegible] infinitely [illegible]. If [illegible] pleasures without reference to a higher motive, they [illegible] & supposed value of earthly objects, and are [illegible] shutting out from their view the higher happiness & [illegible] with these objects of earth engrossing their affections, become the [illegible] good in their view. The fear of God not being before their eyes, they pursue earthly gain regardless of the rights of others; they [illegible] in not taking from them [illegible] when they [illegible] either for the sake of [illegible] or profit. They often justify the measures of [illegible] in power, when they [illegible] between their way, or they employ dishonest [illegible] to [illegible] the public confidence, & to secure office. Therefore [illegible] of your country, [illegible] gratify your own [illegible] purposes. [illegible] reference to eternity [illegible]

[illegible]

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

YORK, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

business or trade — Whether you will be [illegible] influential men or not depends on yourselves — By devoting your leisure to judicious profitable reading, you can acquire a store of useful knowledge — By spending it with reference to eternity, you can exert a salutary influence

~~Luther~~

It will teach you honesty & industry in business —

II ~~In~~ In the ~~[illegible]~~ business of life. Much of life is occupied in business & much in leisure —

a) Our business — It will teach you honesty — for ~~[illegible]~~ when the eternal realities of the invisible world are habitually looked at, when the soul learns to feast by faith on the riches that are unseen, the treasures of this world, which perish with the using, appear too unimportant to tempt to dishonest or unfair means for their attainment — The approbation of God is moreover our chief good, which we would not loose for the decaying possessions of earth —

b) Your leisure

c) Our wealth — When men regardless of eternity possess wealth they regard it as their own possession, & value it mainly as the means of accomplishing temporary & selfish ends — the gratification of sense, of pride, or ambition, a Buonaparte lavishes millions to gain his ambitious ends &

d) Our influence — It will teach us to exert our influence in accordance with the kindly influences of a God of mercy to save sinners — to promote the kingdom of God — to uphold the order of society — individual influence is incalculable — society is the aggregate of individuals — mobs — lynching — to suppress all disorder in our town.

In affliction v. 17. See the whole context

b.) He is borne up by a comparison of the light affliction & the weight of glory. a moment — exceeding glory, eternal weight

a) What can stoical insensibility effect? What can wealth? What can friends — Our wealth may supply the best physician, but can their skill resist the arm of God? Friends can weep with us when we weep — can wipe the tears of anguish from our eyes in the throes of nature sorrow, but

Let the christian endure bodily affliction — let his nearest friends the partners of his blood, be snatched away by death, — he has consolation for he looks at to the invisible world where friends & relatives will be restored to him again —

Let especially the minister like Paul ~~the world~~ persecute him, for righteousness — for fearlessly advocating the truth — for fidelity to his God — he remembers the sayings of his divine Saviour — the servant is not above his master — they will persecute you &c but happy are ye — He looks to the things unseen the crown of glory awaiting him in the world to come. [see context —

Paul in the dungeon sings praises, whilst kings on their thrones have been unhappy, suffering majestic misery. — Bunyan in prison (& others.

But ~~[illegible]~~ was the philosophy of Paul – y^e^ theory which he sets concerning the chief good's that thought of life – it served as a constant governing purpose through all his days – & we may triumphantly answer to the ~~[illegible]~~ inquiry of Epictetus ~~[illegible]~~ here is 2 Cor 4:18. the man – Paul, the disciple not of Epicurus, nor of Zeno – but of Jesus. he says "afflicted but not distressed &c see context.

& seek first the kingdom of heaven

~~While we look not at the things which are seen but at the things which are unseen –~~

~~Man is so constituted that he must always have some governing purpose. – this is the dictate of his rational nature – Yet amid the darkness of heathenism men groped about in uncertainty – Cicero states that about 100 different objects were selected by ancient philosophers as the summum bonum – some placing it in virtue, others in pleasure others in indifference to pleasure & pain &c &c =~~

Be

~~But the word of God teaches us to make the immortal interests of the soul the prime object of attention – seek first the kingdom of God – one thing is needful &c – lay up treasures in heaven – & in our text look not at the things which are seen but at those which are unseen &c.~~

~~Theme. A habitual reference to the things unseen the best regulator of our conduct in life.~~

~~Obj. text may to some appear a paradox, for how can we look at or see things that are unseen? Yet to one acquainted with the vision of faith it presents no difficulty. The Greek signifies Philip 2:4. Rom 4 25~~

I. In the ~~selection of a profession~~ days of our youth – ~~[illegible]~~

a) Here we have to choose the great governing purpose of life – to select either the things visible or invisible as our chief good – the service of God or of the world – When the mind becomes developed a view of our ~~[illegible]~~ the evidences of natural religion produces a sense of obligation to God &c

The institutions of christianity call upon the children of the church to declare whether they will serve the God of their fathers or not. – Nor can any one who faithfully examines the claims of the things visible & those that are ~~eternal~~ invisible – When he contrasts them 1) as to their intrinsic ~~nature~~ – it is unsatisfying – kings have been wretched on their thrones – Lord. Gardner envied the lot of the dog – Charles V. resigned his empire. 2) their adaptation to the capacities of the soul in this life & in eternity where the capacities of which be so increased that one pang of the suffering would rend the soul & body – & when extasies are enjoyed which now would sever the soul from its tabernacle – the messenger and a page & drew the saints of the continental congress at the surrender of Cornwallis.

A realizing view of these things would tear the mask from the hypocrite & arrest the libertine in his wicked career.

b) At this time we select our profession for life – how ~~[illegible]~~ important a step, yet oft how thoughtlessly decided – by what trifling circumstances – ~~[illegible]~~ Tis right that parents should look at the predilection & capacities of their children but still more proper that they should weigh the bearing of profession on the things unseen.

In the employment of our leisure.

One hour leisure a day makes 45 days per year of 8 business hours each, and in fifty years = 3 years.

Contemplate for a moment the different effect of a use & misuse of our leisure on our ~~[illegible]~~ condition in the eternal world.

Angels are invisibly around us.

II. ~~[illegible]~~

Read the bible – Young says of that book "What none can prove a forgery, may be true,
What none but bad men wish exploded must."

Milton says: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, no politics like those which the Scriptures teach." (Simpson p. 314)

~~There~~ are here many young men, just entering life engaged in the various departments of business or trade – Whether you will be [illegible]

How awful the condition of the worldling in death — When disease has reduced his system, & disqualified him for those enjoyments which engrossed his attention —
But he who lives with reference to the invisible world is in a very different condition — He has listened to the teachings of the Son of that world & found himself a sinner — he learned of the ransom for sin, the Lamb of God &c. He has sought the favor of God & found it. God the great Author & ruler of the invisible world has stretched out his arm & raised him from the horrible pit, & placed his feet on the narrow path which leads to heaven — & kept him safely there till it has conducted him to the portals of Heaven. Now his state must be better than that of the sinner — he has done all that man can do — & though his faith should not be strong in death & his feelings depressed, he is safe. But often God grants clear views, triumphant hopes — he sees into the invisible world — can look into the jaws of death & sit & ponder over his own futurities — &c

III. In view of Death In reference to eternal Salvation.

Death is the solemn term which closes all our mortal accounts. We review the whole tenor of our life — & calculate its influence on our condition hereafter.
What consolation could we find in having passed through life blind to our real interests in having abused to purposes of selfish gratification the that mammon which we were commanded to make unto ourselves friends — How could we review without diving our influence which might have greatly aided the cause of God, misapplied to the advancement of Satan's kingdom, the promotion of civil discord, of social misery, of personal immorality? What consolation could we derive from hours of leisure wasted in sin which might have accomplished great good? Talents wasting wicked instead of good looks.
Above all from a life spent in professed or at least actual rebellion against the righteous God of heaven?

All our earthly treasures are dashed from us — wealth, honor, power, &c

In Eternity. The ingredients of heaven are eternal — The [illegible] of the blessed God can never be erased

But how happy will it be for us if with Paul we can say that we looked not at the things which are seen but at the things which are unseen — for then will our souls be buoyed up by the firm hope of Christian triumph — with him we can say I know in whom I have believed and with him we can be assured that when the earthly house of this tabernacle shall be dissolved, we have a building of God, a house not made with hands eternal in the heavens. &c

Were the mouth of hell open before the sinner, he would shrink from it with horror.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M' Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Let each one inquire what is the gr. purpose of my life? Is the object of my pursuit suits to my higher nature — favorable to my higher destiny?

II) 4. *continued.* In the solemn period of death.

Let us contemplate for a few moments the solemn contrast between those who have rejected & those who have adopted the apostles rule of action.

Ye who have lived without a proper reference to the future, reflect what will be your condition on your dying bed! when disease has wasted away your strength & disqualified you for those pursuits & worldly amusements which engrossed your attention. Your thoughts must [illegible] upon yourselves. The actions of your life will pass in review before you, What ~~[illegible]~~ else can be the result of your examination than that your life has been a great failure, that you are bankrupt in soul, have lived in rebellion against your righteous sovereign, in black ingratitude towards your heavenly benefactor, that you have thwarted his purposes of mercy, & involved yourself in the righteous penalty of his violated law — that your soul is lost & lost forever — !! How should you start & shrink! O sinner! to plung into this abyss of woe! to dwell in everlasting burnings!!

[Interlined above: things, that are seen, & now when on the threshold of your eternal days, you must – you have passed through the morning of your existence, confining your attention to the]

But how different the lot of those have through life looked not at the things which are seen &c—

These have heeded the call of God addressed to them—

Though by nature sinners they have repented of their base rebellion, have renounced their sins, learned to love their God & Savior & by faith appropriated his merits, to themselves. They became new creatures, & made preparation for eternity the great business of life. They have the testimony of the Spirit &c—

They delight in the ~~character~~ of God here & will love to be with him in heaven.
They take pleasure in his service here & will find heaven in serving him hereafter.
They have made his service the business of their life, & have contributed to the advancement of his kingdom on earth, & ~~they~~ in heaven they will meet their reward.
They have taken all precaution in preparation for the great change, & they can now throw themselves on the mercy of their benevolent Father &c— assured &—

— Gettysburg, June 17th 1838.
——— Sept. 9th 1849.
——— June 1856.

1116

Gettysburg May 6th 1827.

Matth. X, 34.

"Think not that I am come to send peace on earth: I came not to send peace but a sword."

It is a dictate of reason admitted by all enlightened men of the present age that the supreme Author & Governor of the universe, is a being of infinite & unsullied perfection. So clear a principle is this, that one of the several methods of forming a correct idea of the divine nature recommended by theologians is ~~that learned~~ to remove from every known virtue or moral excellence the imperfection with which it is mingled in man & ascribe it in an infinite degree to God. It is upon these perfections of the divine Being ~~na-tions that our obligation to love to obey & adore him is founded, connected~~ together with the conviction, that all his feelings towards us & all his dealings with us, are ever in accordance with these attributes of his nature, that our obligation to love, to obey & to adore him ~~is~~ founded. Hence, when men ~~are~~ called on to receive a revelation professing to be from God, although it would be indicative alike of impiety towards God & ignorance of the true limits of human knowledge, for him definitely to specify what such a revelation must contain, he may confidently ~~expect~~ believe that it can contain nothing inconsistent with the supreme perfection of the divine nature, & that it will have a tendency to promote the ultimate wellfare of those by whom it is received ~~given~~. In perfect accordance with this expectation, we find that the revelation contained in the bible, is a message of benevolence, a gospel of peace; and Jesus Christ, the illustrious personage by whom its scheme of mercy was carried into effect, who was the likeness of his Father's glory & the express image of his person, appears on earth not as the messenger of wrath but as an angel of mercy, as ~~is~~ the prince of peace, the friend of sinners, ~~we are told that God sent him into the world~~ as sent by God not to condemn the world but that the world through him might be saved — nay the angelic hosts themselves who announced his arrival to the shepherds ~~[illegible]~~ watching their flocks by night, ushered him in with these characteristic terms, which contain an epitome of the whole design of the bible, "Glory to God in the highest, on earth peace, & goodwill towards men!" And such does experience prove to be the pacific, the salutary tendency of Christianity whenever it is sincerely em-

embraced. It produces peace between the christian & his God, peace with his own conscience, & peace with all his fellowmen. ~~When generally~~ It has mitigated the horrors of war between contending kingdoms, it has alleviated the rigours of slavery, & when generally introduced, will entirely put an end to the evils which it has already diminished.

Yet, strange as it may appear, to the superficial observer, there are a few passages in this code of divine benevolence, which seem to speak a different language. But when we reflect upon the imperfection of the best possible translations, on the diversity of idioms in different tongues, & the obscurities which the lapse of nearly 1800 would naturally produce, it is rather matter of surprise that more such passages should not ~~be pretended~~ exist, than that a few can actually be found. And even these few are diminishing in number in proportion as our age advances in the knowledge of the sacred languages & other lights of biblical interpretation. Of this description, my christian friends, are the words to which we would at this time call your attention. When we hear the friend of sinners, the prince of peace, of whom the angels testified that his mission was to bring peace on earth & good will amongst men — when we hear him who commanded his disciple to return his sword to its scabbord, alleging that they who draw the sword shall perish by the sword; — when we hear him utter these strange enigmatical words "Think not that I am come to send peace on earth; I came not to send peace but a sword"; we are almost ready ~~to~~ to say in the language of his disciples on a different occasion; "this is a hard saying, who can hear it!" But when we examine these words more minutely, we find light breaking in upon us from different sources.

~~What the Saviour~~ The words of our text form a part of the address which the Saviour delivered to his disciples, when he sent them out to preach the gospel & announce the approach of his mediatorial reign to the different tribes of Jews. That the mission on which he then sent them was to the Jews, & not to the world at large, is placed beyond doubt by the declarations of the Saviour: "Go not into the way of the gentiles, & into a city of the Samaritans enter ye not: but go ye rather to the lost sheep of the ~~flock~~ house of Israel"." The message which they

1. v. 5. 6

were to publish throughout Judea, he expressly ~~tells them~~ announces to them in these words: "as ye go, preach saying, the kingdom of heaven is at hand." By kingdom of heaven is here, as in ~~most~~ many other passages of the New Test. meant that reign or kingdom of the Messiah which was predicted in the Old Test. & of which the Jews had very corrupt & worldly ~~and~~ conceptions. His words therefore convey this idea: Go publish throughout Judea, that the reign of the long expected Messiah has now commenced. But as some of his disciples themselves had not yet fully laid aside their expectations of a temporal kingdom of splendour & prosperity, which they, in common with other Jews had ~~all their life~~ from their infancy entertained, he goes on to correct their views & give them a distinct statement of the fact that instead of temporal advantages they had nothing but persecution & opposition to expect. And having through the chapter detailed the afflictions which awaited them & the effects which the preaching of his gospel would have, he sums up the whole in one sentence & exclaims to them again, Think not that I am come to ~~establish a kingdom of~~ give temporal ease & prosperity to my followers, for ~~the e~~ the principles of my kingdom are at war with the sinful ~~principles~~ maxims of the world & will, though innocently, be the occasion of persecution & bloodshed.

In attempting farther to discuss the meaning of the passage before us, we purpose, in reliance on divine grace,

I. __To correct several erroneous constructions which have been put on our text; &__

II. __To ~~illustrate~~ Explain what we suppose to be the true one.__

1. ~~When~~ __Our Saviour__ ~~says "think not that I am come to send peace upon earth; I come not to send peace but a sword," he~~ __does not mean that Christianity aims at producing domestic discord.__ There have been some, though their number is small & their character not calculated to give much weight to their opinions, who professed to regard domestic discord as the legitimate effect of the gospel of peace, & rejoiced in it. Our divine Redeemer, does indeed, in the exercise of his omniscience, foretel to his disciples that many families of Jews would be divided in opinion as to the subject of their preaching, that children would oppose their parents & parents their children, & that thus a man's foes ~~then~~ would be those of his own household". But the contention referred to was not the effect of the gospel but resulted from opposition to it. Those who embraced the gospel & acted in

1. v. 36.

conformity to its dictates, were not in a single case the aggressors, they were always the injured party. Though wise as serpents they were to be harmless as doves; though sent among wolves, they were themselves to be as sheep; & they entered the house not with a sword in their hands, to slaughter its inmates, but to pronounce blessings on their heads. How profoundly ignorant, alas! must that man be of the true spirit of christianity, who believes that it glories in discord, who regards it as a plant which thrives best in the soil of malevolence & social hate! On the contrary the tendency of Cy is to purify & elevate the social relations of life; to banish discord, and envyings & strife. It defines the relative position & duties of husbands & wives, of parents & children, with unequalled wisdom, & thus promotes happiness. Wherever + you find a truly christian family, you find a happy family. &c.

(2) Again, the Saviour does not mean that his followers should grasp the sword to extend the borders of his kingdom. The kingdom which he came to establish was a moral kingdom; its subjects are moral agents; & all the acceptable services which they can render to him, are the sincere & voluntary offerings of a willing people. Accordingly, moral suasion, by the use of the appointed means of grace, was the only method which he appointed for the extension of his kingdom. Instead of organizing an army & putting into their hands military weapons, the blessed Saviour selected a few disciples, and

"Furnish'd their tongues with wondrous words
"Instead of shields & spears & swords."

For his kingdom was not of this world, else (as he himself testified to Pilate) would his servants have fought that he should not be delivered to the Jews.[1] How irrational, therefore & diametrically opposed to the true spirit of the gospel is the practice of using the sword instead of the word of God to make converts to Christianity! How presumptuous for man to set up as Lord of conscience, & grasping the sword of retribution from the hand of God, & plunge it into the heart of his fellow man because he will not profess to his system of doctrine, or bow to his ecclesiastical establishment. But the truth is, religious persecution has its source in the depraved principles of human nature, & springs from some of the same passions which give rise to wars & bloodshed in general. And it was by that unhallowed union between church & state which was effected in the days of Constantine the Great, which filled the church & the ministry with men, who, attracted by the loaves & fishes, covered the passions of their unsanctified natures with the mantle of Christianity, that opportunity was given for religious persecution.

[1] John 18, 36.

3) The Saviour does not mean that his religion justifies the wars which in the progress of history would be carried on by nations professedly christian. The contrary might be inferred from the fact that Chty inculcates universal benevolence, forgiveness of our enemies & returning good for evil. The general character given to the Saviour in S.S. forbids the idea, he is call the "prince of peace"; the friend not punisher of publicans & sinners. The prophets of the O.T. dispensation clearly predicted, that the spread of christianity instead of fostering wars, would eventually put an end to them altogether, that the sword should be converted into a plowshare & the spear into a pruning hook, & that men shall learn war no more. Moreover, the heavenly militia, the hosts of angels who celebrated the advent of X, & announced it to the shepherds in these terms: "Glory to God in the highest, peace on earth & goodwill amongst men."

Nor does the influence of Chty, as interpreted in the pages of history, contradict the view here given. True, it has not yet entirely put an end to wars among so called christian nations; and the reason is, that though many nations have been called christian, none have yet in reality been such. No, owing to the union of church & state & the consequent dependence of the ministry & principal members of the church on the civil government for support, the principles of Chty have not especially in former ages, been as boldly applied to political governments, & nor as faithfully urged upon civil rulers as they ought to have been. Yet is it undeniable that the frequency of wars has been somewhat diminished. The horrors formerly attending them have been greatly mitigated. Among pagan nations, prisoners of war, were generally either condemned to slavery for life, or put to a cruel death! captured cities were depopulated, women & children horribly butchered! But all these evils are scarcely heard of in war by nominally christian nations. But the same principles of our holy religion, which partially applied, have so visibly mitigated the horrors of war, must, when fully developed & faithfully & fearlessly applied to civil rulers & the duties of nations to each other,

put an end to war itself. In our own country, where the people make their rulers, wars will diminish in frequency just in proportion as they are unpopular among the mass of the people. And they will be unpopular just in proportion as ministers faithfully proclaim the peaceful & forgiving principles of the gospel, & as christians generally cast aside their prejudices & search the Scriptures on this subject.

II. What then is the true import of the Saviour's words?

1. He designed to inform them, that his kingdom is not a kingdom of perpetual temporal prosperity & advantages. "I came not to bring peace," he says. The Greek term for peace, as well as its correspondent Hebrew word, sometimes signifies prosperity, temporal blessing; as in the salutation Peace be with you, that is, prosperity attend you. The Jews had entertained the expectation that their Messiah would establish a temporal kingdom, whose special privileges & advantages should be lavished upon them. But the Saviour tells them before hand that this was not the design of his coming. It is indeed true that christianity inculcates all those habits of domestic industry & political integrity on which the temporal prosperity of nations depends. And accordingly we are told that righteousness exalteth a nation whilst sin is a reproach to any people. Still the text teaches us to to confer temporal prosperity was not the grand design which brought the Son of God from earth to heaven.

2. The text teaches that in the progress of christianity over the earth, the disciples of the Saviour would often meet with opposition even in the family circle, & so that a man's enemies, those who would present the greatest obstacles to his progress in grace, would often be found among the unconverted of his his own house. And is not the truth of this principle verified even in our day? If men would seek the Lord, if they would forsake every sin & consecrate themselves wholly to God, they must spend much time in retirement, in selfexamination, in prayer. They must often withdraw from all worldly

associates, & if these are in their own household they are the more dangerous. In all these cases the Saviour has told us that if we love father or mother wife or child more than him, that is, if we suffer their influence to seduce us to sin, we are ~~unfaith~~ unfaithful to him, not worthy of being called his disciples.

3. Finally, our Saviour in the text predicts the fact that in the progress of his kingdom, his disciples would sometimes be exposed to persecution & even be called on to seal their testimony with their blood. Some such a) scenes were witnessed even in the first century, & it is well known that even some of the apostles themselves were persecuted ~~unto~~ to death. Indeed until the time of the conversion of Constantine the Great, in the 4th century, the history of the church is the history of the most cruel & oft unrelenting persecutions. During this short time occurred the so called ten persecutions. (Describe them)

b) The persecutions of the Waldenses & Albigenses by the catholics from the 12th to the 17th century. Their crime was that they worshipped God without the foolish mummery of the Romish church. Describe it

c) St Bartholomew's eve is another instance of the fulfilment of our text. Describe it. Relig. wars:

d.) The Revocation of the edict of Nantes, is another example. (Relig. Events.)

e) The Massacre of Protestants in Ireland in 1641. (Devotion – Hume Ref. Discourses).

Inferences.

1. The divinity of Christ & truths of the gospel. C. saw the end from the beginning.
2. Religion must be the paramount interest of the soul; & if necessary even our dearest & nearest relations must not be spared, but renounced.

~~[illegible]~~

Gettysburg. May 6th 1827.
Gettysburg Dec. 27th 1840.

110, 3.

SERMON #112

DAMAGED PAGE(S)

Gen. 47:9. And Jacob said unto Pharaoh, ~~few & evil have~~ the days of the years of my pilgrimage are an hundred & thirty years; few & evil have the days of the years of my life been, & have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.

<u>Theme</u>. The <u>fluctuations</u> & <u>character</u> of <u>our</u>, man's ~~earthly~~ <u>pilgrimage</u> <u>on</u> <u>earth</u>.

I The, fluctuations themselves. ~~[illegible]~~

1. Their ~~nature &~~ extent.

a. The age of the antediluvians –

6. The age of their immediate successors.

7. The age of mankind generally since that time.

1. It's maximum. State examples in Russia &c.

2. It's average 37½ years.

2. The causes of this change. See Shuckford, Gleig &c

II. The nature of this life.

1. It is a pilgrimage

a) Pilgrims ~~have~~ not^d home — neither we — describe caravans —

~~The nature of this pilgrimage~~

2. It is short. Jacob confesses they have not attained unto the days of his fathers.

Compared with the ~~[illegible]~~ of this world.

— with the probable age of other planets some of whose years include 100ds of ours.

— with the ~~maximum of life at present~~

~~—~~ with the maximum of life at present.

— with the magnitude of the work to be done in it (Dilate this important idea.)

3. The days are evil. What evils had Jacob in view?

His sons in his old age were guilty of murder & of selling their brother Joseph into slavery!

Inferences.

1. We see the folly of those who act as if this life were the whole of their being.

2. The importance of making a proper estimate & cherishing a proper sense of the shortness & transitory nature of earthly things, & of devoting our cheif time & effort to the chief end of our life.

SERMON #113

Sacramental Discourse.

Better ~~Skeleton~~.

1 Cor. 10: 20. 21. "But I say, that the things which the gentiles sacrifice, they sacrifice to devils (their deities) & not to (the true) God: & I would not that ye should have fellowship (κοινωνους, ~~be~~ in communion) with devils, (with their deities). Ye cannot drink of the cup of the Lord, & the cup of devils (heathen deities); ye cannot be partakers of the Lord's table & of the table of (these deities) devils".

Introduction. The nature of ~~true~~ religion is such, that it must be the first & paramount princip of our life, or it is nothing is not genuine. The God who is worshiped is a being of infinite perfections, the Creator, preserver, Redeemer & constant benefactor of his subjects; We the worshipers are dependent on him for life & health & all things &c. Such intimate relations we cannot sustain to any other being, such duties we can never owe to another. Some would unite the service of God & the world; but we cannot serve God & Mammon &c. Others desire to be neutral & unite the pleasures of both. But the Savior says He that is not for me is against &c. So the Corinthian Christians &c.

But Paul tells them, Ye cannot drink &c.

Theme: The Sacramental communion incompatible with connivance at the service of Satan.

I We shall explain the phraseology of the text. see old Skeleton.

II Show that sacramental profession is incompatible with the service of Satan.

1. If we approach the table of the Lord, we must be careful not to sacrifice to the idol of fashion & worldly amusements. Old Skel.
We vowed to receive our Savior as our example — yet he was poor — plain in dress — had not where to lay his head. cold desert, & the midnight air, witness the fervor of his prayer. He preferred the society of the humble, rather than of great & high. So true gentility teaches plainness. — Amusements [illegible]

2. If we approach the table of the Lord, we must be careful not to sacrifice to the God of this world by ~~withh~~ holding our aid from the cause of God. We profess to regard him as our chief treasure — chief among 10,000 &c.
(a) By failing to bear testimony against prevailing vices. Old Skel.
(b) By failing to aid the cause of benevolence & religion. ex. gr. Temperance, S.S. Reform &c &c
On the contrary every communicant should labor for the cause in S Schools, visiting sick, sewing Society.

3. If we approach the table of the Lord, we ought not to sacrifice to the god of this world by acting on its sinful principles. Jesus came to destroy the works of devil — to establish the kingdom of heaven, a holy kingdom, peace &c.
(a) We ought not to pursue wealth even honestly, to the neglect of other duties.
(b) We must not pursue wealth in dishonest ways.
(c) We dare not pursue it in sinful professions: exgr. theatre, vending intoxicating liquors.
On the contrary we must regard wealth as a gift of God to a steward, to be accounted for — support of family — of the cause of benevolence & religion

Application.

SERMON #114

DAMAGED PAGE(S)

PHILADELPHIA, Dec. 1835.

SIR,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON,
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Heaven can be inhabited only by being in sympathy with the principles & designs of this kingdom, & throughout the myriads of worlds which God has suspended in the vast concave of space, every spirit that has not lost its first estate, must cherish the sympathies & utter the aspirations of this same prayer which the disciples of the Saviour are to offer on earth. So that if at any time in the history of eternity, the all world shall be congregated around the throne of the Eternal Parent, the spirit of ... will not become ... from the least to the greatest, in whose breast this prayer does not reign.

On the present occasion therefore when we are convened for the high & holy purpose of deliberating on the interests of this kingdom & devising means for its extension, it seems appropriate to begin our exercises by some preliminary inquiries which must direct all our future action: If

I. What is the nature of this kingdom? II. Have we reason to anticipate ...

see Williams on Lord's Prayer Thy kingdom come

On whom devolves — to administer these means? 2 ... commit ... devolt

114

IV. The obligation ~~of the church~~ to accomplish the work.

Pt IV. Miscellaneous.

The church does not pray enough. Paul urges them Brethren pray for us that &c.

We do not feel as we ought the binding force of the Saviour's command to preach &c. to every ... we forget that it is his com. who made us, gives us every breath we draw, could any instant strike us dead & ought to be obey'd — When Karen convert was in this country, he was urged to inculcate on a congregation &c. Stow p. 110

We do not feel gratitude & love enough ourselves to him that bought us with his blood, or we would be prepared for greater sacrifices. When Dr. Dodd entered the dungeon of a criminal who had been condemned to death & ~~......~~ penitently expressed what he had procured, "he fell &c." Stow p. 104.

Whilst some are preparing to offer their gold & silver, & others their counsel, & all their prayers, are there not also some here among the young, who are pondering the higher duty of offering themselves as living sacrifices on the altar of the church, to go & preach &c.

If we love our children who are bone of our bone & flesh of our flesh — we must desire to transmit to them unimpaired those civil immunities & blessings ~~which~~ so dearly purchased by the blood of our fathers: & still more to transmit to them those high & holy religious privileges which we enjoy.

These foreigners crowd our towns & cities & country. They must aid in making our rulers, in forming public opinion which gives character & energy to laws, or divests them of both. If lax & loose morality prevail, corruption & violence will follow, in the senate chamber & popular assembly. Religion will be discountenanced & lose its conservative power over our civil institutions, God will be angry with us & his judgments be let loose.

Our age may be termed the age of resolutions rather than of action. How many times has the world been converted, the bible & tracts & sunday schools been carried to every nation of the earth by passing resolutions? Not thus did the primitive ~~apostles~~ servants of X, & therefore the book of N.T. devoted to their history is termed not the resolutions, but Acts of Apostles.

Our church has for some years been waking up to her obligation to foreign Missions but in the mean time God has sent hundreds of thousands of foreigners to our doors, to ask those same religious privileges which we had been preparing to send abroad to foreign lands. Let us therefore regard these foreigners not as hostile invaders, but as exiles from oppressed Europe, ~~&~~ Asia, & Africa sent by Providence to receive the gospel at our hands & then by their religious influence hereafter to bear it back to their native lands.

An immense tract of territory lies open for our domestic missy. operations, from the St. Lawrence to Gulf of Mexico — from Atlantic to the Pacific — & what is remarkable one language characterizes all — for though some few are found speaking only the tongues of some foreign land, yet nearly all have also learned the language of the land the English.

It is worthy of note that though, true to our genial nature & remedial, the plan of Jesus embraced the whole world & he gave it in charge to his disciples to ~~publish the~~ make disciples of all nations he himself remained a home missionary. His personal labours were mainly confined to the land of Judea of Palestine, the holy Land. He might have traversed the earth himself & personally proclaimed the gospel at imperial Rome, at Athens, he might have preached the unknown god at Areopagus, & yet for wise reasons he preferred ... carrying the glory on feeble men — In the counsels of heaven "he was not sent but to the lost sheep of the house of Israel".

We need more sympathy with the grandeur of our object —

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

SERMON #115

Gettys. Breitenbaugh Jan 25/69.

[B Sp too long.]

Sacramental Address.

1 Cor. — "As often as ye eat this bread &c ye do show the Lord's death till he come".

Here the apostle instructs us in the great object of the celebration, namely to <u>commemorate</u> the <u>death</u> of the Redeemer.

S11 Death my hearers is at all times a solemn & an impressive event. Who of you can stand beside the bed of death, & contemplate the phenomena of the dying man, & not feel that we are worms of the dust in the hands of an Almighty God? ~~Contemplate~~ The pallid cheek, the laboring breath, the glassy eye, fill us with awe. But the thought of bidding farewell a long farewell to all we hold dear — on earth, & to enter into the presence of the Infinite Jehova, fills us with awe — But the death of the Son of God is incalculably more solemn. The death of ordinary individuals exhibits ~~the~~ his sorrow & ~~guilt~~ guilt. but the death of X represents the guilt were incalculably greater — especially the mental sufferings of his Father's face — ~~& the~~ supported by God — helplessness of our race, of the world's sinners.

He bore our sins in his own body on the tree: by his <u>stripes</u> <u>we are</u> <u>healed</u>. This blood was shed for the remission of sins. He made an atonement for the sins of the world: & this holy ordinance is the <u>appointed</u> <u>badge</u> of his followers in the <u>world</u>, the badge of their profession. "To <u>show</u> (~~profess~~) the Lord's death" until &c

~~Christ administered the supper only to his professed disciples – There was a Judas among them, & yet ... beware. Sacramental Address.~~

I. Our reception of this ordinance implies that we profess to be the disciples of the Saviour. Have we the evidences of it?

The church was not intended to be a band of traitors. There was but one Judas in the original membership.

Have we then the evidences?

II. Our reception implies the professed possession of the benefits of his death.

Are we conscious of their possession?

1 Testimony of the Spirit – Rom. 5;1. Being justified by faith we have peace &c through our Lord Jesus Christ.

1. Have we justifying faith & consequent peace with God – sense of pardon – I know in whom I have believed

Gal. 5;22. The fruit of the Spirit are love joy peace

2. Joy in the holy Ghost – 1 Pet. 1;8. Whom ie Benevolence to all – joy – peace with God, angels men having not seen, ye love: in whom though now ye see him not yet believing ye rejoice with joy unspeakable

1 John 5;4.

3. Grace to resist sin – to overcome the world – Whosoever is born of God overcometh the world –

III It implies that we are making it our chief object to glorify God in Christ, daily present to our minds?

1. Not to accumulate riches chiefly, nor for their own sake.

a) By consecrating ourselves personally forever –

b) —— our time, no right to devote to business the time due to devotion & charity or religion.

c) —— ~~devoting~~ all your means according to the direction of Gods word, family, kingdom of X.

SERMON #116

Psalm 19; 12. Who can understand his errors?

Man is a sinner — This is established by the concurrent testimony of reason & S. S.

But sin is the transgression of the law, & of course, as God the great Sovereign, is moral governor of the universe, sin is rebellion against him, & every sinner is a rebel against his righteous government. But if the subject of an earthly king rebels, he must either submit or be punished, must see & confess his guilt or lose the favour of his king. Thus also man —
This knowledge of our errors is however hard to obtain & it is to the subject of this difficulty, that we propose to call your attention: this is evident from the fact that few attain it tolerably, none perfectly.

Theme — The difficulty of acquiring a proper knowledge of our sins.

1. Because of the superficial character of our views of the divine law.
a) We are apt to regard it as mere external prescriptions, & suppose that God judges by the outward appearance like man; instead of &c = searches the heart & tries the reins of the children of men.
b) We forget that the motives of an action constitute its moral character & that God & that to him, even the prayers of the wicked are an abomination &c.
c) We are apt to confine it to things explicitly forbidden — whilst its implications all hold good, & the commandment is exceeding broad.
Approving many things grossly criminal — e.g. in politics, repudiation — in private life needless intolerancy — advantage in bargaining &c.

3. Bec. of the indifference of the natural man to the great subject of religion.
a) the character of God — & his relation to us. he hears God's word as if he heard it not, & seeks no light on the great subject of his duty.
b) our duty to him & our fellowmen. God requires of us the golden rule to do unto others as we would they should do to us; but in with Cain, ask am I my brother's keeper?
c) The value of the immortal interests confided to us — the value of the soul: Instead of seeking first the kingdom of heaven, it is sought last — Instead of regarding the loss of the soul as greater than of a world, it is regarded as a small matter.

2. ~~The tendency of earthly things to occupy our attention~~ Our inordinate interest in earthly pursuits & enjoyments ~~& to engross our affections.~~
a) our secular duties & interests of profession politics.
b) The pleasures of life, social — criminal —

4. The depravity of our hearts — strength of our sinful habits — the sinfulness & deceitfulness & selfishness of our hearts.
a) Its selfishness — We are blind to our own faults — we see the splinter, but not the beam in our own eye — Even little children often see faults in their parents which they cannot see themselves. How are judge, jury & witness & criminal, who expects impartiality
b) Its deceitfulness — We are often deceived by false appearances — deceived by
How often are the faults of another known through a whole town, but unknown to himself! How often do men censure others for faults they practise themselves!!!
~~c) Its hardness of our sinful hearts.~~ We often think we are glorifying God, whilst self is the object — Some suppose themselves actuated by the love of Christ, & are influenced by love of self — alms giving for show — economy, & not — but love of money.
c) The deadening influence of sinful action on the heart.
Many things shock us at first — but practice makes familiar &c. The young soldier; the petty thief —

b) Cont. — The mind like the bodily eye cannot see itself without a mirror (bible) —

Inferences.

1. Hence we see why the offers of mercy are rejected by so many.

   a) They do not see their guilt & danger — thinking &c. the whole need not a physician &c.

2. That persevering effort is necessary on the part of the sinner, if he would learn to know himself & learn to estimate aright the offers of divine mercy. b) Read the word of God with prayer — do! you must take up your cross — deny yourself — work out with fear & trembling.

   (a) Go to the cross of Christ & see in it the amazing display of your sinfulness & guilt.

   c) To hear it! go often to the preached word — go prayerfully —

   d) Resolve at once to renounce all sin — & yield entire obedience.

   e) Persevere in this as Christ said if ye do my will ye shall know of my doctrine &c.

3. That unless we acquire this knowledge of our errors — our guilt & danger; our salvation is impossible.

   a) Without it we cannot have sincere penitence for our sins.

   b) We cannot appreciate the Saviour's merits — nor cordially rely on them.

   c) We cannot have ~~that~~ love ~~the~~ that holiness which alone can qualify us for the society of heaven — Paul Without holiness, &c it is impossible to see God."

Rev. S. S. Schmucker, D.D.
Theological Seminary

Gettysburg, Feb. 6th 1842.
Sept. 29 — 1850, vacation.

SERMON #117

II. Its influence.

1. It necessarily leads to the renunciation of every thing known to be ~~against~~ offensive to its object — & as the law of God as explained by C. in N.T. is the expression of his will, he that loves C. must renounce every thing opposed to this law. ~~Not~~ whole law. He that is guilty of one is guilty of all — total & forever —

2. It leads its possessor to devote all his powers to the service & glory of X —

a) To arrange his temporal affairs to the divine glory.

b) He delights to commune with him in daily devotions —

b) To sustain every ~~~~ benevolent operation —
1. temporal. [illegible] To relieve } the distresses of the poor & afflicted — oppressed (Slavery) —
2. Spiritual Bible. Soc.

~~T~~ Tract. Soc.
Mission. Soc.

c) If he believes it himself called to the service of God in the ministry, he is willing to consecrate himself freely & unconditionally to the work — whether the call come from From Benevolent (?) agencies.

What else than the love of Ch— can influence the minister of C. to forsake his home & friends & go to preach the Saviour to the benighted heathens? than that moral heroism, which springs from ~~the~~ love to C. & his ~~~~ indwelling in us?

III. Its blessedness.

It will secure to us the favor of God & the indwelling of
1) My Father will love him & We will come unto him & make our abode with him.
1) We become the favorites of that being who rules in the heavens & controls the universe, whose favor is life & whose loving kindness is better than life — whose favor can fill the soul with extacy & delight in this world, & take him to bask in the divine favor around the throne of the Lamb.

All the attributes of Jehova are pledged for our happiness. He loves us & his a) infinite wisdom will devise untold methods of making us happy — The Father loves us & his b) omnipotence will protect us against any foe — He loves us & c) his benevolence will delight to fill our souls up to the utmost measure of their capacity.

2. But the Father & the Son are one; & they will not only visit the believer but also take up their abode with him.

a) grant him special revelations of his presence — not only transient visits but a permanent indwelling — a habitual testimony of the Spirit. The christian regards those moments of his life as the most precious when he is favored with a special nearness to God. & how does he sing, & how does he pray & read & meditate in order to bring back those sacred seasons — but then [illegible] he [illegible] with [illegible] & see him as he is —

b) Be his support in affliction —

c) His direction in doubt — sending the Holy Spirit to lead them into all necessary truth.

d) His Supporter in death —

Gettysburg June 26 - 1849.
April 3. 1853.

Philadelphia, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

Philada. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

Washington, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

117

John 14: 23.

Jesus answered & said unto him, If a man love me he will keep my words; & my Father will love him, & we will come unto him & make our abode with him.

Among the various prejudices by which men are deterred from embracing religion, one is (that) it has sometimes been asserted by infidels & other enemies of Chr., that it tends to make men morose, to blunt the sensibilities of our nature & to deprive ourselves & others of the ~~pleasures of life~~ innocent enjoyments of life — Never was any prejudice more perfectly destitute of foundation —

The God whom the christian worships is represented as love — benevolence. —

The grand duty required of us toward God is to love him with all our mind & strength —

The grand duty required of the christian toward his fellowmen is to love them & do them good,

& we are told in our text that the grand reason of this conduct is to be our love to Christ. Chr. is therefore a religion of benevolence, of love, of kindness from beginning to end — love is its origin — love its effect — love its motive.

Theme. The nature, influence & blessedness of love to Christ.

I. The nature of love to Christ. ~~supreme~~ — gracious —

1. It ~~[illegible]~~ includes a) a view of the transcendent excellence of his character & 1. to believe regards X as the brightness of his father's glory & express image of his person. All the glories of the divinity belong to him, as God incarnate 2. As leaving the glory of heaven, for our sake — going about doing good — healing the sick, giving sight to the blind, & caring to the
b) ~~[illegible]~~ approbation of that character & delight in it.
c) This love is supreme — constant — gracious, formed only in the regenerate.

2. It has reference to the character of C. as exhibited in his moral government. & thus the christian loves Ch. on account of the justice, wisdom & goodness of his laws & government.
a) This they see in the benevolence & holiness of his actions, during his pilgrimage on earth.
b) They know it more fully because they know that "he & his father are one."

3. It has reference also to C. [illegible] to us. They can & do therefore rejoice because the Lord S. omnip. their Savior reigneth. ~~Christian~~ loves C. because of his goodness to themselves —
a) As their creator. By him are all things created &c.
b) As their Redeemer.
c) As their Preserver.

4. ~~It~~ must be ~~supreme~~ constant — ~~& gracious~~. Paul tells the Galatians 5: 22. The fruit of the Spirit is love.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

YORK, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments, the first, if convenient, to be paid at the time of subscription, and the others successively on the 1st day of April and September in 1836, and 1837.

John 14;23.

Obedience to Ch— a necessary consequence of love to him

I They ~~[illegible]~~ love him because of the excellence of his character + therefore take delight in pleasing him.

II. ~~[illegible]~~ they ~~[illegible]~~ love C. because of the ~~[illegible]~~ justice wisdom + goodness of his laws, therefore they strive to fulfill them.

1. They see this in the benevolence + holiness of his actions during his pilgrimage on earth.

2. They know it more fully, because they believe in ~~his divinity~~ that he + the father are one — that he was from eternity with God, + was god. +

III. They love him because of his goodness to them ~~[illegible]~~ — as

1. as their Creator — by him were all things created.

2. as their Redeemer

3. as their Protector &c

Therefore they feel bound —
a) To renounce sin — all sin — + forever.
b) Devote all his powers to his service — his temporal affairs to be means for his service — his spiritual

IV. They love him on account of his benevolence to know that he has a claim, to the whole world as his own — to all for whom he died — therefore they take delight in laboring to execute his gracious purposes to others ~~to glorify his by doing good to others~~

1. If laymen, they sustain every benevolent operation — Bible, Tract, Education — Mission &c.

2. If called to preach the gospel — they are willing to do it any where — in heathen lands — Asia — Africa &c

Inference

ruling motive of christian conduct —

1. Love to C. is the ruling motive of christian conduct. The man who is influenced by self in all his actions cannot be a christian —
2. That man who ——— takes no delight in benevolent operations ———
3.

In order that you may be prepared for understanding the action operations of the soul, it will be advantageous to fix in your mind specific views of the various materials for human action. These may be divided

1. External entities,

2. Our mental representatives or conviction & sentiment (ideas) of entities.

I. 2. Love of Jesus on account of the excellence of his divine attributes — his rightful [illegible] of his Father & his [illegible]

2. As God manifest in the flesh — his sacrifice, his [illegible], dying or [illegible]

3. Practical appreciation of the Saviour as his personal Redeemer.

Love to Christ — [illegible]

1. C. will intercede for us. v. 15. I will pray the Father &c

2. The Holy Sp. Comforter shall be given 15. to abide with you forever. Spirit of truth.

3. C. will sustain them. Because I live ye shall live also v. 19.

4. The Father shall love him — shall be loved of my Father. v 21.

1. The Father will love him — all the powers of the universe are pledged for your protection & happiness.

2. They F & Son will come unto him & make an abode with him.

~~III~~. Select some criteria by which we may judge whether we love the Saviour.

1. If we love a friend, we delight to reflect on the ~~[illegible]~~ excellencies of his character & to associate with him.

We need not tell you that friends delight in each others society. 311–313. our thought follow them our cares & occup. &c.

a) Do you delight to meditate on the glories of the Saviour's character? When you reflect on him who "is the brightness of his Fathers glory & the express image of his person; in whom dwells the fulness of the God head bodily", is your heart filled with holy emotions of love – Have you the love of complacency toward the Savior? Does your heart approve of the scheme of redemption as provided by him?

b) Do you delight to associate, to hold communion with him? We cannot indeed now do it in person – but the Saviour has appointed means of communion, by which he invariably bestows his favors on those who faithfully seek his face. And what christian cannot tell of the delightful seasons of gracious communication which he has had in pondering the sacred page? in addressing the throne of grace – & in the breaking of bread?

c) Do your thoughts spontaneously recur to him amid your daily business? ~~our thought follow~~

2. If we love a friend we feel grateful for his kindness to us, for the evidences of his friendship which he has given us. How ready are friends to acknowledge & feel each little act of attention!

But what friend has such claims on us as the Saviour? [Seeds paper]

3. If we love a friend we shall habitually strive to please him & be distressed at any thing hostile to his interests. contrary conduct connected with professions of friendship would be regarded as hypocrisy &c &c

a) Have you honestly purposed to please your Saviour in all things? 1st/ To avoid every thing displeasing to him & 2d/ to do whatever he commands. 316.

The effort must be sincere – What would you think of a man who for sordid reasons professed to love you, but you knew that he was your enemy at heart?

b) Are you sincerely distressed at any thing hostile to his interests & do you strive to counteract it?

4. <u>If we love a friend we are willing to make sacrifices for him & be faithful to him amid difficulties</u> trials & persecutions. If our love is sincere it must be proportioned to the claims of its object: but what being in the universe has claims equal to those of the Saviour our love ought therefore to be supreme. Our consecration total (Missionary)

With Paul we must be able to say what things were gain to me I counted loss for Christ &c Phil. 3:7.8.

The Saviour says if any man love father or mother more than me, he cannot be my disciple &c Luke 14. 26

Men may deceive themselves – are you then willing to make sacrifices for the Saviour, of every thing hostile to him? friends – property – literature –

When your lusts interfere with your allegiance to the Saviour which do you give up?

Without love unfeigned to the Saviour we could not be happy in heaven

SERMON #118

118

Gettysburg Nov. 28th 1841.
Dec. 23 - 1855. [illegible]

Matth. XXII. 1-15.

This discourse, like that in the previous chapter, was delivered by Jesus in Jerusalem before the Pharisees & Scribes & other Jews; in the last & most memorable week of his life. Its primary design was to apprize the Jews that as they had rejected the gospel which was first offered to them; they would be rejected of God & the invitations of grace be extended to the gentile world, to all the nations of the earth. But the reception given to the gospel by the Jews, is the same which it receives from multitudes in all ages; & the parable of the text is therefore in all its principal features also of universal application. It is in this light we propose to discuss it at this time. Our theme is therefore

The plan of salvation represented by the Saviour, under the figure of a royal marriage feast.

Explication. By "kingdom of heaven" is here meant the mediatorial reign of the Messiah, the gospel dispensation, the church of Christ on earth. Its blessings are represented as a royal marriage feast; The king, who made the feast is God; Christ, his son, is the bridegroom & the church is the bride.
The servants whom he sent forth are his ministers, prophets, apostles &c.
~~The feast signifies the gospel privileges~~
The conduct of the guests represents the ~~treatment~~ demeanor of sinners generally toward the gospel offers.

I The Nature of this feast itself. ~~the [illegible] of the Saviour in inviting sinners to the gospel feast.~~ It was a marriage feast or inauguration feast [illegible]
It signifies all the provisions of gospel grace - they are called
a) A feast. A feast is a gratuitous entertainment. So the gospel feast is without money & without price.
b) It flows from the free fountain of divine love -
A feast furnishes means of nutriment for the support of life - The gospel f. furnishes the means of spiritual life ~~[illegible]~~ and justification, ~~[illegible]~~ (1) The blessings of the atonement (2) means of grace & the (3) influences of the Spirit.
c) A feast also furnishes gratification - the joys of religion on earth: religious ways [illegible] & paths of peace & joy in the Holy Ghost: & eventually the endless joys of heaven.
d) It is a royal feast - one worthy of a king. ~~[illegible]~~, worthy of a God.

others even engage in infidel efforts against the gospel.

IV. His righteous displeasure at those who either wholly refuse to accept
"He (the King) was wroth". — "He sent forth his armies & destroyed the murderers" — "& burned their city". An earthly King would be offended, how much more the King of heaven
his invitation or come to the feast in an improper manner.

Those who had so sorely maltreated his cause & servants, the Jews, who had been invited by Moses, the prophets, & John the baptist, he according to his prediction killed & destroyed their city — this parable was thus proved also to have been a prophecy.
Thus those who have been born within the pale of the church & enjoyed all its advantages, shall be dealt with in a similar manner.

Him who had not on a wedding garment, he had bound hand & foot, & cast into outer darkness — where was weeping & gnashing of teeth." — Thus will he deal with hypocrites & formalists, who under the garb of outward profession, conceal a corrupt heart &c.

That is he will punish all who reject the invitations of his mercy.

His punishment will be just; because

a) They were under the strongest obligation to accept his invitation & to regard it as a great favor. The King had a right to command — God has still a better right.

b) The terms of acceptance are very easy — to come — to accept the garment already prepared. The sinner is not first to work out a righteousness of his own — neither by sacrifices, nor penances, nor pilgrimages &c but simply to accept the righteousness of C. by faith.

c) To reject altogether or to come improperly is an indignity to the great King.

d) Without the robe of a Redeemer's righteousness sinners are not qualified for heaven — not for justification, without faith, which implies a moral fitness — surrender of soul to God. Not fit for the society of heaven, because the dispositions, tastes, &c are wanting — without holiness no man can see God.

Professors examine whether you have the wedding garment.

Careless sinners when & how will you appear at the great day, when the King examines his guests!

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

~~III. The~~ [illegible]

~~III. The~~ [illegible] ~~to neglect the~~ [illegible]

II. The ~~urgency of~~ the Saviour's ^invitation ~~[illegible]~~

His sovereign discernment of time & circumstance

1) He sends his invitations to the Jews first — God chooses his own order & time in which to send the offers of salvation to men. This he has a right to do, & has doubtless good reasons for his choice.

2. ^Universal — But he eventually invites all whom his messengers can find; all whom ministers of X can reach with their preaching. None are excepted. Go ye ^into the highways = crossroads or points of junction of streets — invite as many as ye shall find. So ye my hearers are all invited. Preach the gospel to every creature was the command of X.

3. He directed them to repeat the call. "Go call them that were bidden". It was customary to give a double notice to those whom the king was pleased to invite: first a general notice that they were invited as guests on a particular day, & then on the day they were called on again & the particular hour specified. So ye have heard the invitation from sabbath to sab. But when they refused, they are called again, i.e. the third time.

4. They were instructed to present the most inviting motives = Say I have prepared my dinner — my oxen & fatlings are killed — "all things are ready" — Come.!!!

So faithful ministers at the present day invite & expostulate with sinners, — So you my impenitent hearers, have often been invited. Every motive has been presented to you, that could & ought to influence you. God has called you by his providence — The Spirit has been striving with your hearts; but how have you treated all these calls? His word presents every possible motive — addressed to hopes & fears &c — His [illegible] concerning the highest interest as well as [illegible]

III. The reception it met with.

~~[illegible] to which he has [illegible] for them~~

1. "They made light of it." Alas! how indifferent are mankind in general to the interests of their soul! — Although religion is of infinite moment, they treat it with utter indifference! Tens of thousands are lost ~~though~~ not by active hostility to religion; but by mere indifference!

a) They hear of the gospel feast, & rarely think of it again. b) They make no effort to obtain it. c) They do not recommend it to their friends.

2. They went their own ways (followed their own inclinations) one to his farm, another to his merchandise." — Too ardent pursuit of worldly business is the ruin of millions — It is right to be industrious — Paul says if any will not work, neither shall he eat." — & If any man provideth ~~for~~ not for his own, especially those of his own house, he hath denied the faith & is worse than an infidel — But Jesus tells us to seek first the kingdom of heaven &c — yet thousands are so careful & cumbered about many things as to lose the one thing needful.

3. Others seized the ^king's ~~master's~~ servants, & entreated them spitefully & slew them. This although it does not often happen in our day, that the ministers of X are killed; yet active hatred to religion & its advocates are often met with. Ridicule, scorn, slander, are the weapons of some

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

ROBERT CATHCART.

York, Penna. 2d Dec. 1835.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

SERMON #119

utile

Luke 13:1–5.

"Jesus answering said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but unless ye repent, ye shall all likewise perish. &c.

Sin is an evil of boundless magnitude, whose full enormity we shortsighted mortals cannot fathom. It is infinite as to time. Its dreadful consequences will be felt by the impenitent sinner himself through everlasting ages in hell. How far the influence of his ungodly example may be felt on others around him, & whether its influence extends to the inhabitants of the invisible world, we know not. Even the imperfect idea of its turpitude which awakened sinners wrought on by the Spirit of God often possess fills them with dread & wretchedness; & in some instances as in that of Judas & many others since his day, drives them to despair, & to flee for refuge mistaken into the jaws of death. But what sin is when viewed in the light of eternity — when seen in all its worldwide relations & consequences, can only be known after by those who shall have ~~[illegible]~~ for ages have contemplated it in the light which the flames of hell reflect upon it & endured the agonies of that hell which it causes. Then they shall see that the least aggravated impenitent sinner has a weight of guilt upon him justly

I. All who die without repentance & faith in X. perish, are lost forever.

1. This certain from the intrinsic nature of ~~unequivocally~~ ~~[illegible]~~ the plan of salvation — the moral fitness of the requisition renders them indispensable. "Without holiness no man shall see God."
Heaven is the native abode of holiness, a holy God, & holy angels dwell there. Holy employments constantly engage & employ them — & unregenerate sinful creatures, from any other world cannot be admitted there.

2. from express declarations of Scripture: He that believeth &c. — & he that believeth not, shall be damned.
Unless a man be born again he cannot enter &c.

3. from the concrete statement of our text: I tell you nay, but except ye repent, ye shall all likewise perish". Perhaps you may even die an unnatural death as many in all ages have ~~thus~~ perished, — by the deluge — by fire from heaven at Sodom & Gomorrha. The rich man who rejected Lazarus from his door, lifted up his eyes in hell being in torments! But in death, your souls will be doomed, forever &c.
Therefore however moral you may be in external deportment if your heart is unconverted, you are alienated from God, are rebels against his government & will be lost, though you are much less wicked than some living.

II. Because in the days of X. many of those who perished, died without faith in X & thus were not greater sinners than others then yet living.
We are very apt to suppose that those on whom God suffers his judgments to fall are greater sinners than those whom in his providence he protects from such calamities; but this the Saviour contradicts as erroneous: Suppose ye that these Galileans were sinners above all the Galileans. — ly, with those Galileans, whom Pilate slew whilst offering sacrifice at the altar &c. — probably on account of insurrectionary schemes. The same fact he affirms of the inhabitants of Jerusalem. Or suppose ye "Those eighteen on whom the tower of Siloam fell &c. But I tell you nay, but unless ye repent &c. That is sinners who went to hell from Jerusalem were no worse than their surviving fellow citizens in that city.

III. Our theme is true because in our own day, You have all known persons who though not ~~openly~~ wicked or immoral as many of their survivors, died without repentance & faith, & were therefore lost.

a) Of this fact you could easily judge so far as external conduct is concerned. Have you not known some moral persons who died ~~unconverted~~ without faith in X & are therefore lost; & yet you know many still living who are grossly immoral. They said Lord, Lord, but did not the will &c.

(1) ~~Though moral~~ ~~[illegible]~~ These persons had no love to God or his ordinances: and must not the same be affirmed of all the unconverted? They love neither God nor his ordinances.

(2) Though moral They sinned against light — by refusing to yield their hearts to God & profess his name &c. but have not all sinners in this gospel land done the same, where there is line upon line & precept upon precept.

meaning (hell — & that there is nothing strange or unjust in the solemn & alarming doctrine of our Lord's that there are sinners in hell, who were not worse sinners than many who are yet spared on earth. This is evidently the cause

(3) though moral they long persisted in their rebellion resisting the Holy Ghost; in refusing to seek the power of godliness in addition to the form. The same is true of all impenitent sinners, & many have lived in this state longer than others now in despair!!

6) But if the our theme is proved by these cases of moral men, it is also true of many immoral sinners, who die in their sins yet leave others still more wicked among their survivors. Contemplate the vast multitude of lawless ruffians, of robbers & murderers which invade the peace & security of our citizens especially in the great cities of our land; not thousands of immoral persons annually die without repentance & sink into perdition, who were not as wicked as these?

Inferences. 1. Let not the fact that you are yet out of hell delude you into the idea that your sins are not great, not deserving of eternal punishment. It is not the want of sin in you, but the superabounding goodness, & forbearance of God that has been specially good & longsuffering to you, that has kept you out of hell! Oh think of it! especially ye young, ye may be amiable and affectionate to each other, but forgetful of God, your sins are heinous, are deserving of endless punishment. This is certain from the fact that God has punished & he is a just God equal or even less flagrant sinners with hellfire. Yes my unconverted hearers, the leprosy of sin is raging in your blood & bones: the moral gangrene of your soul has destroyed its spiritual vitality, has benumbed its faculties, & unless you flee to the Balm of Gilead & secure the services of the kind physician there, you are the certain victims of eternal death. But you will especially be condemned, because you repented not, believed not, trod under foot the blood of the covenant.

For seq paper —

2. How great the longsuffering & forbearance of God, in not cutting us off long ago as he did others, who are now in hell, & were no worse than some of you — you not as bad as many now living. If you find this to be your case fellowsinner, humble before God — & earnestly repenting, beseech to have mercy on you.

3. We see the value of Christ, whose atonement is the only ground, on which the longsuffering & mercy of God has been or can be exercised toward us, & the reason why any one of us is yet out of hell, or entertains hope of heaven!

4. And if any of you are awakened, think How great reason for joy & gratitude to the awakened! & be encouraged to persevere seeking the Lord until you find him, and

5. And when ye feel that ye are converted, let your lips be vocal with the praises of God, & active in urging others to seek that Savior whom ye have found precious to yourselves.

Gettysburg, Jan. 19th 1849, during the Revival in which about 20 college students became pious.
March 1st 1857 during a protracted meeting.

Josephus tells us Antiq. XVII, 9, 3.
The Galileans were a discontented, rebellious people & frequent disturbances took place during the festivals in Jerusalem.

Tower of Siloam – The tower near the pool of Siloam at Jerusalem שִׁלֹחַ This tower may have fallen during an earthquake.

V. 1. may refer refer to Galileans who [illegible] were partisans of Judas Gaulonites a Galilean who rebelled against the emperor, & coming to Jerusalem, may have insinuated his spirit into others, & was slain for so doing as a rebel.

Possibly this story of the Galileans may have been mentioned to the Savior for the purpose of entrapping him, by leading him to justify their resistance to the Roman yoke.

Ye shall all likewise perish, or rather perish thus [illegible] referring to the destruction of Jerusalem when they were destroyed in a similar manner in [illegible] the temple or city AD 70

Inference 2. to the skeleton Luke 13. 1–5.

2d. You that are unconverted, can see that you are not certain of being out of hell another month or week or day. Ye have already made up the sum of iniquities requisite to justify God in your condemnation — & you may at any moment be cut down. Oh stop therefore & think! Others not as wicked as you were overtaken by the judgements of God — & you may be the next. You know not whether you will live to complete your course of studies — & Oh if you should be cut down in your sins, how melancholy, how fearful the sight!!

SERMON #120

Incorporate all the matter into this skeleton –

Introduction (old paper) Historical from paper No. I

Theme. ~~A~~ The conflict between Christ & Satan admits of no neutrality. Because

I. God has formed us ~~and~~ with a constitutional necessity of our nature to take sides in this conflict.

1. He established this world as a theatre of moral agency, as an abode for beings to whom he would give laws, ability to obey & liberty to transgress. &c freedom of will a choice &c

2. He gave them certain powers of mental & bodily action, & ability to direct them by certain ends & laws.

3. He surrounded them with relations to himself & their fellow men which are inseparable & are the sources of duties.

4. He gave them a law, embracing & directing all their possible thoughts & actions, with proper rewards & punishments attached to urge to obedience.

5. Hence every action of his life bodily & mental, is embraced in this law, it is right or wrong, is for God or against him & for Satan.

6. He made it a law of his nature that during his waking hours, he must act ~~or think~~ bodily or mentally.

7 Hence we are all compelled by these subjective conditions of our existence, to take sides & cannot possibly be neutral.

II If we could be neutral we ought not to be. Because

1. It was God who gave us that existence which we prize above every thing else even under unfavorable circumstances. For who to dwell forget.

2. It was he who surrounded this existence with all the bounties of his providence which daily meet us.

3. The designs of his creation & Mor. gov. are supremely benevolent & salutary to the universe & to us individually & merit our gratitude & love & obedience. ~~Whilst~~

4. The obligation is enhanced by the grand work of Redemption, & manifestation of the Savior.

5. Whilst the partizanship with Satan ~~&~~ the world is productive of misery & evil only.

III But all have actually taken ~~sides~~ – either for X or agst.

There are two classes of persons in regard to whom no one, not even themselves have any serious doubt: namely the openly vicious & ungodly sinner, & the humble zealous & devoted saint. The former of these &c ~~the latter~~ conscience tells them &c – The latter the Spirit bears witness with them they are conscious of a great, glorious, spiritual change &c they feel the consolations of the gospel, their hearts are filled with glorious hopes.

But there are others, alas too many! between these extremes whose character are not so clearly marked, some who mistake morality for pty, others who have the outward form of godliness, but are destitute of its power, its vital energy in their souls. These persons sometimes deceive others & sometimes even themselves. Among these we may name

1. The external, amiable, benevolent *moralist*. See Pulpit Encyclopedia p. 116. 117.

But he is far from neutral, because

2. The ~~man~~ *formalist* professor is not neutral.

3 The *fashionable* professor is not neutral.

4 The *avaricious* professor is not neutral.

5. The pleasure-seeking professor is not neutral.

Paper II

Luke 11; 23. A good sermon if well carried out according to the following.

[New arrangement of the materials of the fuller skeleton.]

Theme. The war between Christ & Satan admits of no neutrality. ~~All are~~

I All are under a natural & constitutional necessity ~~obligation~~ of taking sides.

a) We are all the property of God.

b) The relations between us & God, & other creatures &c., from which our duties flow, are necessary concomitants of our being.

c) ~~Our~~ souls is essentially active, we must think & act & every act is either conformed to the will of God or against it &c.

II. All ought to ~~should~~ take sides because of the different ~~opposite~~ ~~different~~ characters of the two kingdoms.

a) Their heads or rulers are of different characters.

b) Their aims are opposite &c

c) The means employed different.

d) The motives proposed different &

III You All actually have taken sides.

1) You all either regard God as the chief good of the universe & approve all his laws & providence & are hostile to Christ & his or ~~favourable~~ kingdom ~~&c.~~ favorable

Concerning the divine character —

2) Our feelings, love & delight either the cause of X or opposite
Do you find your chief delight in religion — the character of God — the duties of devotion — the other duties of life because God commands, Or do you regard the character of God with aversion & fear — find your chief pleasures in indulgence of appetites, in wealth power &c

c) Our actions are either favorable or not to Ch's kingdom
By nature we born of flesh & active sinful —
(1) Have you then experienced a time when you changed your life?
Have you formed a general resolution of entire obedience &
(2) Do you begin every day by a renewed self dedication? If not, you
(3). Do you strive to do all the good you can — to the church — to fellow men parents to children? children to parents & all others &c

Letter

Inferences.

1. Hence those are mistaken who think they have remained neutral.

2. Those will find themselves deceived who expect to ~~[illegible]~~ be exonerated by professing no disbelieve their obligations.

3 How happy & wise the course of those who obeying the dictates of their nature & reason & scripture, strive to ~~[illegible]~~ consecrate all their talents to the Cause of the Redeemer

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON,
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

I continue, by the relations between God & [illegible] which at our [illegible] are necessary concomitants of our being—
They are impressed on the working nature, they are visited by the hand of God, in clear lines, on our bodily & mental structure. We therefore cannot escape from them. If we flee to any portion of the universe, they follow us.
[illegible]

Luke XI; 23.

He that is not with me is against me, & he that gathereth not with me, scattereth.

These important words were uttered by our Saviour in the earlier part of his public ministry, between the 2d & 3d passover, & before his mission of the 12 apostles. He was making a tour through Galilee & adjoining parts. A demoniac was brought to him whom he healed, & thus excited the faith of the multitude, who exclaimed is not this the Son of David? The Scribes & Pharisees became excited, & maliciously affirmed that Jesus cast out devils by Beelzebub, the p. of devils. He refuted their slander by showing that his works are opposed to those Satan so that on their supposition Satan would be at war with himself. So also in the conflict which Jesus came to carry on with Satan no one could be on both sides, or neutral.

~~[illegible] that whilst Satan a strong man had undisputed possession of his men, he was quiet, but now Christ, a still stronger power having come, he casts out devils & carries on a war against Satan in which all must take part.~~ [& be on both sides of the conflict which even Beelzebub could not do.]

There are no doubt some here who though they would not claim to be followers of Christ, yet flatter themselves that they have not taken sides against him, & that therefore no sentence of condemnation stands against them. [Thus the Savior blasts all such hopes of neutrality in this war. He that is not [illegible] says Jesus [illegible] Object to show the truth of his declaration.]

Theme I. 2. The war between Christ & Satan admits of no neutrality. ~~[illegible]~~ There is [illegible] & ca[illegible]

III ~~[illegible] the [illegible] opposed to the other.~~

2 All have actually taken sides.

~~I Illustrate the import of our text~~

This is ~~exemplified in~~ evident, because

I. 1. The ~~opinions~~ of all men, are necessarily either favorable ~~must necessarily be either favorable~~ or hostile to the kingdom of X.

It is admitted that our opinions exert an important influence on our actions. Augustine indeed asserted that no man could lead a pious life whose views ~~[illegible]~~ are incorrect – but abating somewhat from this, opinions do influence our conduct. The truth of this is evident in political life – men watch the beginnings of evil, resist the violation of rights – express their opinions.

a) Our views of the divine character – of his law – must be favorable or unfavorable to religion – of the person of X. as godman or mere human being.

b) Our views concerning the spirituality of religion –

c) Our views on the importance of religion & preparation for eternity.

d) Our views of the necessity of a sound faith as well as correct practice – some maintain that it matters not what a man believes, if his life is [illegible] – is destruction.

2. ~~In~~ Our feelings must either be favorable to religion or hostile to it.

a) We do & necessarily must love supremely either God or ourself.

b) We must find our chief delights either in religion or earthly objects.

3. ~~[illegible]~~ actions must either promote or hinder the kingdom of God.

a) Our principles, or motives of action must be either good or bad. Selfishness or love of God – &c. fear of hell – or

b) our desires. These also possess a decided character, even when we are prevented in the execution

c) our actions themselves. 1. Every action of our life is either right or [illegible]

[illegible]

From the Rev. [illegible]

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART,
Pastor of the Presbyterian Church in York, Pennsylvania.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments, the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836 and 1837.

c) ~~3) All must obey or disobey him~~ — c) Activity is essential to our nature; & there is strictly speaking no such thing as absolute idleness. The body may be inactive but the mind is constantly employed for good or evil.

III contin. 4) All do & must exert some influence for good or evil on others — for or against Christ.

1 Not only men in public life — theirs is indeed greatest — the horrible influence of the serious discussion of the doctrine of repudiation of state debts — what could exert a more demoralizing influence on the community — destroy the sacredness & inviolability of contracts, & destroy confidence of man in his fellow.

2. ~~Parents~~

3. ~~Children~~ Children on each other —

4. Associates — in the social walk, or circle —

Inferences.

1. Those are mistaken who think they have ~~taken~~ remained neutral ~~...~~.

2. Those are mistaken who justify their neglect of the claims of religion by professing to doubt its obligation. ~~...~~ ~~...~~

3. That it is the duty of all to enlist actively in the service of X. & let all their influence direct & indirect be sacred to his cause — His kingdom will come — he will conquer

Gettysburg, April 3^d 1842.
; Feb. 17^th 1850.

2. Every act exerts an influence on others &c.

+ ^ See next page — b.c.

~~Show the reasons (of its truth) for it.~~

II. ^ They should take sides
Because ~~of the~~ the characters of the kingdom of Christ & of Satan ~~are incompatible & opposite~~.

a) Their rulers or heads are of entirely different character.

The one is the Saviour of the world, the meek & benevolent redeemer, the son of the infinite Jehova, who ~~altho' came~~ though veiled in human nature, was at the same time "the brightness of his fathers glory & the express image of his person." Therefore infinite in holiness, justice, truth &c.

+ The other is Satan, the father of lies, the enemy of God & man, the prince of the power of the air the spirit that now worketh in the children of disobedience — the demon that goeth about like a roaring lion, seeking

b) They aim at contrary ends —

1. The one at the highest good of the universe — the glory of God & the happiness of the creature
Under the perfect moral government of an infinitely perfect Being, supreme happiness can only be found in obedience to the laws. But man had rebelled — our race lay in ruin & misery. Jesus C. left the throne of glory which he had with the Father, ^ to destroy the works of the devil, to redeem the fallen race & restore them to the divine favor. For this end he left the glories & he assumed our nature, — taught the way to life & finally laid down his life on the cross a sacrifice for the sins of world.

2. The other is himself a rebel against the righteous government of ~~God who had~~ assigned him a high rank &c.
He began his career on earth by seducing our first parents & continued it till he instigated Judas to betray the Lord of glory — &, as the apostle tells is still goeth about like a roaring lion seeking whom he may devour.

c) They employ contrary means.

1. The Saviour employs ~~truth~~ & only ~~truth~~ — Satan, lies, & deception
The glorious truths of the divine character — his benevolence — his mercy — holiness —
a) The Saviour has given us an inspired record of his & his apostles' teachings embracing the truth concerning God, our relation to him — our duties — b) he has instituted an order of men chosen to devote their lives to the proclamation of the truth &c. & has promised his blessings.

2. The Saviour presents the just sanctions of the moral government — the hope of heaven — the fear of hell — Satan denies them — saying as to our first parents that they shall not die, but be as god knowing good & evil.

I. All are under ^ natural & constitutional obligation to take sides. ~~& have done so.~~

~~2. There can be no neutrality here.~~

We all are the property of God. He has a claim to your services.

3. a) All ~~are under obligation to obey God~~ — ^ they are his creatures — under his law — in his empire.

All ownership among men is but secondary. God is the absolute & only owner of all things & all beings — the psalmist taught this — "The earth is the Lord's & the fulness thereof." —

Amongst men we adjudge to an individual the ownership of any island or territory which he first discovers & which is not in possession of any other human being; but God's right is still higher he made the island & ~~~~ —

We call that our property which we manufacture out of previous materials — or raise by the cultivation of the soil; but God's is far better — he made the materials — he sustains our powers — he ~~made~~ the soil & seed & caused it to grow.

The 2 extremes are clear; but many
are less strongly marked, & ~~doubtful~~ deceptive.

1. The mere moralist is not neutral
He refuses the outward forms, which are essential
to succ. of Chr — & thus his example hinders other
But his heart is wrong, & he opposed to X.

~~1. The mere nominal professor~~

2 — formalist is not neutral

~~4.~~ 3. ~~Worldly minded~~ Avaricious or professor, who drives after
wealth, — his idol.

~~3~~ 4 — fashionable professor —
Instead of separate, from the world, he
not gov. by the ~~mind~~ of X, but of world —

5 — pleasure seeking professor
He does not deny himself the sin-
ful ~~the~~ enjoyments of ~~that~~ world.
He seeks treasures on earth & not in heav
He ignores, "the friendship of this world is enmity
His example & influence are therefore oppos
ed to X. kingdom.

Union township

87 –	
12	
99 ½	

100 acres more or less
being the tracts M. bought Wm F. Kraus & the other from Wm Sickels adjoining Davd Palmer, Jacob Fey, Saml Conchlin, Simeon S. Bishop, George Shade, belongs to Rahters.
[redacted] Joseph Simpson –

SERMON #121

121

1 Tim. 1:17. Sermon on the Wisdom of God.

Now unto the king eternal, immortal, invisible, the only wise God, be honour & glory for ever & ever. Amen.

Man [illegible] possessed of powers of a high order, & capable of producing important effects in the physical & moral world, & endowed by his Creator with the attributes [illegible] to direct him in their exercise. The proper direction of these powers, [illegible] in harmony with all our relations interests & [illegible] true wisdom. [illegible] identical with true religion & is designated by this name in Scrip. The fear of the Lord &c. Of wisdom we find only partial illustrations in life: yet we applaud any considerable degree of wisdom even in secular matters. We applaud the man of business, who selects his ends judiciously & lays well his plans to gain them. We applaud the statesman & patriot who aims at their country's good, selects the wisest means to advance it, who foster all its interests, best means to accomp. We applaud the christian minister, who forming a proper ideal of what a prosperous Christian church ought to be, employs the & who not confining his attention to any one district, or to usefulness at home, enters into the expanded views of the Savior, who said the field is the world, who weighs the condition of the heathen, the obstacles to their conversion & the best means & aims at accomplishing much for the glory of God, & chooses wisely the measures by which this aim is to be attained. Who compares his own country with what a christian nation ought to be, & having formed correct views of all its several defects & national sins, strives faithfully & wisely to remove them.

But all these calculations are sometimes fallacious, as based on an imperfect knowledge of the character & circumstances of the persons to be acted on. This is true of the wisest statesmen the world ever saw, it is true of [illegible] & the [illegible]. There is but one being in the universe of whom it is not true & that is God. His wisdom is based on omniscience, is sustained by omnipotence & directed by boundless benevolence. To him & him alone we can justly ascribe the praises of our text: Unto the king eternal, immortal & invisible, the only wise God.

To this interesting attribute of Jehovah, our common God & Savior, let us more particularly direct our attention. And to begin with that which is most obvious to the eyes of all, with the material world around us; we say

I. The unbounded wisdom of God is evident from the intelligence & design manifest in the works of nature.

This is an argument for whose force the mind of the psalmist was very susceptible. The heavens, says he, declare the glory of God, & the firmament showeth his handy work &c. Nor was it only in the vast expanse of the heavens that he could discern the proofs of divine wisdom. His own body though imperfectly known to him, afforded him abundant materials for reflection abundant evidence of the wisdom of God, so that he exclaims I am wonderfully & fearfully made. Although he knew not the vast number of nerves & muscles &c although he was ignorant of circulation of the blood, Harvey & that my soul knoweth right well. In truth all nature abounds in such evidence

1. ~~When~~ Contemplate your structure & you will find your bodies to be a machine of most exquisite art: and complicated structure, accomplishing ends of the greatest wisdom & benevolence. The bloodvessels conducting that allimportant fluid throughout the different parts of the body – the muscles adjusted to the articulation of the bones, & adapted to produce every motion of which the joints are capable.

2. Consider the process of vegetation and see the ~~most wonderful~~ [illegible] the continuance of the seed perpetuating the tree or vegetable progeny, in the [illegible] & coverings provided for different kind of seed & in the process of vegetable growth throughout its progress, as exhibited in vegetable physiology. The seed confined in the sarcophagus 1000 years germinating & [illegible]

3. ~~When we~~ contemplate the [illegible] & uses of the [illegible] elements, we see. The air, how wisely is it adapted to reflect the light, to convey sound, to effect breathing. How wise the adaptation of water, to sustain animal & vegetable life, How numerous & important the uses of fire, in enabling man to endure the cold of winter, in melting metals, in fluxing ores, in manufacturing glass. – In astronomy we see the wisdom of God, fixing the sun the center of light & heat in the midst of system & the distances of the earth & other planets from the sun, the rotation of the planets on their axis. – Yet how little is known: the microscope, the telescope reveals myriads & additional wonders.

II. The wisdom of God is manifest in the structure of his moral government.

1. Here we perceive that he always has selected the best ends. This end may be generically & described as the glory of God. Rev. 4:11. the 24 elders around the throne cast down their crowns & worship him that liveth forever saying thou art worthy O Lord to receive glory & honour & power for thou hast created all things & for thy glory they are & were created." ~~By the glory of God~~, Paul also enjoins it on us that whether we eat or drink, or whatsoever we do, we should do all to the glory of God. By this phrase, glory of God, is in S.S. meant not any selfish display of his perfections by God for his own benefit, but the manifestation of the perfections of God, exercised in promoting the happiness of his sentient creatures. The glory of God & the happiness of the moral universe are inseparable.

2. And it is equally evident, that he has selected the best means for its attainment, viz the establishment of a moral government. God might have created an automaton world or a world mechanical & instinctive agents &c.

~~To accomplish this end, his own glory in this sense, [illegible] world in such a manner, as to make it a storehouse of provision for man & other animals. To this end he gave to the human family a law just & wise & [illegible] the expression of his own character – &c with sanctions of eternal [illegible]~~ bringing man into connexion with eternity.

a) For this end, he created man a moral agent, endowing him with the exalted powers capable of understanding the divine character & will, & of obeying or disobeying it. Thus man was qualified for happiness of a far higher rank & degree than he could have been, if impelled by mere physical force like the stone that when thrown up falls to the ground, or governed by instinct like the beasts of the forest who thus provide for their wants and thus the glory of God is exhibited in a higher degree than by a world of mere physical agents.

b) For this end he gave him a law, holy, & ~~salutary~~, & made benevolence also his duty & interest, thus binding together all his sentient creatures & especially the moral agents, with one universal bond of good will. ~~He attached sanctions of eternal [illegible] to this law~~

c) He annexed suitable sanctions to this law as motives of action.

d) And when man transgressed this law & command, thus disturbing the moral government of God & incurring its penalties, God, in infinite wisdom no less than mercy, did not [illegible] provided a ransom for the sinner by the grand scheme of atonement.

1

a) We see his wisdom in selection of instrumentalities to reclaim fallen man

1. The truth revealed & oral — Thus correct views of the Kingdom of Jehovah were restored to fallen man — his duties & interests made evident & he urged to prosecute them. This word

is called the power of G. & wisdom of God, unto salvation &c — By it sinners are to be converted & reclaimed to the kingdom of God & the world subjected to the reign of Christ. But as this is done partly by the influence of example, Apostles are to be lights of the world — salt of the earth; They are to be organized into a

a) Church. a) Baptism is to introduce them as public professors of the religion of Xt — and give sign of spiritual one by aid of Divine grace.

c) Eucharist to keep us in constant remembrance of it, to strengthen our faith in the atonement, &c. he appointed the

3. The Lord's day for the stated publication of his truth &c

4. We see it in the changes in the character, dispositions & conduct required of us.

see in the features of the plan of salvation.

a. Repentance is reasonable because man is a rebel against God, & if his heart retains its hostile feelings he cannot be happy.

b. Faith is reasonable

c. A life of holiness is reasonable, because it is right & necessary to sincerity that the powers of the professed friend of God should no longer be employed against his best benefactor.

III. We see the wisdom of God in the administration of His Providence.

1. With Nations — His great object in the government of nations is to train them up to the acknowledgement of & obedience to moral & political truths. This he does by wisely inscribing on the history of nations the maxim, that righteousness exalteth a nation, but sin is a disgrace to any people. This fact is so evident that even ancient heathen historians have seen & acknowledged it. Polybius declares it was the religion of the ancient Romans which gave such purity & stability to their institutions, by conferring inviolability to the sanctity of an oath &c

In short it is a truth attested by the history of nations, that nations like individuals have their infancy, manhood, & decline; & although the lifetime of a nation requires longer time than that of an individual, yet the same causes which accelerate the downfall of the one also entails the ruin of the other &c. National sins constitute fatal diseases of the body politic, which necessarily consume its strength & hasten its dissolution. It spreads discord, dishonesty, contention & dissipation among the nation, & thus God has wisely made sin its own avenger. But that nation, which reverences God & his institutions, the bible, the sabbath, the laws of morality & promotes true bible religion will prosper — see France suffered, Germany & Spain & Italy — New England.

He has made the culture of the sciences a part of national duty; because science is the handmaid of true religion, & brother in elevating our devotions & by in affording facilities for the extension of the cause of Christ. Thus the art of printing, the railroad or canal. National History is thus made tributary to the glory of God, & shows forth the wisdom of him who rules among the armies of heaven and inhabitants of earth &c

2. With individuals.

a) The time place & circumstances of their birth. The same God who of one blood made all nations of men to dwell on the face of the earth, also determined the times before appointed, & fixed the bounds of their habitation, Acts 17, 26.

b) Circumstances of our education & peculiar training which an individual receives qualify him for some special station to which he is called? How often does the special wonderfully way Luther trained for to see the errors of Rome, doct. & practically Washington

c) Preservation from multitudes of dangers. In & by him we live & move & have our continued being.

Proportion of the Seizes. The very hairs of our head are numbered. Matt 10,30.

Not a sparrow falleth to the ground without our Father's will, & all the hairs &c

d) He sends his Holy Spirit to operate on the soul. Who of you has not felt his calls

e) God schedules the time of their death.

He overrules their imperfections, & makes their afflictions work out a far more exceeding & eternal weight of glory.

d. But principally in the work of our conversion. Paul tells us that he the chief of sinners was converted that others might take courage. And indeed the appointed instrumentality has proved itself sufficient for the conversion of the chief sinners of every grade & circumstances.

Exemplify cases — in the audience & self spirit with &c &c —

(This 2d subdivision is unnecessary & should be omitted on account of the whole sermon is too long)

1. How worthy is the Chr. Relig. of acceptation by all! Springing from the fountain of eternal wisdom, it bears the marks of its divine original in its laws, its ~~sanctions~~, its tendencies — having the promise of the life that now is

1\. ~~Students~~ Do you ~~[illegible]~~ therefore feel an inward impulse to do what is right, does conscience prompt &c, here is a religion suited to your case, &c.

~~[illegible]~~

Do you feel an inward thirst for happiness, here &c.

~~[illegible]~~

2\. Are we perplexed in looking for the wisdom of God's permitting physical & moral evil, let

~~[illegible]~~

us not yield to infidel doubts & prejudices. Science has taught important advantages of ~~[illegible]~~ many poisons &c. & all ~~[illegible]~~

If there is any object or thing in the physical universe, in the animal or vegitable kingdom, the utility of which we cannot perceive, we must take it for granted that it is good, like all other works of God. &c.

Does it not teach us ~~that~~ if there is any thing in the moral government of God seemingly unwise, we

3\. ~~[illegible]~~

must set it down to our own ignorance &c.

~~[illegible]~~

a) If the degree of punishment for sin, seems too great &c.

~~[illegible]~~

b) If the visiting of the sins of parents on their children &c.

c) If the permission of moral evil in the world is apparently contrary to divine wisdom

If "unsearchable judgments overtake us," if incidents unfavorable to us occur, if disease or poverty or persecution overtakes us, let them not be supposed inconsistent with our real interests, though they may seem so to us ~~[illegible]~~; let us trust the wisdom of God rather than our own.

If events or even accidents seemingly injurious to the progress of X. kingdom are permitted to occur, such as the burning of missionary presses, or of mission houses, or the murder or death of missionaries themselves &c. The recent rebellion rebellion of the Sepoys in India, who murdered the missionaries & destroyed their habitations & printing presses! It will result in the inauguration of a new policy in the government of India — the introduction of the bible &c.

4\. A being of such infinite wisdom deserves to be reverenced & obeyed.

5\. That if we are still enemies at heart to this infinitely wise God, our condemnation will be no less just than great — He has ordered all things for our spiritual good — made ample provision ~~[illegible]~~ adapted means &c.

Well may we exclaim with the inspired apostle of the Gentiles "To God the only wise, be glory through Jesus Christ forever. Amen. Rom. 16:27. And again

O the depth of the ~~wisdom~~ riches both of the wisdom & knowledge of God! How unsearchable are his judgments & his ways past finding out. Rom. 11, 33.

To the only wise God, our Saviour, be glory & majesty, dominion & power, both now & ever. Jude v. 25.

Gettysburg, Nov. 10th 1844.
Sept 7th 1851. on Rom. 16,27.
June 20th 1858 —

SERMON #122

Hymns No. 359. 360. 241. Utile. 122

John IX, 25. One thing I know, that whereas I was (~~[illegible]~~) blind, I now see. = ἓν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω.

1 Christian Friends, No question can be of greater importance to every individual in this assembly than this, shall I spend my eternity in the realms of bliss, basking in the sunshine of the Almighty's favor, or shall I be doomed to hell, there amid demons & accursed spirits to weep & wail & gnash my teeth forever. Compared with this all questions of earthly interests dwindle into insignificance. The answer to this question is involved in another. Am I a child of God or am I not? Have I renounced the world and its vanities, & cast in my lot with the people of God? Have I been born again & become a new creature in Christ Jesus? Have I been cured of my native spiritual blindness, & been introduced into the light of the knowledge of the glory of God, as it shines in the face of his Anointed? Many persons seemingly desirous of salvation remain in doubt on this subject for years. But God requires them to know & his word furnishes criteria for the decision. Among these one of the strongest & most comprehensive is that of personal experience taught in the language of our text. Paul says "I know in whom &c." & "If any man be in C. J. he is ~~[illegible]~~

~~The~~ 3 and the idea of our text, spiritually interpreted, ~~is~~ that a new vision is ~~[illegible]~~ in conversion imparted, by which all things appear new. Theme (see margin) ~~[illegible]~~ The things which the unconverted could not see for want of spiritual vision, are revealed to his view, he is introduced into a new world and all things are new in heaven, earth & hell. The true convert can say:

I. I was blind when I contemplated the heavens, but now I see.

1. When I contemplated the character of God, he seemed
4. to me a God afar off, ~~[illegible]~~ ~~[illegible]~~ —

(a) But now, since the scales have fallen from my eyes, I behold him a God near at hand — in whom we live & move & have our being. — He is present in every object in nature, in every particle of matter in the universe. Hear him in the rolling thunder, in the forked lightnings, see him

6. As having ~~[illegible]~~ little to do with our race or ~~[illegible]~~ about this world. But now I see a God who exercises a constant, moral government over all, worlds & all creatures even the sparrow's fall — especially man. His law which had appeared to me a mere outward rule of action, I now find to be exceedingly broad, comprehensive & spiritual: embracing angels, devils & men, — every rational being from the loftiest archangel to the lowest of the human race — & including not only our external actions, but also our thoughts feelings & motives.

Theme, The ~~spiritual~~ new spiritual vision, the best evidence of the christian's conversion; ~~[illegible]~~

6. God formerly seemed to me a hard master, who required of us many duties opposed to our natural dispositions, & requiring much self denial & pain.

(a) But now I see in him a kind, benevolent Father, who loves all his creatures with a divine affection. All whose purposes in regard to us aim at our good, & all whose requisitions are just & salutary.
The Being who made us all with constitutional adaptations to happiness.
The hand of whose providence upholds us in being from day to day, & hour to hour & moment to moment.
Whose liberal hand has supplied all our wants in life & provided ample means for all our spiritual necessities especially by the sacrifice of his Son on the cross for for our sins! When therefore I look at the God of heaven, he appears to me the infinitely perfect Being, infinitely desirable & infinitely lovely.

2. Formerly when I thought of angels in heaven — they seemed useless appendages to the Throne of God, — having no special relation to the inhabitants of earth and no claims upon our attention or love or gratitude. But now I perceive they are messengers of mercy from God to man, — ministering spirits, deeply sympathising with the work of redemption, desiring to look into it, rejoicing over one sinner that repenteth, & coming as ministering spirits to minister to them th. shall be heirs of salvation.

3. In short heaven is a new heaven to me — to be my future home, my father's house, with many mansions, angels as companions &c.

II. I was blind when I contemplated ~~regard~~ the things of earth, but now I see.

1. In regard to the world around me, it seemed a beautiful

a) but somewhat confused theatre for human activity & enterprise. ~~where~~ All could enter on the struggle for wealth & honor or pleasure or power; & those who were fortunate & prudent, might succeed. Yet many enigmas presented themselves, in the inequality of natural distribution of wealth & talent & good fortune — & in the prosperity of the immoral & unprincipled whilst the upright & moral were often unfortunate & oppressed.

2) ~~Under~~ God's moral government a perfect, wise & gracious to the righteous, to the unrepentant, securing happiness.
Now I see that this world is ~~an~~ a rebel province of Jehova — that men have forsaken their best friend, have rebelled against their righteous lawgiver & judge.

That they receive the daily bounties of his Providence, but abuse them & forget their gracious giver; yea are more ungrateful than the brute creation: "The ox knoweth his owner & the ass his master's crib; but Isr. doth not know, my people doth not consider."

They make their own gratification instead of the glory of God & the welfare of mankind the grand object of their aim. They pursue their various objects of wealth, power, military glory &c.

2. But my experience concerning myself demonstrates still more impressively that whereas I was once blind I now see.

a) Like the world around me I was a rebel – but being blind could not see it. As the naturally blind when passing along the road, may encounter a lion or tiger & walk unconsciously into their jaws, so I saw not the sword of divine vengeance impending over my head, saw not the flames of perdition over which I was suspended by a brittle thread, which the hand of God could at any moment sever!

b) But now I have a different view of my character & prospect – I see the ~~depth &~~ aggravation of my crimes & the deep depravity of my heart –

c) Then I supposed my morality a sufficient passport to heaven – Now I clearly see & believe that by the deeds of the law no flesh living can be justified.

d) Then I could see no special adaptation, beauty or importance in the work of redemption – but now it appears to me the glory of heaven – the only hope of sinners – the most perfect & divine scheme.

Glorious in its relations to the moral gov. of God –

glorious in its application by the instrumentalities of the church [illegible] to sacrament, its discipline

III e) Then I saw no necessity of any ~~great~~ change the most difficult object in myself – Now I not only see its absolute necessity, but am also conscious that it has been effected in me –

– a change of which I was the recipient rather than the agent – wrought by the Spirit of God – a supernatural change – of views feeling & actions – a new creation &c

I am conscious of having made God instead of the world my chief object of [1] delight [2] obedience & [3] worship –

a) I worship him on account of his perfections & relations to me, as Creator Redeemer, Preserver

b) I delight in him in the ordinances of his house in secret & social worship.

c) I make his word the rule of my conduct, subordinating my will to his in all things.

The interests & enterprises of his church are my own – Missions, Bible & Tract &c command my cordial advocacy & support.

I see my way clear to a mansion in the skies – I can read my title clear &c

ECOND EXPOSURE

6. God formerly seemed to me a hard master who required of us many duties opposed to our natural dispositions, & requiring much self denial & pain.

(a) 6 But now I see in him a kind, benevolent Father, who loves all his creatures with a divine affection. All whose purposes in regard to us aim at our good, & all whose requisitions are just & salutary.

The Being who made us all with constitutional adaptations to happiness.

The hand of whose providence upholds us in being from day to day, & hour to hour & moment to moment.

Whose liberal hand has supplied all our wants in life & provided ample means for all our spiritual necessities especially by the sacrifice of his Son on the cross for our sins! When therefore I look at the God of heaven, he appears to me the infinitely perfect Being, infinitely desirable & infinitely lovely.

2. Formerly when I thought of angels in heaven they seemed useless appendages to the throne of God, having no special relation to the inhabitants of earth, and no claims upon our attention or love or gratitude. But now I perceive they are messengers of mercy from God to man, — ministering spirits, deeply sympathising with the work of redemption, desiring to look into it, rejoicing over one sinner that repenteth, & coming as ministering spirits to minister to them wh. shall be heirs of salvation.

3. In short heaven is a new heaven to me — to be my future home, my father's house, with many mansions, & angels as companions.

II. I was blind when I contemplated the things of earth, but now I see.

1. In regard to the world around me, it seemed a beautiful

a) but somewhat confused theatre for human activity & enterprise. All could enter on the struggle for wealth & honor or pleasure or power; & those who were fortunate & prudent, might succeed. Yet many enigmas presented themselves, in the inequality of natural distribution of wealth & talent & good fortune — & in the prosperity of the immoral & unprincipled whilst the upright & moral were often unfortunate & oppressed.

Under God's moral government, a perfect, wise & gracious, to the righteous securing happiness.

b) Now I see that this world is a rebel province of Jehova — that men have forsaken their best friend, have rebelled against their righteous lawgiver & judge.

III. I see that where I was once blind, I now see. When I turn my eyes to the regions of despair, the most difficult system of solution in God's moral government. ~~I was blind when I reflected on the regions of~~

1. The justice of hell. Formerly it seemed to me unjust that God should ~~despair, but now I have different views.~~ punish the sins of frail mortals with such fearful & everlasting punishment; it seemed to me their annihilation would have sufficed the purposes of justice &c. But now I see the guilt of sin in a new light — as a fearful crime, as the eternal perversion of my powers of soul & body from the service of the God who made & sustains them. As rebellion against the most righteous benevolent & authorised governor — as spreading desolation over the moral universe unless arrested. I see that the sinner is morally unqualified for heaven & must be excluded — and as he cannot be converted after death, he will remain eternally unconverted & eternally excluded &c. Yet God will differ

2. Formerly, I had erroneous and inadequate ideas of the <u>nature</u> of <u>these punishm</u>=

ment. I thought of literal fire & brimstone, but thought these must soon destroy the life of the sinner & end his sufferings.

But now I see the sharpest pangs of the second death, to consist in eternal banishment from the presence of God, the fountain of light & life & every blessing; & cons=signment to companionship with devils & damned spirits. The conscious ^of the degradation ~~perversion~~ of the powers of my soul forever, from the pursuit & enjoyment of holiness & happiness, to ^every species of moral defilement, the service of the archfiend of God & man. — And that remorse of conscience, that worm that ever knaws the vitals of the soul.

3\. ~~Formerly~~ ^misapprehended the motive of future punishment of the wicked. I saw nothing but the vengeance & anger of God in the punishments of hell; but now I perceive that these penalties were dictated by love to the welfare of the moral universe, to whose security & happiness the upholding of the dignity of the law by punishing the transgressor was necessary. Myriads are preserved in obedience & happiness by the dread of these penalties. And even the transgressor himself was long deterred from sin by them, & prevented from reaching higher degrees of wickedness & consequently ^higher punishment.

The gallows is a necessary appendage of the best government, & no one ~~wise~~ seeing the criminal suspended on it, will infer either the injustice of our laws or the cruelty of our rulers.

From these discussions it must be evident to all

1\. That all who [illegible] adopt the proper means, can attain satisfactory evidence of their christian character, if they possess it. Do you remember the time when such ~~a~~ great change occurred in you? I do not say the precise day nor week nor month; these you may remember or not: but can you recollect the general fact of your change, a new era in your life; inauguration a new course of conduct?

2\. It must be equally evident, that none who believe themselves christians, should rest satisfied without this evidence.

3\. The sinner may see that unless he experiences this great change, he will blindly grope in darkness through life, & at death plunge into the gulph of hopeless despair!

Gettysburg, Jan. 17. 1858. See another older skeleton on this text, for date earlier.

— June 24. 1860. Presbyterian Church.

July 24/64. for Revd Essig, Profess. Afflict omnes.

SERMON #123

Romans, I, 16.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first & also to the Greek."

Shame is that sense of mortification which we feel at the occurrence of an event, or the performance of an act, which will bring on us the contempt of those whose opinion we respect. From this definition of shame we can easily infer some of the attributes of the feeling itself. We perceive that it is a relative feeling, that it is no test of the propriety of the act which occasions it, & that it is not a just test of the morality of the person who feels it in the act itself.

It is a relative feeling. The question whether we shall be ashamed of an action by which we incur the contempt of others, depends entirely on the question whether we respect their character & opinion. Thus the man whose time & feelings are totally engrossed in secular pursuits & whose views are but little enlightened by the intelligence or science, has most regard for persons of similar pursuits & principles: whilst the opinion & contempt of the more liberal & enlightened are viewed by him with an air of indifference & sometimes of hatred. If we turn our eyes to men who have received a respectable education, who superadd to worldly business reading & reflection, we find that the persons whose judgement they respect & whose contempt could fill them with shame, are those of similar views with themselves. To incur the derision of the illiterate, is a matter of indifference to them. As if we direct our attention to the christian, we find him at least as susceptible of shame as other men. But there is this vast difference between his standard of shame & that of other men: whilst the latter shapes his course to please

a certain class of frail & often fallible mortals, it is God & those who are renewed in the image of God, to whose opinion he has a reference, & whose approbation he desires. It was on this lofty principle that the apostles John & Peter reasoned, when regardless of the authority of Annas & Caiaphas, they silenced them by the cutting appeal "whether it be right to hearken unto you more than unto God, judge ye." The christian asks not of man by what principles he shall regulate his conduct, & what course is truly wise. No he asks his God, the sum & substance of all excellence & all dignity, & learns from the sacred volume. The acts of which he is ashamed are those which his God prohibits, & which are mean in the eyes of true christians. It was thus also that the apostle Paul had a reference to the opinion of God, when he disregarded the opinions of men, ~~who~~ who received the gospel as foolishness or as a stumblingblock & with an air of holy independence pronounced the the words of our text I am not ashamed &c.

Again, shame is no test of the propriety of the act which occasions it. Whether an action will occasion shame depends on the principles of the agent & of those whose opinion he respects. So entirely is this the case that the same act of which some will be ashamed, others will glory in. Thus theft is branded with disgrace by all enlightened persons of the present day, yet was it regarded honourable in ancient Sparta, if performed without detection. Thus the votary of Sabiism does not blush to bow before the rising sun as being endowed with life, & worship the hosts of heaven; nor the more gross idolater to prostrate himself before the block or stone which his own hands have fashioned into a supposed resemblance to the Deity. Hence the fact that the ancient Jews & Greeks, the pagans of modern days, & many of pagan principles in christian countries, have been ashamed of christianity, is no more evidence that it is not a noble, a glorious & divine religion, than the apostles' undaunted avowal of it is of its truth.

And lastly. Shame is no test of the morality of the individual

in performing the act by which I was excited. When the christian is filled with shame on account of some aberration from the ways of God, it is a generous noble shame that needeth not to be repented of, an act with which heaven is pleased. But when the slave of sin is ashamed to be thought a freeman of the Lord, ashamed to pray to the God of heaven; this feeling results from a servile subjection to the opinions of a deluded world, & his very shame is sin.

By these observations the conduct of the apostle Paul, as recorded in our text, is placed in its true light. It is not known by whom the gospel was first preached at Rome. The church however appears to have been in a prosperous condition; for the apostle, after having saluted the ~~church at Rome~~ brethren, "thanks his God through Jesus Christ for them all, that their faith was spoken of throughout the whole world," & adds, that though he had not yet visited them, he had ~~not~~ an ardent desire of doing so; & for saying he I am not ashamed &c. "That is: "think not beloved brethren that the learning & science of your inhabitants have prevented ~~[illegible]~~ me from visiting you before this time: though Rome is distinguished for the multitude of her learned & scientific men; though philosophers abound there, who discuss the various relations & interests of man, & view them in a very different light from that in which I should represent them; & although my views would be ridiculed by them & regarded as foolishness: yet am I not ashamed to preach the gospel even at Rome. The fact that they would treat my religion with contempt & be ashamed to embrace it, is no evidence of its fallacy. My only feelings toward them are those of commiseration for their blind & perilous condition. I too have been a votary of science falsely so called; but, thanks be to God! I have been taught the futility of all learning which opposeth itself to the claims of our Redeemer; and if the philosophers of ~~Rome~~ will give our cause a candid hearing, they will see their error, & deem it a privilege & an honour to be a disciple of the despised Nazarene." Such brethren is the lofty tone in which we hear the apostle of the gentiles speak. But had Paul any reason to assume this ~~lofty~~ towering ground for his mere declaration no more proves Christianity true, than the shame of other

a certain class of frail & often fallible mortals, it is God & those who are renewed in the image of God, to whose opinion he has a reference, & whose approbation he desires. It was on this lofty principle that the apostles John & Peter reasoned, when regardless of the authority of Annas & Caiphas, they silenced them by the cutting appeal: "whether it be right to hearken unto you more than unto God, judge ye." The christian asks not of man by what principles he shall regulate his conduct, & what course is truly wise. No he asks his God, the sum & substance of all excellence & all dignity, & learns from the sacred volume. The acts of which he is ashamed are those which his God prohibits, & which are mean in the eyes of true christians. It was thus also that the apostle Paul had a reference to the opinion of God, when he disregarded the opinions of men, [illegible] who [illegible] viewed the gospel as foolishness or as a stumblingblock & with an air of holy independence pronounced the the words of our text I am not ashamed &c.

Again, shame is no test of the propriety of the act which occasions it. Whether an action will occasion shame depends on the principles of the agent & of those whose opinion he respects. So entirely is this the case that in same act of which some will be ashamed, others will glory in. Thus theft is branded with disgrace by all enlightened persons of the present day, yet was it regarded honourable in ancient Sparta, if performed without detection. Thus the votary of Sabiism does not blush to bow before the rising sun, as a being endowed with life & worship the hosts of heaven; nor the more gross idolator to prostrate himself before the block or stone which his own hands have fashioned into a supposed resemblance to the Deity. Hence the fact that the ancient Jews & Greeks, the pagans of modern days, & many of pagan principles in christian countries, have been ashamed of christianity, is no more evidence that it is not a noble, a glorious & divine religion, than the apostles' undaunted avowal of it is of its truth.

And, lastly, shame is no test of the morality of the individual

in performing the act by which I was excited. When the christian is filled with shame on account of some aberration from the ways of God, it is a generous noble shame that needeth not to be repented of, an act with which heaven is pleased. But when the slave of sin is ashamed to be thought a freeman of the Lord, ashamed to pray to the God of heaven; this feeling results from servitude to the opinions of a deluded world, & his very shame is sin.

By these observations the conduct of the apostle Paul, as recorded in our text, is placed in its true light. It is not known by whom the gospel was first preached at Rome. The church however appears to have been in a prosperous condition; for the apostle, after having saluted the brethren ~~church at Rome~~, "thanks his God through Jesus Christ for them all, that their faith was spoken of throughout the whole world," & adds, that though he had not yet visited them, he had ~~not~~ an ardent desire of doing so; ~~& I was [illegible]~~ for saith he I am not ashamed &c. "That is, think not beloved brethren that the learning & science of your inhabitants have prevented ~~[illegible]~~ me from visiting you before this time: though Rome is distinguished for the multitude of her learned & scientific men; though philosophers abound there, who discuss the various relations & interests of man, & view them in a very different light from that in which I should represent them; & although my views would be ridiculed by them & regarded as foolishness; yet am I not ashamed to preach the gospel even at Rome. The fact that they would treat my religion with contempt & be ashamed to embrace it, is no evidence of its fallacy. My only feelings toward them are those of commiseration for their blind & perilous condition. I too have been a votary of science falsely so called; but, thanks be to God! I have been taught the futility of all learning which opposeth itself to the claims of our Redeemer; and if the philosophers of Rome will give our cause a candid hearing, they will see their error, & deem it a privilege & an honour to be a disciple of the despised Nazarene." Such brethren is the lofty tone in which we hear the apostle of the gentiles speak. But had Paul any reason to assume this towering ~~lofty~~ ground for his mere declaration no more proves Christianity true, than the shame of others

+ *Explication*. gospel = christianity. Jews "first" — order of time & necessity. Greek = Gentiles.

[illegible] it to be false? + To afford a satisfactory answer to this question [illegible] is the object of this discourse, in which we shall attempt to prove that

In whatsoever light we view the christian religion, its professors have no reason to be ashamed.

I. We have no reason to be ashamed when we reflect on the character of those who have professed the gospel of Christ.

However humiliating the confession may be to the pride of human nature, it is probably true that the major part of mankind are frequently influenced more by the example & opinions of some men of respectability & prominence in society, than by their own judgement. Nor is this so remarkable as it might at first view appear. It is the result of the very nature of our minds. To believe the testimony of others is natural to man; to doubt it is the lesson of experience. Hence amid the sluggishness of human intellect, & the multiplicity of avocations, as large a part of the opinions of men are taken on the credit of human testimony as acquired by personal examination. And although the Saviour exhorts us to call no man master, he enjoins it on us to pay suitable respect to those who are in stations of respectability & influence in society, & to do what we are directed by those who sit in Moses' seat. Hence, though we ought not to bow with implicit confidence to the decisions of men, we ought to show due respect & repose suitable confidence in the opinions of those who are evidently better qualified to judge than we are.

If, then, we look around us into the world, & look back through the various ages of antiquity, we shall find through all the various grades of religious light & knowledge, that the ablest & best men have generally been the advocates of religion. Among the ablest advocates of natural religion we find in Rome a Cicero, a Virgil & a Seneca, and in Greece a Socrates & Plato. And though these men had never seen or heard the gospel of Christ, their evidence is preliminary, & proves, in connection with other evidence, that man is a religious being, & that to profess our religious obligations to God, is not inconsistent with the highest genius & therefore not a just cause of shame. And who that is acquainted with the history of Christian

nations since the publication of the gospel, can deny that the ablest & the best men have generally been numbered among its professors? Even among the apostles the most distinguished among them for zeal & enterprise was Paul himself, the author of our text; of whom it is well known that he was possessed of distinguished natural talents & first rate education. Nay so great was his reputed learning that Festus replied to him ~~[illegible]~~ "Paul thou art beside thyself, much learning has made thee mad." Through all the ages of the christian church it is a notorious fact, that the most learned & intelligent men were generally found within her pales. Such men were Origen, & Jerome & Augustine & Luther & Calvin & Grotius & Leibnitz & Pascal & Kepler & Newton & Bacon & Locke. Instead of being ashamed of christianity that illustrious reasoner Mr Locke, spent much time in studying & explaining the gospel, and when he found his end approaching sent for the minister of the gospel, & with much emotion received upon his death bed the holy supper of our Lord Jesus! How little, therefore, when viewed with wisdom's eye, does the conduct of those unfledged witlings of modern days appear, who dismiss the evidences of christianity with a sneer, & profess to regard its professors with contempt. And how true is it, on this aspect of the subject, that we have no reason to be ashamed of the gospel of Christ!

II. We have no reason to be ashamed of the gospel of Christ when we consider the ~~evidences~~ nature of the gospel itself.

~~We [illegible]~~ If there be any thing undignified or unreasonable in its nature, it must be contained either in its doctrines or in its ethics, or in its ordinances. We are well aware of the fact that infidels have often denounced some of its doctrines as being contrary to reason. But we venture to assert that their mistake results from a confusion of things that are above reason with such as are contrary to it. That we reasonably can, & ought to believe the existence of many facts & objects, when we are totally unable to comprehend their intrinsic nature, or many of the circumstances connected with them, is demonstrated by the fact that all men are in the daily ~~[illegible]~~ habit of doing so. Nay instead of there being any difficulty in finding such instances, it is difficult or impossible to find a single ob-

fact in the world around us concerning which a question might not be proposed that no man could answer. Thus, when I determine to raise my hand from this pulpit, my hand rises in obedience to the determination of the mind. But who can tell me, how it happens that the muscles of the arm & hand obey the volition of the mind? Yet we all believe the fact. It is certain, therefore, that we can & that all men do believe ten thousand facts, the nature & modes of which they cannot explain or comprehend. Thus also the word of God teaches us that the Supreme Being is omnipresent. The fact we believe, but the mode of this fact no man has ever been able to explain. And, thus, the word of God teaches us the doctrine of the Trinity, but does not explain the modes of its existence. The fact therefore we believe, but the mode or intrinsic nature we profess not to understand. Both doctrines are revealed & believed by all consistent & intelligent modes of: both are equally incomprehensible, the infidel however very illogically receives the one & rejects the other. Both doctrines are above reason, but neither is contrary to it. A proposition that is contrary to reason, is one the terms of which are subversive of each other. But we can never know whether the terms of a proposition are subversive of each other, until we understand their intrinsic nature on which the contradiction depends. As these are not understood in the doctrines of the divine omnipresence or of the trinity, these doctrines can not in the nature of things be proved contrary to reason, & the fact that they are taught in the inspired volume, vouches for the strong belief that they are not so. The mysteries of the gospel are therefore no reason why we need be ashamed to profess our belief in it, any more than the incomprehensibility of ten thousand things in common life, ought to make us ashamed of believing them.

That there is any thing undignified or unbecoming in the ethical system of the gospel is not seriously contended even by unbelievers themselves. They have, indeed, not been able fully to conceal the fact, that they regard the morality of the gospel as too pure & perfect: they would be better pleased with it if its pretensions were not so high, if it granted them somewhat more indulgence, & had not so far chastened public opinion, as to bring those into disrepute who heedlessly violate its injunctions.

It is admitted by all that the gospel had taught a purer & more sublime system of morals, than could be extracted from the works of all the most distinguished philosophers of antiquity, that it has presented stronger motives for action than were known to man before. It has put to rest some questions of relative duty, which had ever before been enveloped in doubt, &. It has made all the various interests & relations of men harmonize; it makes the best parents, the best consorts, the best citizens; in short the ethical system of the gospel does, & it alone does teach its professors to the fullest extent, "to give unto Cesar the things that are Cesar's & unto God the things that are God's"! Why then should we be ashamed of that, which is all dignity & purity & <u>excellence</u>?

Nor can any thing more substantial be alledged against its <u>ordinances</u>. As man is prone to forget his eternal interests, what can be more reasonable than the appointment of a certain order & succession of men, whose business it is statedly to call the attention of the world to these eternal interests? As the revolutions of ages ~~sacred volume~~ have also produced revolutions in languages, so that the languages in which the sacred volume was written are now no where spoken, & are not at all understood by the mass of the people; & as the volume of inspiration is replete with allusions to the history the manners & customs of those days & cannot be fully understood without ~~the~~ a knowledge of them; what can be more reasonable than the appointment of the ministerial office, the members of which being duly instructed in these things, are workmen that need not be ashamed, in rightly dividing the word of truth? As the church is in fact a visible body, what can be more proper than the establishment of a visible ordinance such as baptism by which those who profess their faith are admitted to membership? And since the vicarious death of the Saviour is the fundamental doctrine of the christian system ~~gospel~~, the foundation of the faith, there is manifestly the utmost propriety in the institution of a visible rite by which the recollection of this solemn event is kept alive in the forgetful memories of men. We can see nothing therefore, in the <u>nature</u> of the gospel, of which its professors have any reason to be ashamed. Again,

<u>III</u>. <u>We have no reason to be ashamed of the gospel of Christ when we reflect on the evidences by which it is established.</u>

That it is possible in the abstract for the "Father of lights," who kindled reason's lamp in the soul of man, to give us a clearer revelation, no reflecting man can deny. And who would venture to assert that a revelation is superfluous, after having compared the moral degradation & misery of heathen lands, with the improved intercourse of christian countries, & especially with the joys of the true disciple of Christ, who believes that his sins are forgiven, & who walks in the light of God's countenance all the day long, & rejoices in the sensible communications of his grace? Indeed that glorious change, wrought by the gospel in the heart of the sinner, by which he has passed from death unto life, been transformed from a debased slave of lust into a being loving holiness & following after it — this glorious transformation, is to him a conclusive evidence that christianity is of God; for never, since the world began, has it been heard that such a change was wrought in the soul of man by mere human agency. And though he may be unable to learnedly discuss the nature of the soul & the lineaments of this change; yet this one thing he knows, "that whereas he was blind he now seeth." And though, like like the name, written on the white stone in the Revelation, no man knoweth it but he that hath received it, yet to them who have the inward testimony, it is a conclusive argument, & stands unshaken though they may be unable to answer a thousand cavils of the infidel.

In looking around us on the vast fields of evidence for the truth of christianity, we find so great a length & breadth of fundamental evidence, & so vast a multitude of collateral proofs, as actually to forbid the attempt even of a naked enumeration within the limits of a sermon.

The internal character of the bible itself as a revelation of moral truths, presenting a purer & nobler object & system of worship — containing a purer code of morality than could be extracted from all the philosophers of antiquity by selecting the best parts of each, settling some questions of relative duty which had ever before been involved in doubt, productive of happiness to ourselves, teaching us to love our fellowmen & study to make them happy, harmonizing with all our temporal interests, &, amid all this, containing innumerable de-

clarations from those who wrote it, that they received their instructions by divine inspiration, forms a strong, an invincible proof that the Scriptures must be a revelation from God. From whence else could they proceed? Such a production cannot be the work of angels or good men unaided by inspiration; for they would not, with a lie in their mouths, profess to have been taught of God, on almost every page "thus saith the Lord," if the Lord had said nothing to them. It is not the work of bad men or devils; for its principles are hateful to them, & hold them up to the view of the universe as odious rebels against the righteous government of God, as criminals sentenced to everlasting burnings. It follows therefore that it must be of God, & has not the christian less reason to be ashamed who admits what is in reality the truth, than the infidel who is compelled to admit the existence of the Scriptures, whilst he is totally unable to give a consistent account of their origin & contents?

The prophetic portions of the sacred volume form another species of evidence of the most conclusive character. We know that future contingencies lie beyond the sphere of human knowledge. When we behold a writer rising above the sphere of human intellect, & uttering circumstantial predictions of future contingencies hundreds or thousands of years before their occurrence, we see in such a phenomenon an intellectual miracle of the most stupendous kind; imagination cannot conceive of any stronger evidence which could possibly be afforded that the individual was under the influence of some superhuman power. Take, for example, one among the multitude, the predictions relative to the Saviour. Had it been foretold in general terms that at some future day a distinguished personage should arise & prove a blessing to the Jewish nation; christians might apply these prophecies to the Saviour, but Jews with equal propriety could assert that they were fulfilled in Judas Maccabeus, or John Hircanus, or Aristobulus, or some other distinguished leader of their nation. But when we find that these predictions specify the very tribe of the Jews of which the Saviour was to be born, & the very family in that tribe, & the very town among so many towns, & the very year of his birth, the very nature of his death, the individual who betrayed him & even the price at which he was sold, what reflecting, what rational man can seriously attribute all these things to a fortuitous coincidence of circumstances? or who can possibly specify any kind of evidence more conclusive of divine agency than this? Is it not more reasonable therefore to accept a religion sustained by such direct interpositions of God in its behalf, than to reject it in the face of such proof?

INFORMATION OBSCURED

The miracles which were wrought to attest the divinity of our religion, form an=
other species of evidence of the most conclusive character. God governs the
~~[struck]~~ universe in a uniform manner, & these uniform modes of operation observed
in different objects, are called laws of nature. Now the strongest proof which
any man can ~~afford~~ give of his being a divine messenger, is to perform before
credible persons such supernatural works as are manifestly reversions of the laws
of nature; for as no mortal can ~~[struck]~~ effect this without superhuman aid, its performance is con-
clusive evidence that he is supported by a superhuman being. And as
God would not abandon his creatures ~~[struck]~~ to the mercy of evil spirits by permitting
them to perform miracles to attest a falsehood; it follows that the power of
working miracles is a conclusive evidence of divine interposition. ~~[struck]~~ And
were there any such miracles wrought to attest the divinity of our religion?
Ask the schoolboy who can scarce read his testament, he can tell you.
Ask the little child returning from sunday school. It will prattle to
you of the dear Saviour who died for it, & tell you how he healed the
sick, gave sight to the blind; how he made the deaf hear, the lame walk
& even the dead return to life. Examine for yourselves & you will see
that he wrought miracles of the most diversified nature & of indisputable
truth, that the traitor Judas instead of exposing any fraud to which
he had been privy, was so fully convinced of the contrary that he went
& hung himself out of remorse, because he had betrayed innocent blood.
Nay that the Saviour even gave to his apostles the power of working miracles
in his name, was not denied by his enemies. When Peter had restored the
man lame from the womb, who lay daily at the gate of the temple & was known
to all the people, the Jews cast him into prison, & the next day summoned
him before the rulers & elders, & scribes & High priests. But when Peter would not
recant, ~~they went~~ we are told "they went aside & conferred among themselves, say-
ing; what shall we do with these men? for that indeed a notable miracle hath been
done by them, is manifest to all them that dwell in Jerusalem, & we cannot

deny it." No we cannot deny it, we who have heretofore possessed the confidence of the people, we whose interest so strongly demands it, — we cannot deny it & why? because the lame man was for many years known to thousands, who all now see him restored. We cannot deny it because we, & hundreds beside us know it with as much certainty as we do the existence of Jerusalem, the city in which we live; for we see it with our own eyes!

The rapid & continued extension of christianity, when we take into view the circumstances of the case, form a powerful argument for its divinity.

3. The progress which has made [illegible]

Tis not quite 1800 years that the few fishermen & [illegible] commenced their march against the world. All nations had some religion — all [illegible] relig. had its Demetriuses & his craftsmen whose living was gained by their relig. combined with another of [illegible] the other [illegible] — How little prospect of its prospering! [illegible] & sword — but this [illegible] through slaughter to a throne [illegible] its enemies [illegible] — Celsus, Porphyry [illegible] — Diocletian, Julian [illegible] then since — [illegible] Voltaire [illegible] the major part of the apostles were men of [illegible] ordinary mind — [illegible]

IV. Finally we have no reason to be ashamed of the gospel of Christ when we reflect on its effect on those who sincerely embrace it.

Whithersoever we ~~turn~~ turn our eyes, in Christian countries we see effects flowing from the gospel ~~of~~ which pronounce a eulogium on its character in the most emphatic terms. Here we might dwell on the effects of christianity on civil governments, & show that in proportion as it has pervaded them, it has stamped a character of comparative mildness & justice on their ~~[illegible]~~ administration. It has divested wars of much of their horror, & must have a tendency, if generally obeyed, to banish them wholly from the earth. It has admonished kings ~~monarchs that~~ of the fact that they are themselves the subjects of a higher Monarch, who will call them to judgement. Subordinate civil officers are sworn into office on that holy volume, which points to an hereafter, & tells them, that in order to be acquitted at the future tribunal, they must be "a terror to evil doers & a praise to them that do well." When the Scandinavians were converted to Christianity they ceased to regard suicide as laudable, & their wives no longer devoted themselves to death that they might be admitted into the paradise of Odin. Human sacrifices & cannibalism which had prevailed in many of the European nations, were banished by the mild & pacific principles of the Redeemer. The female part of our race, which in heathen countries is uniformly in a degraded condition, has been raised by christianity to refinement & comfort, & now occupies its proper station in society.

But when the apostle asserts that the gospel is the power of God unto salvation, he doubtless refers to the spiritual blessings which it confers on individuals, in time & in eternity. "I have no reason to be ashamed (he would say) for this gospel is not the fabrication of man; I am not guilty of the absurdity of of resting my salvation on a mortal fallible like myself, on an arm of flesh unable to defend me; no, the gospel is of God, it is a divine power. Nor are the benefits which it promises trifling in their nature; it is not the dust that perishes, it is not an empty name, it is not a transitory joy of earth which the gospel bestows on me, no ~~the gospel~~, on the veracity of God, it assures me of eternal salvation, of everlasting delights in the presence of the ~~eternal~~ Jehovah."

In this gospel is set forth the righteousness of God by faith, the way of salvation which God has appointed through faith in the merits of his Son, who is the only name given under heaven amongst men whereby we can be saved.

1. By this gospel the degraded, polluted ~~unhappy~~ sinner is gradually transformed into the image of God. Degenerate man is naturally the slave of sinful propensities. His affections are engrossed in the pursuit of sinful & unsatisfying objects. Sometimes he is kept by ~~various~~ restraints within the bounds of moderation & thus proportionably diminish the unhappiness of his life. Yet even then he presents the distressing spectacle of an heaven born spirit fallen from its first estate & exerting its faculties in ~~opposition~~ open rebellion against its Creator, its preserver & its constant benefactor, hating that which is good, loving that which introduces misery into the world, & thus thouroughly polluted by the turpitude of sin. But would you see an individual who has in a goodly degree abandoned himself to the influence of his depraved nature, behold

2. The wretched sinner is transformed into a happy disciple of Christ.

3. The candidate for endless misery becomes a confident expectant of endless glory.

Thus we see that the gospel raises all that is low & grovelling in man, & all that is noble & dignified in him it confirms & exalts. Instead of being liable to the charge of credulity, it requires more credulity to believe that all the prophecies of the O.T. were fulfilled by chance & that the miracles though they followed the bidding of those who wrought them & could not be denied by their enemies, happened by chance or deception & to ~~disbelieve~~ attribute all the evidences of christianity to ~~unnatural~~ causes that will not account for them, than to believe that these things happened by divine interposition. Instead therefore of having reason to be ashamed, the christian is the most rational man, & the best philosopher of the two; in short, in the language of Dr Young, we may say

The christian is the highest style of man.
And is there who the blessed cross wipes off,
As a foul blot from his dishonoured brow?

We would fain suppose there is none in this assembly who, ~~in~~ theory, disbelieve the gospel. Yet still we may ask "are there not some who the blessed cross wipe off?" This charge must in justice be fixed on (a) all unconverted sinners.

(b) All who have been the subjects of religious impressions, but have hitherto resisted the gracious influences of the Holy Spirit.

(c) Are there not some even among <u>the professed followers of the Redeemer</u>, who wipe the blessed cross from their dishonored brow? Follower of Jesus! say, have you not robbed your Saviour of some of his honour, by the frigidness of your walk? Have you not oft entered the social circle of immortals, & spent hours in it & left it & said not a word for ~~your~~ the glory of the cross?

But why should christians be ashamed of Jesus?
Jesus & shall it ever be
A mortal man ashamed of thee! &c. &c. &c.

York 1826. Petersburg for Mr. Gottwald, Sept. 1st 1834. Gettysburg, Dec. 11th 1842.
Gettysburg, for Mr. McLean Nov 6th 1826. — Gettysburg, Dec. 11th 1842.
Mt. Jackson, June 1831. & preached a very similar sermon on 2 Tim 1.8. for Revd. Watson Nov 2 1832; & in our church on 2 Tim. 1.8. July 14. 1850.
Middletown Md. July 28th 1844. Gettysburg, Nov. 6. 1859.

[Short & better Introduction].

That Religion is the most important subject claiming the attention of man, is generally admitted even by those who neglect its claims [illegible] ow could this be consistently doubted? Are we not dep[illegible]ent beings every moment of our existence both for life & all that makes life desirable & happy? And as God, who made us capable of enjoying high degree of pleasure or pain his capacity can augment. And is it not wise to seek the favor of the Infinite Being on whom we depend? But to do this is to be *religious*. To know God & obey his law involves the whole of religion, & secures our eternal bliss.

But the claims of religion are deferred from various rea-reasons. Some are immersed in the cares of the world — Others And some, having the erroneous opinion that there is something low or superstitious or weekminded in religion, are ashamed of its profession.

Probably there ~~many~~ are some of this class here present & it is to these that we particularly address ourselves on this occasion.

Inferences

how far more noble is the conduct of the apostle than of

1. From this we [illegible] see ~~that the neglecters of~~ who are asham[illegible]ed of the gospel of Christ. Paul ~~religion hav~~ ~~far more man for than the~~ amid persecution & obloquy secured his highest good. ~~As professing~~ Christ himself teaches ~~that~~ as regard to our highest interest require ~~the~~ supreme attention to the soul What shall it profit a man &c

3 That the sincere & consistent profession of religion is the highest form of human wisdom.

The Christian is the highest style of man

Ye who have renounced the world professed religion, have chosen the good part which shall never be taken from you.

Ye who labor from day to day to grow in grace & promote the kingdom [illegible] enjoy the approbation of the Master,

2 How great is the guilt of those who reject such amazing evidence!!

Revd. S. S. Schmucker D.D.
Professor of Theology
Gettysburg
Penn.

SERMON #124

Delivered March [illegible] 1841
April 14, 1842
124

Lectures on Ordination.

1 Tim. 4; 14.

Μη αμελει τȣ εν σοι χαρισματος, ὃ εδοθη σοι [illegible] μετα επιθεσεως των χειρων τȣ πρεσβυτεριȣ.

Lecture on [induction to] the ministerial office & ~~particularly~~ [or as it is termed,] ordination.

Our observations on this subject may be referred to two heads:

I. Is a regular induction into the sacred office necessary?

II. What are the constituent parts of such regular induction?

I. Is a regular induction into the sacred office necessary?

This question may appear to some of you superfluous; yet it is well known that there have in different ages of the christian history, been entire sects, who denied the necessity of any regular admission to the ministerial office. Such were the Anabaptists & Socinians of the sixteenth century, & the enthusiastic Weigelians of more recent date. The illustrious Reformers however, condemned the irregularities of these enthusiasts, & in the Augsburg Confession (Art XIV.) expressly declared, that "No person ought publicly to teach in the church, or to administer the sacraments, without a regular call." In our own age & country, men are peculiarly thrown back upon the elementary principles of social order, both civil & religious; & there is often an unwillingness to bear even those salutary restrictions, which reason & scripture impose on the pride & presumption of man. Does not every portion of our country contain men, who, whilst they admit, that the shoemaker the blacksmith & every other species of tradesman, need regular instruction & indenturing to their business, seem to regard as entirely superfluous, all regular & efficient instruction on the duties of this responsible office, or regular induction into its ranks?

But it is evident from the very nature of this office, that not every man is qualified for its duties. It contemplates the advocacy of interests eternal in duration & incalculable in importance; & unfaithfulness in the ministerial office may produce the loss of souls! Are Ministers termed "ambassadors for Christ"[1]? It is essential to an ambassador that he be sent, and that when needed he be able to exhibit the credentials of his appointment. Are they denominated "stewards of the mysteries of God"[2]? Then must they be appointed by their Lord.

Not a single example is recorded in the N.T. of the assumption of this office

1 2 Cor. 5:20. 2 1 Cor. 4:1.

without regular external induction. On the contrary the Saviour formally appointed his apostles & the evangelists, & the apostles appointed others wherever they found suitable subjects for the office. "They ordained them (elders) preachers in every church".[1]

Our Saviour & his apostles have expressly provided for the regular succession of the ministerial office through all ages of the world. "The things (or doctrines)," says Paul to Timothy, "which thou hast heard of me among many witnesses, the same commit (teach) thou to faithful men, who shall be able to teach others also."[2] And to Titus he says, "For this cause left I thee in Crete, — that thou shouldest ordain preachers (elders) in every city."[3] But if the inspired apostles provided for the regular appointment of persons to this office, are not those in a high degree criminal who thrust themselves into it contrary to the order established by God's word? Nay, the very qualifications are specified which the existing ministry are commanded to require of candidates for the holy office; and a solemn admonition is subjoined "not to lay hands suddenly on any one."[4] And speaking of the subject in general, the apostle expressly says to the Romans, "How can they preach unless they be sent?"[5] And to the Hebrews he adds, "No man taketh this honour to himself, but he that is called of God as was Aaron."[6] The Saviour warns us against those who come as wolves in sheeps clothing,"[7] and the ancient prophet denounced the wrath of God, in terms of the most alarming character on those who prophecy in his name & yet were not sent by him.[8]

---

1. Acts 14;23. 2. 2 Tim. 2; 2. 3. Tit. 1,5. 4. 1 Tim. 5. 5. Rom. 10;15. 6. Heb. 5;4.
7. Matth. 7;15. 8. Jerem. 14;15. 23;21.32.

Since then a regular admission to the sacred office is necessary, the question naturally arises

II. What are the constituent parts of such regular induction?

Neither our Saviour nor his apostles have specifically ~~stated~~ prescribed the mode of ministerial admission. Hence ~~a few~~ some diversity has existed in the practice of different countries & churches. The want of precise direction however, instead of being a defect, is one of those peculiar traits of Christianity by which it is adapted to every diversity of intellectual & moral condition among nations, and for the gradual development of its pure & elevated principles of ~~Christianity~~ doctrine & practice under each. The numerous general precepts of Scripture on this subject may be referred to four heads 1) to the qualifications which shall be required for admission to this office — and hence the manifest duty ~~of~~ to examine applicants: 2) to the necessity of some probationary efforts — hence the duty of temporary licensure of candidates: ~~to i~~. 3) ~~to the~~ actual induction of the faithful licentiate into the pastoral office — this act with its customary forms is termed ordination: & 4) they refer to the pastoral relation between a minister & his particular charge. The duties enjoined by Scripture on this head, may be connected with the ~~ordi~~ services of ordination, if they be performed ~~in~~ among the people of his charge; & if ~~[illegible]~~ he received what is termed ordinatio vaga, if he was ordained without reference to any particular congregation, as evangelist or missionary, at Synod or elsewhere; the duties of the pastoral relation may very appropriately be enjoined on him & his people, by a sermon & charge, usually termed installation.

(The term "ordination" has in the christian church generally ~~a com~~ acquired a technical ~~signification~~ character, & designates those particular formalities with which it is customary to receive a licentiate into the ministerial office. But in the original Scriptures, the word is an appella=

Explanation after Introduction

tive, & signifies merely to appoint, to induct or admit (to the ministry) & may in some instances include all the several steps which we have mentioned. An ordination sermon in the scriptural sense of the term, must therefore discuss all the constituents of admission into the ministry.

1) The first step, we have said, in a regular induction to the holy office, is the examination of the applicant in regard to the qualifications required in scripture.* The second is

2) The Licensure of applicants as probationers to try their gifts. The apostle Paul expressly directs Timothy "not to lay hands suddenly on any man," not to appoint, that is, ordain any one as a bishop or minister, who is yet a "novice", a person recently converted; but requires that they should "first be proved", put on trial or probation, as licentiates are. It is evident then that licentiates, or as they are termed in Germany, candidates, are not an inferior "rank of clergy", as they are sometimes improperly regarded; for the sacred volume we think inculcate parity of ministers; but they are persons on probation for the ministerial office. If they during this probation fail to exhibit the qualifications required in the gospel, no injustice is done to them by refusing to invest them with the clerical character & office. The most criminal injury is inflicted on the church of Christ by thrusting into her ministerial ranks men who prove themselves on trial destitute of those qualifications which are essential to their usefulness. During this term of probation the practice of the Lutheran church very properly requires the licentiate to bring a written testimonial from the congregation in which he has preached containing their judgement or suffrage as to of his qualifications for the holy office.

---

*[Text] On the nature & extent of the examination & requisite qualifications, our time does not permit us to enlarge. Undoubted piety should ever be required as also the intellectual qualifications necessary to the discharge of the duties enjoined on the ministry. As to moral character a candidate for the holy office ought to be like, as it generally will be, "above suspicion". The standard of intellectual attainments ought to be graduated by the wants of the church. Among us we regard it as a manifest duty, that we should insist more rigidly than has heretofore been the case, on that respectable standard of attainment prescribed our Formula of Church Government.

(We find that in the apostolic age the voice of the people was consulted in all important business. Matthias was thus elected in the stead of Judas as apostle. Peter informed the disciples, that some one must be set apart for apostleship, added that it must be one of those who had companied with them all the time that the Lord Jesus went in and out among them; The disciples then appointed ~~nominated~~ two, & after prayer, gave in their lots or votes & Matthias was chosen.[1] The practice of being influenced by the judgement of the people in the admission of men to the ministerial office is therefore of apostolic authority & of undoubtedly salutary ~~[illegible]~~ effects. ~~We would therefore hold it up as a sacred duty of which the~~ No [illegible]dicatory ought never to loose sight) that they have no right to ordain or appoint to the sacred office, any licentiate whose probationary efforts fail to unite the approbation of both people & clergy, are ~~[illegible]~~ upon the whole unfavorable. Yet as the licensure of applicants necessarily withdraws them from other pursuits in life & naturally implies the expectation of their future ordination; it is evident that in justice to them, their first examination ought to be very faithful, in regard both to their moral & intellectual qualifications, in order so far as possible to obviate the danger of their subsequent rejection. In the different protestant countries of Europe, the standard of intellectual qualifications has ever since the Reformation been sufficiently high; whilst the absolute necessity of true piety has been too frequently overlooked. + At present the Lutheran ministry of Germany is confessedly the most learned in the world, but it cannot be denied that as a body ~~[illegible]~~ it is lamentably deficient in the spirit of true piety. + (Prior to the days of pietism, the examinations were universally conducted in the Latin language. Against this Spener protested & sought also to introduce more rigid moral requisitions.)

---

1. Acts 1,23

3) The third step in this process of induction is Ordination, strictly so called, by which is meant the actual investment of the licentiate with the ministerial office for life, by prayer & the imposition of hands.

It has been stated that in the S.S. the word ordain has no technical reference to ~~the~~ ministerial induction, but signifies merely to appoint, & is used indiscriminately of any other subject. It was the superstitious notion gradually springing up in the ~~Romish~~ church, that some mystic influence was imparted ~~by~~ the "laying on of hands", which probably led the Roman church to exalt this rite into a sacrament. This view was however rejected ~~abolished~~ by the Reformers, & the number of sacraments reduced by Luther from ~~[illegible]~~ seven to two.

All that is interesting and important concerning ordination, refers either to the agent, the subject, or the mode of its performance.

a) The ~~Saviour~~ himself was the first who appointed & ordained men to the ministerial office of the N. Test. ~~and after him the apostles, & those [illegible] ministry [illegible] appointed~~

After the Saviour & his apostles, & during the lifetime of the latter, the standing ministry in every country admitted others ~~applicants~~ to the clerical ranks.

In process of time when diocesan episcopacy arose, (in the close of 2. century) the bishop claimed and ultimately acquired the exclusive right of ordaining or conferring the ministerial office,[1] which practice continued until the Reformation.

From the N.T. itself, which is our only infallible guide on this subject, it appears that ordinarily several ministers united in the act of ~~[illegible]~~ conferring the ministerial office. Timothy, ~~as we [illegible] informs us~~, was appointed

1. Bingham's Origines Ecclesiasticae Lib. II. cap 19. § 8. German ed.

by the laying on of the hands of the ministers or presbytery, that is, of sever-al ministers jointly. St Paul & Barnabas were also ordained by several persons, Acts 13,1-3. Yet in some cases individual ministers appointed, that is, ordained others. Thus Paul ~~and Timothy~~ had ordained Titus, & ~~sent~~ left him in Crete that he should ordain elders or ministers in every city,[1] "as I (says Paul) ~~appointed~~ directed (σοι διεταξαμην) thee."

In short it appears that the right & duty of perpetuating the minis-terial office in the christian church rests with the existing mem-bers of the church, both lay & clerical. In the case of Matthias & the deacons the election by the people & the formal appoint-ment by the apostles are both mentioned: in other cases the apostles & Timothy & Titus are mentioned alone. It follows then that where convenient the judgment of both should be required: ~~and that where~~ ~~this is~~, this is inconveni-ent, the existing ministry have the power to ordain others without the vote of the laity. Whether in a case of necessity, as in a missionary church ~~where~~ if the minister should die, the laity could justly ordain ano-ther, has been disputed. Luther[2] & some other divines of his time, ~~spe~~ maintained the affirmative, as also did Baumgarten and others of more recent date.

C) As ~~to the subject~~ on whom the rite of ordination ought to be performed, the sacred volume gives us explicit directions. On this ~~subject~~ topic it is unnecessary to enlarge. ~~No one happily~~ ~~that~~ in the necessity of unfeigned piety and so much learning as is necessary success-fully to discharge the duties enjoined by the Saviour on his ministry. These duties are to search the scriptures (books written in Hebrew & Greek), to "declare the whole counsel of God," "to contend for the faith once delivered to the saints," "to divide the word of truth aright having no reason to be ashamed" of their ignorance, in short "to take heed to, & feed the church of God over which the Holy Ghost hath made them overseers, & to make disci-

1. Titus 1,5.   2. Seckendorf Hist. Part III. S.43. S.22.

ples of ~~all the nations~~ of the earth. All the learning, and enterprize & piety ~~and devotedness~~, which are necessary in every age for every country for the attainment of these purposes, should be regarded as the average qualifications for the Christian ministry, for these the Saviour & his apostles expressly require. Various rules, or canons, as they were termed, were enacted by the synods or councils in the different centuries of the church expressive of their views concerning the proper subjects for the ministerial office. Some of these canons as they may be interesting & new to you ~~to many of my hearers~~ I will briefly notice.

Canon 1. The council at Carthage decreed "That no person should be ordained to the clerical office, whose fundamental orthodoxy was not above suspicion." Hence when heretics were converted, they were seldom admitted to the clerical order, lest they might still secretly retain some of their errors.

Can 2. No one was ordained who had ever been publicly disciplined in the church. It was thought that the recollection of his former transgressions would prove a stumblingblock to many.

Canon 3. No one, who had relapsed into gross vices after his baptism, was received as a minister, although he may have repented sincerely of his sins. But the commission of the most heinous crimes before baptism, was not at that time regarded as a barrier to the sacred office ~~if~~ in those who were evidently reformed, because it was supposed that baptism washed away all those sins.

Canon 4. That no one who had been a playactor, should be ordained.

Canon 5. No voluntary eunuch, was admitted. Yet were the cases of Origen and Leontius, exceptions to this rule. Eusebius 7, 32.

Canon 6. No one that had been baptized by heretics. Yet those were excepted whose baptism had been performed by the Donatists & Novatians, as these were not regarded as fundamental errorists.

Canon 7. In the Greek & for a season in the Latin church no one was admitted to holy orders who had been twice married. Which rule arose from a misapprehension of Paul's language to I Timothy 3,2. & Titus 1,6. If any be blameless, the husband of one wife &c.

Canon 8. There was a rule prevailing chiefly in the Greek church, which excluded from the ministerial ranks all those who had voluntarily entered the army after their baptism.

Canon 9. No slave was received as a minister; although by consent of the master & after manumission, such persons were received to the lower offices (cantores, lectores, acoluthi) then existing in the church. But even when liberated, they were seldom received as ministers. Can. apost. 81.

Canon 10. The council of Chalcedon & others in 5th cent. decreed, that no Simoniac, no individual who had procured any spiritual office for money, should ever after be a minister.

Canon 11. At one time a rule was made that no one be ordained under 30 years of age, after the example of the Saviour. Yet this was contradicted in the N. Test. by the case of Timothy &c. & was not rigidly observed.

Canon 12. The applicants were published for some time before ordination in the church in which they resided, & if any objection was made to their orthodoxy or christian walk, they were not received as ministers. This was an excellent regulation & is still substantially practised by us when we require the licentiate to bring a testimonial from the church in which he is passing his probationary time. So salutary was the influence of this canon in the ancient church, that as Lampridius informs us the Emperor Alexander Severus, himself a pagan, ordered that the civil magistracy of his empire should be appointed "in the same way as Christian ministers were."[1]

---

[1] See for the specific references on all these canons Baumgarten's Alterthümer, p. 181–190. & Bingham's Origines Sacrae.

c) As to the mode of its performance it usually consisted of prayer & the imposition of hands; & in some instances fasting.

The propriety of prayer in such an act is selfevident.

The imposition of hands is a very ancient custom in the church of God. The patriarch Jacob laid his hands on Ephraim & Manasseh when he blessed them.[1] Moses laid his hands on Joshua, by command of God him self,[2] when appointing him the governor in his stead.[3] In the New Test. our Saviour laid his hands on the children when he blessed them.[4] When the brethren had elected the seven as deacons, the apostles "appointed them by prayer & the laying on of their hands."[5] Peter & John laid their hands on the Samarian converts, & they received the Holy Ghost.[6] Barnabas & Saul were separated to the work of the ministry, by "fasting, prayer & the laying on of hands."[7] Timothy was ordained by the laying on of the hands of the elders or ministers, & Paul exhorts Timothy to act with due caution & not lay hands suddenly on any one, thus implying that this was the usual mode of induction.[8] The laying on of hands therefore seems to be part of the external form of induction; although there is certainly no mystic influence connected with it, & it was used in the Christian church in many other cases beside ordination. It was employed in baptism, in the reception of catechumens, by confirmation, in the admission of heretics &c.

In the European churches it was formerly customary for the licentiate to subscribe the confession of faith ordination. It is evidently proper that the candidate for ordination be required to profess his belief in the doctrines of the gospel. This in some form or other has been the virtual practice of the church in all ages. Whether this profession be made orally in a private interview or examination of the candidate, or whether he be required to write a summary of his

1. Gen. 48;14.15. 2. Deut. 27;18. 3. v.23. 4. Matth. 19;15. 5. Acts 6;6. 6. 8;17. 7. 13;3. 8. 1 Tim. 5;22.

faith, or whether, after such a summary had been prepared, he be required to declare whether or not he assents to it as containing the doctrines of the S.S. is immaterial, provided the summary contain nothing more than those fundamental views in which it is necessary for all christians to agree. Of this brief & fundamental character were the first creeds, which for several centuries existed in the church; but it is evident that the confessions of faith adopted by the different churches after the Reformation are, on account of their enormous length & minuteness inconsistent with that liberty of conscience & free inquiry which should ever characterize the Protestant church. Accordingly the Lutheran church in this country acknowledges no other symbolic book than the Augsburg Confession, & applicants for ordination are required to assent only to the fundamental doctrines contained in it.

In the beginning of the 8th century (715) Gregory II. introduced the custom of requiring also of ~~all~~ applicants for ordination a distinct oath of allegiance to the pope at Rome! A strange & shameful appendage to the religion of that bible in which we look in vain for a single word of such a being as a pope!

Fasting is sometimes added

In addition to the three steps of ministerial induction, which we have enumerated,

H/ A fourth may with propriety be observed in those cases in which a minister who had been previously ordained, is introduced to the charge of a particular church. This is termed Installation in this country ~~[illegible]~~, & in Germany "Investiture." The term investiture was indeed formerly used in a different sense, to signify the bestowment of some ecclesiastical benefice or office on a bishop or abbot by the emperors or kings or princes of Europe, by investing or ~~[illegible]~~ clothing him in the pallium and delivering him ~~[illegible]~~ the ring and staff (or crozier), as insignia of the sacred office. And every student of Ecclesiastical history knows the tumults &

war, ~~[illegible]~~, ~~[illegible]~~ in the XIth cent. between pope Gregory VII & the emperor Henry IV. of Germany, were continued by their successors for a series of years. By investiture or installation we now merely designate the official constitution of the pastoral relation between a minister & his particular charge; consisting of 1) the declaration by the people of their willingness to receive the subject as their minister & by the declaration of the minister of his willingness to take charge of said church, accompanied ordinarily with a sermon or address inculcating on both parties their respective duties. This custom, although no where enjoined in Scripture is reasonable in its nature & salutary in its tendency & ought therefore to be more generally introduced among us, as it is in the Lutheran church of Europe.

The choice of the people, presupposing an election, is essential to the permanent pastoral relation on the principles of the New Test. ~~[illegible]~~ This is even presupposed by the duty so often and solemnly inculcated on them, to test the doctrines[1] of those who come to them as minister of Christ, & not to receive such as teach other doctrines than those of the apostles. But we are also expressly told that the people elected even the apostle Matthias and the deacons, & stewards to bear their alms to distant needy christians.[2] How evidently unscriptural is therefore the practice prevailing throughout Europe, where church & state are united, according to which the people are not permitted to choose their spiritual shepherd; but compelled to receive such individuals as the government may please to appoint. How subtle a device is this of the enemies of human liberty, to make the whole influence of the christian ministry subservient to their tyrannical purposes! Not long since

1. Acts 17;11. Matth. 17;15. 1 John, 4;1. Gal 1;9. 1 Thess. 5;19–21. 2. 1 Cor 16;3. 2 Cor 8;19.

the king of Prussia published an edict, ~~[illegible]~~ of a Univer-sity, or licentiate, ~~[illegible]~~ should ~~[illegible]~~ an appointment in his kingdom, who participated in any of those movements, or belonged to any of those associations, which were suspected of republican or as they he termed them demagogic tendencies.

The theory which has been set up, to justify the interference of civil rulers in the appointment of ministers on the ground that they in a christian country the government are a part of the church, is entirely sophistical, and militates against the natural & spiritual rights of every congregation of christians. Nor is there any more propriety in what is termed the <u>jus patronatus</u>, or the practice of conferring on wealthy individuals & their heirs, who contribute the means for the erection of a church, the right of appointing from time to time the minister that is to officiate in it. If the individuals who worship in such a house are ~~[illegible]~~ organized into a christian church, they necessarily are bound to discharge the duties of the church, one of which duties is the election of their pastor according to the directions of the New Testament.

But we hasten to inquire

<u>III. What are the privileges & duties conferred on the subjects of such a regular induction into the ministerial office?</u>

III. The Privileges –

The prevailing opinion seems to be that expulsion does not divest a person of the clerical character – only of con. with that denom.–

b) To all men to unregenerate the customs power of admin. sacrament & acts ministerially.

IV. The duties resulting from it.

1. To discharge with fidelity the ordinary [illegible] duties to the people of his charge. a) To proclaim the doctrines of the cross – Matth. 28, 19. 1 Cor. 1, 23. 2, 1–5. 2 Cor. 2, 17. 4, 2. 1 Tim. 3, 2. 4, 13. 16. 2 Tim. 2, 24. sanctification 1 Cor. 4, 14–16. Rom. 15, 15. 2 Pet. 1, 12. Isaih 40, 1. 2.

b) To contend for the faith once delivered to the saints. Tit. 1, 9–11. 2 Tim 2, 24. 25. 1 Tim 6, 4. 5.

c) The public denunciation of vice & immorality. 2 Tim 4, 2. Eze 3, 17. 13, 18. 19

d) Holy example 1 Tim 4, 12. 2 Tim, 3, 10. Tit 2, 7. 8. 1 Pet. 5, 3. Phil 3,

e) The dispensation of sacraments – Matth. 28, 19. 20. – 1 Cor 11, 23. 4, 1.

3. To study & advocate the true interests of the church at large, especially at the present critical juncture on those subject which agitate the public mind.

2. To abstain from worldly business – 1 [illegible] 2 Tim. 2, 4. no man that warreth &c 1 Tim. 4: 15. Give thyself wholly to these things. – Seperate me Paul & Barnabas, Acts 22, 3.

c) ~~The~~ proper form: Imposition of hands with prayer
& the right hand of fellowship — sometimes fasting ~~Acts 13,~~ 3.

~~Acts 6, 6. 13, 2. 3.~~ 1 Tim. 4, 14. 22. 2 Tim 1, 6. ~~comp. 3 Mos 27, 9~~

~~27, 18. 23.~~

~~[illegible]~~

Gregory II. began also to require an oath of allegiance to the Pope.

~~2 Mos [illegible] 8, 36.~~ — Comp. ~~Gen. [illegible]~~ ~~Matth 19, 15.~~ Acts

~~8, 17.~~ ~~19, 6~~ Xtns at Ephesus. — There is nothing mysterious in this office —

~~[illegible] (comp. [illegible]) [illegible] 22. 3. [illegible]~~ In some parts of Germany & in Sweden, ordinatio vaga is practised, but not gener-

ally in Germany. (3.)

3. Installation — Investiture in Germany. derived from the practice

In Germany the divines advocated the ~~authority~~ that the civil rulers should have

part in calling ministers — on the grounds that civil gov. were a part of the church in christian

nations — but this is a fallacy — Various decrees of councils too are extant deny-

a) Election by the people — ~~Matth 7, 15. John [illegible]~~

~~[illegible] 1 John [illegible]. (4.)~~

The Apostles required the assent of the church, Acts 1, 23. 6, 3. 5. 6.

~~14, 23. [illegible] 1 Tim. [illegible] Acts [illegible]~~

~~[illegible] (5.)~~

It has been contended that this right of the church to call their minister may be

limited by civil rulers, and delegated to them, or to such individuals as built or endowed

churches (hence the jus patronatus) but this is wrong & ultimately dangerous. No congregation

has a right to relinquish her right in this matter — nor any government a right to usurp this privi-

b) Formal induction by other ministers —

c) With a charge to the minister — Paul gives a charge to

Timothy in our text & subseq. verses.

d) ————— the church —

Luther's ordination was valid Quenst. 406–7.

e.

Received — Signed, at Somerset in 182-

SERMON #125

"Behold he prayeth", is the language by which the Saviour in a vision, to Ananias, characterised the converted Paul; and, indeed, the attitude of sincere prayer, is an infallible criterion of individual character. Such prayer, too, involves consequences, which affect~~ing~~ our highest interests, ~~which~~ survive eternity. Prayer penetrates the clouds, & opens to the humble suppliant the gates of heaven. In the grand machinery of means which God has appointed to raise fallen man to a seat in heaven; prayer, sincere, importunate prayer holds a prominent part. The commands to this duty are ~~indeed~~ very numerous and ~~imperative~~.

The apostle has not merely ~~only~~ recorded his own example, but also exhorts others, to "pray without ceasing".

Not only does the Saviour expressly inculcate the duty of watchfulness & prayer, but he also provided a formulary to direct us how to pray, & spake a parable to the intent "that men should pray always & not faint".

And the scriptures present numerous examples of the success of prayer. The earnest supplications of Bartimeus arrested the attention of the passing Saviour, & secured him his sight. The cry of the publican "Lord be merciful to me a sinner" exerted a justifying influence in the court of heaven. In answer to prayer, the bitter waters of the desert were made sweet; the liquid stream issued from the rock in the wilderness; the dead were recalled to life; & the sun itself in the firmament arrested

in its course[1]. And in the language of our text, the disposition of God to hear & answer prayer is represented as a necessary consequence of his essential nature: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

We shall take occasion from these words to urge upon you the duty & encouragement to prayer.

I. Let those in this assembly who doubt the necessity or at least neglect the duty of prayer,

Reflect what frail dependant creatures we are, & how much we need assistance & protection.

Behold ~~the~~ an infant just opening its eyes upon the light of ~~the day~~ the world. It possesses a degree of animal vigour that promises a long life. But its limbs are deformed, its hands are inverted, & it will manifestly be incapable ~~through~~ life, of providing for or even feeding itself! How melancholy are the prospects of such a ~~through life~~ being from the cradle to the tomb compared with yours! But do you owe that health which qualifies you for the enjoyments & pursuits of life; that due proportion & structure of your bodily members, which adapt you to every kind of business, to your own skill or wisdom? Must you not acknowledge "if it had been the will of ~~God~~ the Almighty, the lot of the hapless cripple ~~might~~ would have been mine", must you not bow with reverential awe & humble gratitude to that God: "who formed (קָנִיתָ) your reins ~~& protected~~ (תְּסֻכֵּנִי covered, but also protected) you in your mother's womb:"[2] And ought you not to exclaim with the pious psalmist "O God I will praise thee, for I am

1. Ex 15:25. 17:26. Josh. 10:12.13. [2] Ps. 139.13.

fearfully & wonderfully made: marvellous are thy works & that my soul knoweth right well!"[1]

Follow the sons and daughters of men, through the various stages of life and observe how often they see their brightest hopes decay, blasted by a power beyond their controul. When the votary of ambition is in the full pursuit of worldly glory, & believes the phantom already within his grasp; when the worshipper of mammon has accumulated his treasures, and in the blind confidence of wealth exclaims: soul thou hast much good laid up for many years, take thine ease, eat, drink and be merry; how often does some disaster overtake him, called in the vocabulary of men accident, in the ~~language~~ dialect of christians providential dispensation, & blast all his prospects? That God whose protection he neglected to pray for, has permitted the envenomed tooth of slander to assail his reputation & blast his character, or has sent the forked lightning to consume his granaries & barns, or in the form of ~~[illegible]~~ some wasting disease has said to him: Thou fool this night thy soul shall be required of thee! Oh who would wish to live shut out from the protection of heaven? Who would desire to say to that Being, in whom we live & move & have our being, we desire not thy guidance or protection?

But not only are the vigour & life of the body in the hands of God; the health & activity of the ~~spirit~~ immortal spirit that dwells within us, that thinks & feels & wills, & ~~that~~ elevates us above the irrational creation, are no less dependent on the seal of the omnipotent Jehovah. Behold yonder hapless, wretched maniac, sitting in the corner of his cell. The chains which ~~that~~ hang around his body, proclaim that its shattered spirit can no longer regulate its movements; the trembled chin & [illegible] show that whatever

1. Ps. 139:14

liberty is granted him, he abuses to the destruction of every thing in his reach. Once he was called a man of genius. All around him paid willing homage to his talents. Now he is the mere fragment of a soul immortal. God in his providence has permitted his lamp of reason to expire. Behold his vacant gaze— "his slabbered chin— his rayless eye & mind of mere inanity"

I. Lectures on Intell. Phil. 2 a week.

II. ~~Hedges~~ Logic.

I. Nat. Theol. & Evid. Rev.

II. Paley's Philosophy

PAID 6

Revd Professr S. S. Schmucker.

Gettysburg

Pa.

HAMB.G. PA. AUG 15

I Because we are frail dependent creatures & need assistance.

1. In our person – health, life, death &

2. In our property prosperity, adversity – the forked lightning may blast – the mildew &c &c

3. In our mental faculties, – behold the wretched maniac; in whom a mysterious God has suffered the light of reason to expire – see him "with slabbered chin & rayless eye & mind of man insanity" & say oh boys do you not feel disposed to pray to that S. who can touch the cords of mind &

II. No other ~~[illegible]~~ source of aid exists for man but God

a) not earthly friends, n

b) not riches, – c) not philosophy falsely so called. What will the clearest solution or description of our misery & analysis of our mental imbecility profit us, if no source of aid is discovered.

III. Because prayer offers a certain & rational hope of aid

~~1. God appointed it~~

~~2. It is reasonable.~~

SERMON #126

Ephes. 4;4,5,6 There is one body & one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God & father of all, who is above all, & through all & in you all.

~~The church is the most interesting & the most important institution in the universe.~~

When we contemplate the human family spread over the face of the earth, we find them all divided into a multitude of associations. National, political, literary, scientific pecuniary, &c.

In these associations many of which are necessary & good, the selfishness of the human heart takes occasion to give vent to its unhallowed feelings of malevolence jealousy, injustice &c. Thus under the plausible name of patriotism, some have not blushed to avow as the rule of their conduct Our country right or wrong, a principle utterly subversive of all moral distinction &c leading to the justification of robbery, murder &c. In most other associations a disposition is manifested to promote the interests of the community at the expense of the just rights of others not belonging to it. &c Lawyers, & clients &c Political parties so that there is one institution to which the christian mind turns with delight — in which all the upright of every nation may be united — all rights be secured, all may be a confederate = the church of X.

Essential Unity of the ^true church of Christ.

I. It is one in the counsels of eternity.

The counsels of eternity are indeed wrapped up in that ocean of infinity which belongs to the deity & is incomprehensible to man (Simonides & Hiero &c) ~~&c~~ for All we know is the general principle that whatever God does in time he intended to do in eternity, for to him nothing is new, nothing unexpected. — Yet he has in regard to some subjects deigned to unveil his eternal counsels; as in the case before us.

1. In the covenant of Redemption supposed to have been made between the Father & the Son, we hear of but one ~~people~~ seed that was to be established forever. ~~Ps 89.3.4.~~

Luke 22, 29. I appoint unto you a kingdom even as my Father hath appointed unto me.

We hear of but one "people," ^(the people) ~~that~~ was to be made willing in the day of his power, in the beauty of holiness &c Ps 110:3. In short when ~~God~~
6 He resolved to bring them from the rebellion & discord of sin to the harmony & unity of his holy kingdom & reign, he did not resolve to introduce the elements of discord in this new community, but to form ^one kingdom of the Redeemer, which is an everlasting kingdom.

This is the people of which the Saviour said John, 6;37. "All that the Father giveth me shall come unto me, & him that cometh unto me, I will in no wise cast out." & again 17;6. I have manifested thy name to the men which thou gavest me out of the world &c

2. The decree of election contemplated but one elect or chosen people.

Rom. 11;5. Even so at this time also there is a (one) remnant according to the election of grace" i.e.

There is but one people of God, whom he foreknew: Rom. 11;2 "God hath not cast away his people which he foreknew."

Rom 8;29. "Whom he did foreknow he predestinated to be conformed to the image of his Son; & no other image.
2 Thess. ii. 13.

~~There is but one [illegible] from which unbelieving Jews were excluded, & believing Gentiles [illegible]~~

1. We hear of but one Remnant according to the election of grace. Rom. 11:5. ?

And Paul tells us that Jesus gave himself for us that he might purify unto himself (one, not many) a peculiar people zealous of good works.

II. It is one in the provisions made for gathering her together in time.

1. Under all the different economies of the covenant of grace, there was provision for gathering only one people of God, one church.

a) In the Patriarchal, the few traces of religious service all ~~[illegible]~~ refer to one service & one people of God—
(Examine the promises, & practices)—

b) In the Abrahamic. – one ordinance of circumcision – by which all were received into the one people of God, & not in this tribe or that tribe. ~~[illegible]~~ One covenant into which they entered – one people of God – one set of promises. — ~~[illegible]~~

c) In the Mosaic – Though there different tribes, under different judges, with different organizations – they were all united together by such bonds of union as made them virtually one people. &c.

d) In the Christian dispensation, there is but one system of instrumentalities: one baptism for admission into the ch. [illegible] the word of truth presented to the mind

(1) The gospel of the kingdom, not several.
Preached
Written

Symbolic in baptism, & Eucharist.
Of course if men could read & hear the same word with impartiality & free from bias, it would produce the same convictions of truth & order, & of course there would not be different sects.

e) There is but one system of changes required of its members.

1. All must alike be illuminated, that they may see their depravity.

2. All illuminated must be convicted, & taught to feel their guilt.

3. All must exercise the same faith in Christ,

4. All must experience the great moral change, be "born again" &c

III. She is one in her essential attributes in that world.

1. One in name. a) The (one) kingdom of "heaven" is at hand &

b) "My kingdom (said Christ) is not of this world."
Sectarian names have since been added. No such. Col. Not in N.T.!!

2. a) One in the Saviour's prayer John 17, 21. Neither pray I for these alone but for them also who shall believe on me through their word; that they may all be one, as thou Father art in me & I in thee, that they may be one in us; that the world may know that thou hast sent me.

3. b) Even in the prophetic declarations of the Apoc. when the conversion of the different & numerous kingdoms of this world is predicted we are told The 7th angel sounded & there were great voices in heaven saying: — "The kingdoms (in the plural) of this world shall become ~~the kingdom (singular)~~ "(the kingdom) of our Lord, & his Christ & he shall reign for ever & ever." Rev. 11; 15. The plurality of earthly interests ~~is~~ to be merged in in the oneness of the Messiah's kingdom, even in its progress over the earth. Not that all the different political governments are to be merged under one political head or king, any more than the different portions of the christian church in the several nations are to be all consolidated under one system of government. But the spiritual interests & the spiritual bond of union ~~of~~ between the different nations after their conversion to Christ shall be such as to preponderate over the diversity of their political & national interests & present the whole church on earth as virtually one, ~~united~~ cemented together, by the unity of the spirit & the bond of peace.

4. One in the theory of the Apostle Paul — Romans The one olive tree.

5. She has one Lord — From the context it is evident that this one Lord is Christ; as also follows from the fact that God the Father, is afterwards mentioned specifically "one God & Father of all &c."
This is admitted even by the neologians e.g. De Wette.
All true members of the Church of Ch. believe in him — Here then is the grand & first qualification of membership, & wherever this is found, under whatever name, or outward form, it vouches for the membership of its possessor in the true church. All are united by a living faith to Christ the living head — Expand this idea. Believers are members of his body, of his flesh & of his bones. Eph. 5: 30.

6. She has one ~~faith~~ God, recognised practically as Father, as the author of our being and through C. as our boundless benefactor, the creator the preserver the ruler of all things — &c practically — in him we live & move &c

7 ~~4~~. She has one faith. This may be taken subjectively for faith in Christ — or objectively as in Jude, "Earnestly contend &c" one set of fundamental doctrines. Not one in all details of doctrine, for the early christians also ~~for~~ differed in regard to circumcision, the obligation of the Jewish law, the resurrection &c but in essentials. So all true christians of every denomination, are now of one fundamental faith.

8. She [illegible] bapt[illegible] Not that absolute sameness in mode of administration existed even in the apostolic age. Sometimes they baptised at Jordan & probably ~~[illegible]~~ in the river. εἰς however also signifies to — & ἐν in, there is no proof of submersion. At other times they baptised in houses where there could be no river nor provision for immersion as in the jail at Philippi. So now amid all diversities of immersion sub-mersion, of affusion or aspersion — backward or forward, once or thrice, all are valid if water be applied in the name of Trinity.

9. She has one hope of her calling.

IV. She is one in her destination of glory in the world to come.

The soul of the christian on earth stands united in sympathy with the church in heaven & as water rises to the level of its head, so the views and feelings of one that is born from above, will rise to heaven & to God.

1. Her unity is expressly declared in S.S.

a) John 10;16. And other sheep I have (says Christ) which are not of this fold: them also I must bring, & they shall hear my voice; & there shall be one fold & one shepherd.

b) Ephes. 1;10. That in the dispensation of the fulness of times, he might gather together in one, all things in Christ; both which are in heaven & on earth.

2. Names which imply her unity. a) In my Father's house, there are &c

b) A better country, and a city. Heb. 11;16.17.

c) Christ gave himself for the church, — that he might present it to himself a glorious church not having spot or wrinkle or any such thing. Ephes. 5;27.

d) A (one) General Assembly & church of the first born, which are written in heaven, Heb. 12;2.3.

3. Relations that imply its unity. a) They are children of one father.

b) citizens of one kingdom. For an entrance shall be ministered unto you, abundantly into the everlasting kingdom of our Lord, & S. J. Christ. Heb. 11;14.16.

4. There will be unity of character. a) unity of views. (1) Here christians see as through a glass dimly, 1 Cor. 13;12. — there they will see as they are seen. (2) We shall derive increased ability to learn the truth from our connexion with the risen glorified body. — & as truth is one, the more clearly we know it the greater our unity. (3) We shall be released from that imbecility of faculties caused by sin. (4) Angels are represented as superior in knowledge, 2 Thess. 1;7. But of that day & hour knoweth no man, not even the angels in heaven.

b) Unity of feeling. By the laws of our mental nature our feelings are conformed to our habitual views, & as these will be right & therefore one, the feelings of all the redeemed will be right & be one. Here there is often jarring of feeling between different sects, & between brethren of the same church — but there &c. God is love, heaven is love: & in heaven the church is all love.

c) Unity of worship. Rev. 5;12. They all unite in crying Worthy is the Lamb that was slain. They all sing the song of Moses & the Lamb 15;3. They all unite with the morning stars, which sing together & all the sons of God which shout for joy. Job. 38;7.
This worship is perpetual — They cease not day or night crying holy,

d) Unity of holy obedience. They unite with all the holy angels in executing the purposes of the Saviour's will — Do you ask what are their employments? Their name = messengers & deity. They are not sent as ministering spirits to minister to those who shall be heirs of salvation? Are they not sent to carry the pious dead as they did Lazarus to Abraham's bosom? Luke 16;22. Bless the Lord ye his angels that do his commandments &c. Ps. 103;20.

Inferences.

1. From this view compared with the divisions & discord among christians & churches, we may learn our imperfection of individual character. Paul to the Ephes. 4; 1 — 3. 31. 32 says, in Christ it is full.

2: We learn that sectarian divisions of the church i.e. divisions on the ground of difference is wrong. a) It is condemned by Paul — 1 Corinth. 1 Romans — b) condemned [illegible] spirit of the gos[illegible] a train of unhappy effects. It prejudices sinners against the gospel, — it causes strife & jealousies among brethren in Christ, it prejudices men in the interpretation of S.S.

3. We see that the church is the most glorious & important kingdom on earth.

The deliberations of the world's Protestant Convention in London in June next are far more important than those now occupying the congress of U. States about Oregon & war with England.

4. That membership in the true church is the highest privilege & duty of man.
a) It gives the noblest direction to all his powers on earth.
b) It secures his highest good on earth & in eternity.

Do we possess it? I ask not are you simply baptized, confirmed & in thousands are — & yet not in the true church.

Gettysburg, Feb. 1st 1846. Harrisburg, Feb. 8th 1846. Baltimore March 22 the evening early before Germany departure.

1 The Lord added to the church not churches. Acts 2;47.

2. Ephes 1.22. He gave him self to be head over all to the church; not churches.

3. Ephe 3;10 that might be known by the church the wisdom of God

4. Ephes. 5;29. ~~23~~ 3.

5. Col. 1,18. he is the head of the body ~~the~~ ch.
" vs 24 for his body's sake which is the church.

6. 1 Cor. 12;28. God hath set some in the church first apostles &c

7. Acts 20;28. Feed the ch. of God.

8. 1 Thess. 2:14. Ye became followers of the ch. of God.

Ephes 4; 1–3. 31, 32. 1 Cor 1:10; 2 Cor 12;14
Phil. 3;13.

l. 4. One in her privileges — one Saviour in heaven — ~~the same~~ as one in enjoyment of his immediate presence.

m. 5. Unity of views — our new mode of perception will be so perfect as to banish all error — ...

n. 6. Unity of affection — here there are often jarring of feeling — between different sects, & between brethren of the same sect — but in heaven. God is love, heaven is love, & in heaven the church is all love.

o 7. One in worship. All cry worthy is the lamb &c.

p. 8. One in holy obedience.

~~The glorified saint is the saint made perfect, there~~
~~...~~

Eph. 4:4. or 4:1–7. All true Christians constitute one family of God in Christ. The unity of the church of Christ.

Ep. 3:14, 15. All true Christians essentially one in X.

I. The points of their unity are essential

II. Their points of diversity are nonessential.

; the crucible named after him text. Of him the whole family in heaven & earth are named.

Isaiah 52;8. My watchmen shall lift up the voice –

Zech. 2;3. Is not this a brand plucked out of the fire?

PAID

Prof. S. S. Schmucker D.D.
Gettysburg
Pa

SERMON #127

Titus, 2:14. "Who gave himself for us that he might redeem us from all iniquity & purify unto himself a peculiar people, zealous of good works."

It seems to be a law of universal animated nature + That the exercise of healthful powers is productive of happiness, whilst idleness is always an evil. The happy spirits in the higher world are represented as active ministers of his will &c. S.S. text — singing Moses & Lamb &c — as standing before his throne night & day &c

(+ This is true — from the archangel to man — & the [illegible] insect that floats upon the atmosphere.)

The same seems designed to be the law of our nature. Hence the soul of man is of a sentient active, & no man can cease to think during waking hours, & perhaps our mental activity is uninterrupted in sleep, yet being unconscious we cannot certainly decide. In his natural state the activity of man is alien from God — & when he is converted he must be active for him. He was active as a sinner, he must be active as a saint.

No I (Theme) → Incessant activity for Christ the peculiar characteristic of his people.

a) It is not said that ministers alone should be thus peculiar on account of their zeal for good works. No — the laity are in their proper sphere & way as much bound to be zealous of good works as the ministers — yea they must be willing to be minister if the Lord calls them.

b) Nor is it said that as many young men as are needed for sabbath school teachers are under these obligations, but all men old as well as other young men &c

c) Nor is it said finally that this duty devolves on men alone & not on women. On the contrary they also have their appropriate sphere of christian activity & must be zealous of good works.

The apostles doctrine therefore is that all who profess the name of Ch. should be working christians — that a zeal for good works must characterise true disciples of X, that all christians, all persons for whom C. died — all whom he redeems from iniquity, in short, who are not providentially inhibited, should in some form or other labor to advance the kingdom of him who bought them with his blood.

I The Grounds of this obligation.

1. It is evident from the totality of true conversion from the universality of the change, the powers of the soul directed to the glory of God &c at all times. define conversion a regeneration. Pres. Med.

Conversion is a change in all the threefold powers of the soul — cognitive sentient & active. Man has cognitive powers — but if they are employed only on earthly & worldly objects, he will remain ignorant of higher relations ~~[illegible]~~ & fail in his duties regarding them. Man possesses affections, these if not habitually directed to divine & heavenly things will settle down on the dregs of earth, the feculence & mire of sinful enjoyment.

Man has ~~intellect~~ active powers of intellect, & the spontaneous & constitutional activities of his soul, if not directed [illegible] in the path of duty will wander into forbidden paths of sin: if not fixed on spiritual & divine objects of pursuit will settle on worldly & sinful.

And even the constant pursuit of our own spiritual improvement as an end, fails to mature so elevated a piety as that which results from spending part of our time in works of benevolence. God does not permit us to seek only our own good even in spiritualities, but also the good of others. Hence the piety which takes care only of oneself, is ~~not~~ a spurious & imperfect one, falling far below the standard of &c. below that zeal for good works ~~required~~ divinely required.

Under this obligation It is the delightful privilege of ministers to spend all their days in this direct work of glorifying God in spiritual ~~[illegible]~~ occupations. All the powers of the soul must therefore be kept constantly directed in accordance with requisitions of the only infallible rule of faith feeling & practice (God's holy word). And as these require us to be a peculiar people, ~~[illegible]~~ peculiar for our austerity & burning zeal for good works, every christian is bound to bear about him & along with him this peculiarity. All that the words of inspiration command we are all ~~[illegible]~~ obliged to do & to ~~[illegible]~~ regard as belonging to the great vocation of our life.

2 ~~× [illegible] of laymen cannot like ministers spend the week to religious of~~

3\. ~~[illegible]~~ The proper sanctification of the Lordsday ~~the~~ requires that every christian ~~it~~ to ~~[illegible]~~ devote its sacred hours ~~should be devoted~~ to his religious obligations, ~~[illegible]~~ & these include not only The duties of personal religion —

but also

b) Religious efforts for others.

a) Laying by in store as the Lord has ~~[illegible]~~ prospered him.

~~Show this from [illegible]~~ (Duty in general)

~~[illegible]~~

Brethren!

c) Exhorting one another. Heb. 10:25. Forsake not the assembling of yourselves together as the manner of some is, but exhort one another Heb. 10:25. Paul here advises the Brethren v. 19 (not only ministers) to exhort one another &c.

c) Jesus healed the sick on the sabbath, to visit & comfort them is therefore a duty. Matth. 12:13. Stretch forth thy hand.

As conversion is a total change the faith of the christian's activity will always be in the serving God & if he is always serving God he will select the spiritual duties called for by the times & then he is a peculiar person.

The sabbath was made for man, & not man for the sabbath Mark 2.27.

2) Male laymen

(a) Adults

(b) Juniors —

Of the labors of ministers we shall say nothing. They spend their life weekdays & sabbath in preaching christ in our own country, or they are consecrated to the sublime work of missions, renouncing friends & relatives & going forth to preach Christ to the gentiles.

3) ~~Females (Collect the religious duties required in N.T.)~~

Have such intellectual & personal endowments as enable them to exert important influence on society & on individuals. This ought to be exerted at all times but especially on the Lords day. & constitutes the special religious vocation of woman. The vocation of woman is not to be the slave of man, nor a mere domestic drudge — nor on the other hand to be a she man but — a helpmate to man — a domestic comforter — a religious teacher of the young — + παιδοτροφία. &c. N. Bloomerism. Womans rights &c.

II What are the forms of activity ~~works~~ ~~in~~ which they should be engaged?

These forms should be as different as are ~~employed~~ those various duties ~~which~~ enjoined in Scripture, & dictated by its spirit, & owned of God in successive ages for the extension of his kingdom. These will naturally vary, yet among them will be found

1. Preaching of the gospel to all the ends of the earth — This belongs to minister — self-sacrificing missions, sublime

2. ~~Education of the rising generation~~ ~~Sun — see No~~

3. ~~...~~ 3. Parental instruction. All parents should at least combine with their sabbath morning or evening worship, & if the children have no sabbath school, they should also spend, on some or other, part of the day or week in hearing their catechism or bible lessons. See Jamison, p. 423.–25.

~~4) Institution of ...~~

~~5) ...~~

4. The Sabbath school should employ as many as are needed in every place. S. Schools should be ^created ~~employed~~ in different parts of the congregation ~~or~~ if the district be large, & number of children great.

Often there has been a want of teachers, but if all would do their duty there would be an abundance ~~[illegible]~~ & schools could be established to reach the whole population of our land. These schools are incalculably important,

as auxiliaries to family & public instruction.

as correctives of a corrupt public moral sentiment,

as supplementary to our free school system. As our free schools embrace children of every religious denomination & of none, they cannot introduce as much religious instruction as would otherwise be desirable, & hence it must be confined to the reading of the bible. This instruction is of vital importance to our civil & religious liberties, & none but enemies would attempt to undermine it. It coalesces the feelings of chil- ~~[illegible]~~ forms one homogeneous population for future citizenship. Both each ~~[illegible]~~ ought to give its children more minute religious doct. & pract. instruction. This done partly by the pastor, & partly by the Sabb. schools.

5. Others can be employed in teaching Bible Classes. Spencer's Cadleys. pitates.

Instead of one, there might be several in every congregation.

+ infra 1.p. We would not have "woman to usurp authority over the man," nor to be his teacher – the ~~rearing~~ of ^the children, rising generation, ^in its early stages adapted to her gentle nature, so that they abide in faith, hope charity is assigned her by Paul. ~~[illegible]~~ With those who would usurp woman, & obliterate the line of distinction drawn by Providence in making her the weaker vessel, & a helpmate to man, make a race of Amazons of them, like Fanny Wright, Antoinette Brown &c. we have no sympathy. Yet we cannot deny that woman has been by public usage too dependent, made too much a mere play thing for man, & excluded from fields of usefulness & influence for which she is well adapted. ^It is a reproach to our Protestant young ladies, that they are far surpassed in usefulness & influence by their Romish sisters, of Hoffmann's Splendid Sisters of Charity. Young men, when of age are expected to enter on some field of duty & labor; but if there are a dozen young ladies in a family, all of age & chiefly unoccupied at home they continue in idleness, ashamed to enter on any field of usefulness until they are married. I think it would be well when not needed at home, & familiar with the primary duty of woman, housekeeping, to seek to contribute to the cause of religion by keeping school, or for all those milder virtues which adorn woman? Are the young ladies who come from the East & conduct our female Seminaries & ~~[illegible]~~ schools less refined or less distinguished ~~[illegible]~~ Who would affirm it? none.

6. Others might hold prayermeetings. — Christ encourages multiplicity of prayermeetings by fixing the number low, 2 or 3 necessary for his special blessing.

1 Tim 2;8. I will therefore that the men (not merely ministers) pray (lead in prayer), ανδρας, in the house of God —

He does not say I will that the elders (πρεσβυτερους) or bishops shall pray &c — but the men males (not females).

7. Others might visit the sick & afflicted.

These should be christian visits for prayer & consolation — & for actual relief to the necessitous. Each church should actually provide for its poor & destitute, & render superfluous all extraecclesiastical associations for this purpose, such as Odd Fellows, &c &c Freemasons. But until the church ^does the work herself let no one censure the world for doing it, nor call down fire on those who do it.

No sick or afflicted should be left unvisited a single sabbath, by some of the brethren or sisters for prayer and conversation.

8. Others might visit & converse with their unconverted neighbours on the interests of their souls.

9. Elder pious ladies might be engaged doing the duties of deaconesses (be Phebes &c) helpers to the cause. Specify their duties, Simmons, p. 191.

add to No. 2. Young ladies, ^should not be idle. They were not designed for blanks in creation — They should first study ^domestic economy. though not dependant, should be anxious as a christian duty to take part in moulding the mind of the rising generation by teaching day schools, & introducing religious instruction. It should be a general thing; Miss Filmore, let a few other set the example. Then there would be no want of teachers for freeschools & pious teachers to resist the Romanists — Gov. Briggs plan of training teachers in good but not enough.

9. Others might be engaged in the business of benevolent societies. Distributing tracts, bibles, collecting subscriptions &c.

In one or other of these & similar efforts every professing Christian should spend those hours of each sabbath not devoted to public worship or private devotion.

Every young lady of maturity should desire to contribute her mite to the religious training of the rising generation — to make her mark on her age — this is one of womans rights. ^Higher Education would thus become more valuable to young ladies & be more generally encouraged. We should have temples Female Seminaries of a high order — & woman would rise in the general scale of respectability.

Mitchel #1. p. supra

Inferences

1. It is evident in what sense the disciples of Christ are to be a peculiar people —

1 From this discussion it is evident that a large portion of almost every church falls far short of its obligations & is destitute of this peculiarity. It is a reproach to the ch. professing that the great mass of ch. members, yea all except the S.S. teachers, ordinarily spend their sabbaths in idleness without doing any thing for the cause of God.

2. That if church members were such a peculiar people the number of conversions would be far greater.

3. The piety of church members would be greatly benefitted by these labors of active ch. benevolence.

4. Before the triumphs of the gospel over the earth can be achieved christians must become such a peculiar people, & be thus zealous of good works.

5. Ministers of the gospel should labor to bring their church members up to this standard, by frequently holding up to them this duty — the sacred desk.

No. 2.

The undersigned have read with pleasure the little volume of Dr. Schmucker, entitled "An Appeal to the American Churches, with a plan of Christian Union on Apostolic principles." The subject of which the author treats is one which was dear to the Saviour's heart, as it must also be to all his sincere disciples; the manner in which it is discussed appears to us appropriate and judicious; and without pledging ourselves for every sentiment it contains, we regard the general principles of the Appeal as scriptural and correct, and the plan of union as highly interesting and judicious. We doubt not that the publication will exert a salutary influence on the prosperity of the Redeemer's kingdom, and cheerfully commend it to the serious perusal of the christian community.

WILLIAM JENKS, D. D.
Pastor of the Green st. church, Boston, and Editor of Comprehensive Commentary.

No. 3.

The plan of union proposed by the Rev. Dr. Schmucker, which was first communicated to the public, through the pages of the Biblical Repository, has been attentively considered by me, and I do not hesitate to say, after a careful examination of its principles, that it accords in my judgment with the genius of our holy religion as taught in the pages of the New Testament. I agree with him in the opinion, that union is practicable, that it ought to take place, and that the accomplishment of it should be the sincere aim of all who love the Saviour, in our different religious denominations; because it will remove many heavy evils under which the church now labours, facilitate the diffusion of religion, and arm the church with power which will render it speedily triumphant to the ends of the earth. The union advocated is apostolical, such as existed in the days of the heralds of the Gospel, and which as much as any thing else, imparted power to the preached word. Union then was strength, and now, if restored, would render our faith irresistible. I can scarcely persuade myself, that he has imbibed the spirit of Jesus Christ, in any considerable extent, who does not consider it a consummation most devoutly to be desired and sincerely prayed for. The final prayers of the Saviour on earth had reference to this blessed union, "Neither pray I for them alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The plan of Dr. Schmucker meets my approbation more fully than any other that has come to my knowledge, because it does not restrict itself to arguments for union and eloquent declamation on the beauties of a harmonizing church, whilst the way of bringing it about was left untouched. He has answered the question in a manner highly creditable to him as a theologian and a christian,—how is this to be effected? The mode of accomplishing it is intelligible, by no means complicated, it secures all vital truth, guards against extensive innovation in existing institutions, does not run counter to that attachment to the formularies of government and discipline in any church to which we may belong, which is so natural, and places the united church on a better basis to maintain internal peace and to avoid dangerous dissensions than has ever yet existed.

With these views, I anxiously wish that the church of Jesus Christ in this country would take into most serious consideration the appeal which has been addressed to them on this subject. May the day not be distant when our eyes shall behold a convention of christian divines deliberating in the spirit of the Master, on this great subject, and bringing forth their solemn decision in favour of union between christian denominations, and of concentrated action in the great objects of the christian enterprize!

C. P. KRAUTH, D. D.
President of Pennsylvania College, Gettysburg.

Gettysburg, Dec. 17, 1838.

We the undersigned coincide in the above opinions.

127

No. 2.

The undersigned have read with pleasure the little volume of Dr. Schmucker, entitled "An Appeal to the American Churches, with a plan of Christian Union on Apostolic principles." The subject of which the author treats is one which was dear to the Saviour's heart, as it must also be to all his sincere disciples; the manner in which it is discussed appears to us appropriate and judicious; and without pledging ourselves for every sentiment it contains, we regard the general principles of the Appeal as scriptural and correct, and the plan of union as highly interesting and judicious. We doubt not that the publication will exert a salutary influence on the prosperity of the Redeemer's kingdom, and cheerfully commend it to the serious perusal of the christian community.

WILLIAM JENKS, D. D.
Pastor of the Green st. church, Boston, and Editor of Comprehensive Commentary.

No. 3.

The plan of union proposed by the Rev. Dr. Schmucker, which was first communicated to the public, through the pages of the Biblical Repository, has been attentively considered by me, and I do not hesitate to say, after a careful examination of its principles, that it accords in my judgment with the genius of our holy religion as taught in the pages of the New Testament. I agree with him in the opinion, that union is practicable, that it ought to take place, and that the accomplishment of it should be the sincere aim of all who love the Saviour, in our different religious denominations; because it will remove many heavy evils under which the church now labours, facilitate the diffusion of religion, and arm the church with power which will render it speedily triumphant to the ends of the earth. The union advocated is apostolical, such as existed in the days of the heralds of the Gospel, and which as much as any thing else, imparted power to the preached word. Union then was strength, and now, if restored, would render our faith irresistible. I can scarcely persuade myself, that he has imbibed the spirit of Jesus Christ, in any considerable extent, who does not consider it a consummation most devoutly to be desired and sincerely prayed for. The final prayers of the Saviour on earth had reference to this blessed union, "Neither pray I for them alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The plan of Dr. Schmucker meets my approbation more fully than any other that has come to my knowledge, because it does not restrict itself to arguments for union and eloquent declamation on the beauties of a harmonizing church, whilst the way of bringing it about was left untouched. He has answered the question in a manner highly creditable to him as a theologian and a christian,—how is this to be effected? The mode of accomplishing it is intelligible, by no means complicated, it secures all vital truth, guards against extensive innovation in existing institutions, does not run counter to that attachment to the formularies of government and discipline in any church to which we may belong, which is so natural, and places the united church on a better basis to maintain internal peace and to avoid dangerous dissensions than has ever yet existed.

With these views, I anxiously wish that the church of Jesus Christ in this country would take into most serious consideration the appeal which has been addressed to them on this subject. May the day not be distant when our eyes shall behold a convention of christian divines deliberating in the spirit of the Master, on this great subject, and bringing forth their solemn decision in favour of union between christian denominations, and of concentrated action in the great objects of the christian enterprize!

C. P. KRAUTH, D. D.
President of Pennsylvania College, Gettysburg.

Gettysburg, Dec. 17, 1838.

We the undersigned coincide in the above opinions.

Gettysburg, January 1839.

REV. & DEAR SIR:—

As the object for which I address you is one intimately connected with the common cause of our divine Master, I trust it will present a sufficient apology for the nature of this communication. Some time ago I distributed, at considerable expense, a large number of the Appeal to the Am. Churches with a new plan of union on apostolic principles. I hope, a copy reached you, or if it failed to do so, you may have read the same Appeal in the January and April Nos. of the Biblical Repository, of 1838. I have been requested by a number of respectable and influential brethren, to publish another edition; and in order to call the attention of the public to the plan, to collect and prefix the testimony of a number of judicious and influential divines of different denominations, who have read it. This was deemed necessary as the christian public seems to have settled down in the persuasion, that no plan of a feasible nature can be devised to heal the dissensions among the disciples of the Saviour. A number of divines have given me such testimonials, and others have promised to do the same, in all belonging to six different denominations. It is therefore necessary that the true friends of Zion should speak out; and it seems to be alike the duty of all who approve of the plan of union, to contribute their aid to the all-important object.

Annexed are several recommendations which have been given me, and to which I have a number of respectable signatures. If either of them meets your views, I should be pleased to receive a reply within three weeks, containing your permission to add your name to it, either to No. 1, 2 or 3, as you may prefer,

N. B. Please add your official designation in full, to prevent mistakes. If there are any other brethren near you, whose name you can conveniently procure, it would aid the cause.

No. 1.

Extract of a letter from the Rev. Dr. Knox, Pastor of the Dutch Reformed Church, New York.

Rev. and Dear Brother:—

I have read your "Appeal to the Churches," with care and with deep interest. I regard it as able, well written, and breathing throughout the right spirit and temper—and altogether calculated to leave a deep impression on the christian mind. The scriptural doctrines and examples on the subject of unity, and the evils of division, appear to me to be exhibited in a manner singularly felicitous. There is no part of the work but will repay a perusal, and that does not merit consideration. A few things have struck my mind as doubtful—which however I do not wish now to discuss, nor is needful even to specify; unless perhaps by way of sample—the independent (Congregational) tendencies of the views contained in more than a single place—the virtual denial of any authorized courts of appeal, in the N. Test. &c. I rejoice that the matter has in so concise and clear a form, and to so wide an extent been placed before the christian community, and believe that it will do good. The plan for remedying the evils which have grown up, and spread, and gathered strength during the lapse of ages, contains much sound and well digested thought, and may perhaps yet form the basis of the very results which it is intended to subserve. Let able men possessing the confidence of their respective sects—men baptized with the spirit of holiness, come together in the spirit of Christ, and with great and prayerful deliberation, agree upon terms of union—and they will command an attention and a confidence before which the mere prejudice of sect will quail—and they will have efficient advocates in every church judicatory—and the whole subject be revolved, until it gets possession of the mass of the christian mind—and the church will stand forth in her glory and power.

With very affectionate respect and esteem,

Your friend and brother

JOHN KNOX.

Rev. S. S. SCHMUCKER, D. D.

No. 2.

The undersigned have read with pleasure the little volume of Dr. Schmucker, entitled "An Appeal to the American Churches, with a plan of Christian Union on Apostolic principles." The subject of which the author treats is one which was dear to the Saviour's heart, as it must also be to all his sincere disciples; the manner in which it is discussed appears to us appropriate and judicious; and without pledging ourselves for every sentiment it contains, we regard the general principles of the Appeal as scriptural and correct, and the plan of union as highly interesting and judicious. We doubt not that the publication will exert a salutary influence on the prosperity of the Redeemer's kingdom, and cheerfully commend it to the serious perusal of the christian community.

WILLIAM JENKS, D. D.
Pastor of the Green st. church, Boston, and Editor of Comprehensive Commentary.

No. 3.

The plan of union proposed by the Rev. Dr. Schmucker, which was first communicated to the public, through the pages of the Biblical Repository, has been attentively considered by me, and I do not hesitate to say, after a careful examination of its principles, that it accords in my judgment with the genius of our holy religion as taught in the pages of the New Testament. I agree with him in the opinion, that union is practicable, that it ought to take place, and that the accomplishment of it should be the sincere aim of all who love the Saviour, in our different religious denominations; because it will remove many heavy evils under which the church now labours, facilitate the diffusion of religion, and arm the church with power which will render it speedily triumphant to the ends of the earth. The union advocated is apostolical, such as existed in the days of the heralds of the Gospel, and which as much as any thing else, imparted power to the preached word. Union then was strength, and now, if restored, would render our faith irresistible. I can scarcely persuade myself, that he has imbibed the spirit of Jesus Christ, in any considerable extent, who does not consider it a consummation most devoutly to be desired and sincerely prayed for. The final prayers of the Saviour on earth had reference to this blessed union, "Neither pray I for them alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The plan of Dr. Schmucker meets my approbation more fully than any other that has come to my knowledge, because it does not restrict itself to arguments for union and eloquent declamation on the beauties of a harmonizing church, whilst the way of bringing it about was left untouched. He has answered the question in a manner highly creditable to him as a theologian and a christian,—how is this to be effected? The mode of accomplishing it is intelligible, by no means complicated, it secures all vital truth, guards against extensive innovation in existing institutions, does not run counter to that attachment to the formularies of government and discipline in any church to which we may belong, which is so natural, and places the united church on a better basis to maintain internal peace and to avoid dangerous dissensions than has ever yet existed.

With these views, I anxiously wish that the church of Jesus Christ in this country would take into most serious consideration the appeal which has been addressed to them on this subject. May the day not be distant when our eyes shall behold a convention of christian divines deliberating in the spirit of the Master, on this great subject, and bringing forth their solemn decision in favour of union between christian denominations, and of concentrated action in the great objects of the christian enterprize!

C. P. KRAUTH, D. D.
President of Pennsylvania College, Gettysburg.

Gettysburg, Dec. 17, 1838.

We the undersigned coincide in the above opinions.

Gettysburg, January 1839.

Rev. & Dear Sir :—

As the object for which I address you is one intimately connected with the common cause of our divine Master, I trust it will present a sufficient apology for the nature of this communication. Some time ago I distributed, at considerable expense, a large number of the Appeal to the Am. Churches with a new plan of union on apostolic principles. I hope, a copy reached you, or if it failed to do so, you may have read the same Appeal in the January and April Nos. of the Biblical Repository, of 1838. I have been requested by a number of respectable and influential brethren, to publish another edition ; and in order to call the attention of the public to the plan, to collect and prefix the testimony of a number of judicious and influential divines of different denominations, who have read it. This was deemed necessary as the christian public seems to have settled down in the persuasion, that no plan of a feasible nature can be devised to heal the dissensions among the disciples of the Saviour. A number of divines have given me such testimonials, and others have promised to do the same, in all belonging to six different denominations. It is therefore necessary that the true friends of Zion should speak out; and it seems to be alike the duty of all who approve of the plan of union, to contribute their aid to the all-important object.

Annexed are several recommendations which have been given me, and to which I have a number of respectable signatures. If either of them meets your views, I should be pleased to receive a reply within three weeks, containing your permission to add your name to it, either to No. 1, 2 or 3, as you may prefer,

N. B. Please add your official designation in full, to prevent mistakes. If there are any other brethren near you, whose name you can conveniently procure, it would aid the cause.

No. 1.

Extract of a letter from the Rev. Dr. Knox, Pastor of the Dutch Reformed Church, New York.

Rev. and Dear Brother:—

I have read your "Appeal to the Churches," with care and with deep interest. I regard it as able, well written, and breathing throughout the right spirit and temper—and altogether calculated to leave a deep impression on the christian mind. The scriptural doctrines and examples on the subject of unity, and the evils of division, appear to me to be exhibited in a manner singularly felicitous. There is no part of the work but will repay a perusal, and that does not merit consideration. A few things have struck my mind as doubtful—which however I do not wish now to discuss, nor is needful even to specify; unless perhaps by way of sample—the independent (Congregational) tendencies of the views contained in more than a single place—the virtual denial of any authorized courts of appeal, in the N. Test. &c. I rejoice that the matter has in so concise and clear a form, and to so wide an extent been placed before the christian community, and believe that it will do good. The plan for remedying the evils which have grown up, and spread, and gathered strength during the lapse of ages, contains much sound and well digested thought, and may perhaps yet form the basis of the very results which it is intended to subserve. Let able men possessing the confidence of their respective sects—men baptized with the spirit of holiness, come together in the spirit of Christ, and with great and prayerful deliberation, agree upon terms of union—and they will command an attention and a confidence before which the mere prejudice of sect will quail—and they will have efficient advocates in every church judicatory—and the whole subject be revolved, until it gets possession of the mass of the christian mind—and the church will stand forth in her glory and power.

With very affectionate respect and esteem,

Your friend and brother

JOHN KNOX.

Rev. S. S. Schmucker, D. D.

Gettysburg, January 1839.

Rev. & Dear Sir :—

As the object for which I address you is one intimately connected with the common cause of our divine Master, I trust it will present a sufficient apology for the nature of this communication. Some time ago I distributed, at considerable expense, a large number of the Appeal to the Am. Churches with a new plan of union on apostolic principles. I hope, a copy reached you, or if it failed to do so, you may have read the same Appeal in the January and April Nos. of the Biblical Repository, of 1838. I have been requested by a number of respectable and influential brethren, to publish another edition; and in order to call the attention of the public to the plan, to collect and prefix the testimony of a number of judicious and influential divines of different denominations, who have read it. This was deemed necessary as the christian public seems to have settled down in the persuasion, that no plan of a feasible nature can be devised to heal the dissensions among the disciples of the Saviour. A number of divines have given me such testimonials, and others have promised to do the same, in all belonging to six different denominations. It is therefore necessary that the true friends of Zion should speak out; and it seems to be alike the duty of all who approve of the plan of union, to contribute their aid to the all-important object.

Annexed are several recommendations which have been given me, and to which I have a number of respectable signatures. If either of them meets your views, I should be pleased to receive a reply within three weeks, containing your permission to add your name to it, either to No. 1, 2 or 3, as you may prefer,

N. B. Please add your official designation in full, to prevent mistakes. If there are any other brethren near you, whose name you can conveniently procure, it would aid the cause.

No. 1.

Extract of a letter from the Rev. Dr. Knox, Pastor of the Dutch Reformed Church, New York.

Rev. and Dear Brother:—

I have read your "Appeal to the Churches," with care and with deep interest. I regard it as able, well written, and breathing throughout the right spirit and temper—and altogether calculated to leave a deep impression on the christian mind. The scriptural doctrines and examples on the subject of unity, and the evils of division, appear to me to be exhibited in a manner singularly felicitous. There is no part of the work but will repay a perusal, and that does not merit consideration. A few things have struck my mind as doubtful—which however I do not wish now to discuss, nor is needful even to specify; unless perhaps by way of sample—the independent (Congregational) tendencies of the views contained in more than a single place—the virtual denial of any authorized courts of appeal, in the N. Test. &c. I rejoice that the matter has in so concise and clear a form, and to so wide an extent been placed before the christian community, and believe that it will do good. The plan for remedying the evils which have grown up, and spread, and gathered strength during the lapse of ages, contains much sound and well digested thought, and may perhaps yet form the basis of the very results which it is intended to subserve. Let able men possessing the confidence of their respective sects—men baptized with the spirit of holiness, come together in the spirit of Christ, and with great and prayerful deliberation, agree upon terms of union—and they will command an attention and a confidence before which the mere prejudice of sect will quail—and they will have efficient advocates in every church judicatory—and the whole subject be revolved, until it gets possession of the mass of the christian mind—and the church will stand forth in her glory and power.

With very affectionate respect and esteem,

Your friend and brother,

JOHN KNOX.

Rev. S. S. Schmucker, D. D.

Motives.

No 1.

SERMON #128

Sermon on The difference between the church & the world.

Acts 2, 47. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ. "And the Lord added to the church daily those that were saved".

When we compare the more moral part of the world with the church of God, it would seem as if there were but little difference between them. Indeed although as a whole christians do excel in these also, yet there are many instances of unconverted persons who in the outward virtues & social dispositions which adorn the character of man, are superior to many in the church. Still the word of God affirms a striking & radical difference, a difference extending through time & eternity, through the present & future world. This diversity is expressed in its strongest expression in our text, no matter which of the several possible versions of the original we adopt. The common version is unsustained by the Greek. Some have rendered it "who had been saved", others as ~~Whitby~~ Grotius, "those who were being saved"; but the latest & best critics, such as De Wette, Kuinoel, Stoltz & others, render it "who were saved": The Lord by his blessing on the preached word, daily added to the church by baptism (v. 41) those who were delivered from the prejudices & ~~errors~~ corruptions of Judaism, & induced to repent of ~~[illegible]~~ their sins & believe in the Lord Jesus Christ, & be saved. 1 Cor. I, 18. XV. 2. Rev. XXI, 24.

Our text primarily teaches us the divinely constituted connexion between church membership & the salvation of the soul: but it is our design to take a collateral view of the subject & call your attention to Theme. The difference between the church & the world.

The church differs from the world,

I. As does the public profession of Christ, from the denial of him.

II. As does the practical acceptance of his proffered mercy from their rejection.

III. As does consecration to his service from total neglect of it.

IV. As does the favor of God from his displeasure.

Sermon on the difference between the Church & World.

I. As does the public profession of X. from the denial of him.

By the transgression of our first parents, the human family became naturally depraved, & by their actual transgressions the great mass of men are living in open rebellion against the God of heaven their constant benefactor & friend as well as their ultimate judge. Thus the world is lying in iniquity, & under the condemnation of the divine law. One sinner confirms another in transgression & the entire public sentiment of the world is so corrupt that an inspired apostle has told us "The friendship of the world is enmity against God."

Now the great moral reformation, by which our race is to be delivered from the dominion of sin, & be qualified by divine grace for receiving the benefit of the atonement is to be effected not by physical force, not by the irresistible power of that Jehovah, who thunders in the heavens & shake the earth beneath us, "who looketh at the earth & it trembleth, who toucheth the hills & they smoke," but by moral means, by the preaching of the word accompanied by the Spirits influence & other means of grace, & by collecting together into one association ~~for~~ all who embrace the gospel, for the purpose of mutual edification & discipline & ~~for~~ professing Christ before men. This profession & the holy example accompanying it is of great influence in this work. Every converted person knows the struggle requisite in order to renounce the entanglements of the world & let your associates know that you are determined to relinquish ~~your~~ their society & pursuits. But until this step is taken the fear of man prevents us from any thing like a faithful discharge of duty.

Accordingly, the duty of professing Christ before the world is required as an indispensable duty of every follower of Christ.

"If any man will come after me

"Whosoever, therefore, shall confess me before men, him will I also confess before my Father who is in heaven; But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Matth. 10:32 &c.

But the world are not willing to take up the cross &c.

Nor to deny themselves the sinful amusements of life — Or if some of them go so far as to abstain from them, it is not from love to God nor a professed desire to obey him.

They will not renounce the sinful maxims of society.

Above all they are ashamed to be religious. Sometimes perhaps they are affected by the truth — but from fear of the world suppress it.

And yet union with the church is essential, when an opportunity offers — For we are to let our light shine, we are to be the salt of the earth.

II. As does the practical acceptance of his professed mercies from their rejection.

[illegible] professing [illegible]

The Lord [illegible]

[illegible]

[illegible]

[illegible] by the [illegible]

by the apostles [illegible]

[illegible] all [illegible]

[illegible] definite [illegible]

[illegible] the profession & the duty [illegible]

[illegible] the [illegible]

[illegible]

[illegible] that you are [illegible]

[illegible]

[illegible] any thing like a [illegible]

Accordingly, the duty of professing Christ [illegible]

[illegible] an indispensable duty of every [illegible]

III. As does consecration to his service from the total neglect of it.

Every true member of the church of C. has purposed entire obedience to the will of God, & makes it the business of his life to consecrate all the powers of his soul & body to the glory of his Master. This he believes to be his most reasonable service because &c.

Accordingly he selects or pursues his profession with a view to the glory of God. And all his surplus time he is willing to devotes to works of benevolence, as opportunity may offer. Any duties required for the prosperity of the church he is willing to perform. Care of church property — collections for benevolent objects &c.

His property ~~he~~ also he uses for the glory of God. The needful sum as Paul requires he devotes to the support & provision for his family; the surplus he conscientiously applies to various religious & benevolent objects. He gives not as a matter of charity but of duty; not as a favor to the applicant but as a debt due to the Lord whose is the earth & the fulness thereof.

He is willing to labour for the conversion of sinners.

III – As does the favor of God from his displeasure.

1. In eternity past. "The true members of the church were known to God from eternity, & as in time he bestows on them his protection so in eternity he determined to do so. Accordingly the N.T. tells us, whom he did foreknow he also did predestinate.

They are also termed the elect, by which is meant in S.S. those whose final faith God foreknew.

Their names are written in the ~~Lamb's book of life~~ in heaven." Luke 10:20. "But rather rejoice that your names are written &c says the Saviour.

Rev 13; [redacted] 8. "And all that dwell on the earth will worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world.

ch. 20:12. And another book was opened, which was the book of life, v.15. And whosoever was not found written in the book of life, was cast into the lake of fire".

2. In time present. Promises of God to his church.

3. As to the future ~~eternity~~, they have the hope of heaven whilst the ~~world~~ only anticipate a portion with the rich man in hell & torments.

If any man profess me before men, him will I also profess before my Father in heaven, but if any man deny me &c.

Fear not little flock, it is your Fathers good pleasure to give you the kingdom. &c

The righteous hath hope in his death: but the wicked shall be driven away in his wickedness. i.e. shall be driven away from God the fountain of light &c.

i.e. Driven away in his sins. His habits of sin, by long continued voluntary transgression become riveted to his souls, & in the article of death, immortality is impressed upon them.

Inferences.

From this discussion we may fairly deduce the following inferences:

1. That religion to be any thing must be every thing. There can be no neutrality. We cannot serve God and mammon: viz He that is not for me is against me.

2. Every day the sinner refuses to dedicate himself to God by taking the decided step of surrendering his heart to God & professing him before the world, makes his condition more dangerous.

3. Many of you find that your condition is far more dangerous than you supposed. No man out of the church has a wellfounded hope, not the most learned, or moral, or externally virtuous or amiable.

4. True wisdom calls upon you to declare for God whilst you can.

Gettysburg, July 18th 1847.
Chambersburg, at the Lectureroom Aug. 8th 1847.

SERMON #129

Sermon on Matthew XXV, 46.

On the state of ~~the~~ mankind ~~dead~~ after judgment.

Και απελευσονται ουτοι εις κολασιν αιωνιον· οι δε δικαιοι εις ζωην αιωνιον.

And these shall go away into everlasting punishment, but the righteous into everlasting life.

Time like an everflowing stream, is rolling onward with impetuous current, & every day, & every hour, & every moment brings us nearer to the end of our probation. But soon the stream of time ~~shall~~ will be lost in ~~the ocean of eternity, for,~~ Time is but a small part of the theatre of human existence & interests. Eternity is man's proper sphere of agency, ~~& time~~ is but preparatory to ~~eternity~~. Eternity is the great counterpart to time; & every action or word or thought of man here, draws after it corresponding consequences hereafter; & strikes a cord which vibrates throughout eternity. The present world, glorious & stupendous as it is, is but the infancy of human nature; when the elements shall have been consumed with fervent heat, when this earth & all that is in it is burnt up; then a nobler scene of higher worlds will succeed! The present life is but the morning-dawn of human existence. Death will indeed for a season consign these tenements of clay to the custody of the grave, ~~but the soul will continue to live in the world of spirits. And soon shall day dawn on the night of the grave, & soon will this corruptible body rise incorruptible, this mortal put on immortality!~~ Yes, all of us must take up our abode under ground! Are ye young and strong & beautiful? soon ye shall be rotting in the grave, & worms shall riot on your foul & loathsome bodies! Are ye now inflated by vain imaginations of what your beauty, your influence, your ~~strength~~ can effect? Then your arm shall be nerveless & you cannot drive from you the worms that feed upon your vitals! But it is not "a thing impossible that God should raise the dead". Nay it is a thing certain "that the hour is coming when all that are in the graves shall hear the voice of the Son of God & shall come forth;" they that have done good ~~they~~ to the resurrection of life, & they that have done evil to the resurrection of damnation":

they shall come, summoned by the voice of the archangel, to the grand assize, to the judgement of an assembled world! After all its dread solemnities are over, after "the Son of man has separated them one from another, as a shepherd divided the sheep from the goats", after the righteous have heard the welcome plaudit: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; & the wicked have heard the fearful sentence uttered by the voice of God: depart from me ye cursed into everlasting fire prepared for the devil & his angels,—then will the scene be closed—or rather then will it be rightly opened by the affecting event stated in our text:

These (the wicked) shall go away into everlasting punishment, & the righteous into life everlasting. Then shall the soul and body unitedly enter in that scene of retribution, in which they will be rewarded according to the works which they have unitedly done. And are we hastening to this allimportant period? Do we live as if we thought eternal happiness or misery depended on our present conduct? Alas! tho multitude appear to act, as if this life were the boundary of their existence, too few appear to have just views either of the nature or importance of the future world. To this all important, this useful subject we would call your attention at this time. On a former occasion we inquired into the Scriptural views of the state of the soul between death & judgement. We found them to be these. 1. that (whether the language is figurative or not we do not know, but) the Scriptures represent that state as having locality, as being a place, 2 that it is not a state of dormancy, 3 nor a state of probation, 4 that it is a state of happiness to the righteous & misery to the wicked, & 5 that, though generically like the state after judgement, it is in some respects different from it. On the present occasion it is our purpose in reliance on divine grace, to inquire into the scripture account of the state into which we all must enter after the solemnities of the judgementday.

From an examination of the word of God we find the following to be the

prominent features of our state after judgement:

I. It is a state of augmented happiness to the righteous & misery to the wicked.

II. There will be different degrees of ~~[illegible]~~ happiness & misery: &

III. Both will be eternal.

I. Prior to the judgement, the righteous were indeed in a state of happiness & the wicked in a state of misery, still they were both in expectation of the great day of judgement, on which they would hear their sentence & enter upon their eternal state. The righteous found their state a paradise, found themselves absent from the body but present with the Lord; they reviewed the various dealings of God's providence with them, they looked the numerous & thrilling scenes of their life in which the dealings of God with them seemed dark, but, released from the body & possessed of their new views of the spiritual world, much at least of the mystery has disappeared & behind the frowning providence they now see the smiling face of ~~their~~ God of love.

The wicked no doubt awoke in hades with an awful consciousness of their lost & undone condition. With the rich man in the parable, they awoke "in torments," & found themselves excluded from all sources of mitigation. We hear indeed the rich man, goaded on by the agonies he endured, calling on Abraham ~~for~~ to send Lazarus even to dip his finger into water & cool, even in so small a degree, his parched tongue, but alas! no mitigation was allowed. Remember said the holy patriarch, remember, son, that thou in thy lifetime receivedst thy good things & likewise Lazarus evil things, but now he is comforted & thou art tormented.

Still although the righteous were happy & the wicked miserable in hades before the judgement, to suppose that the degree of their misery or happiness was ~~quite~~ as great prior to judgement as after it, would imply that the sentence was executed before it was pronounced. On this supposition what force would there be in the declaration: Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world"? Or in the denunciation Depart ye accursed into everlasting

fire prepared for the devil & his angels"? Rather should the sentence have been "Return ye righteous &c & Return ye wicked &c.

Moreover, after judgement the righteous & the wicked shall be united to their bodies which had lain in the grave & been crumbled into dust, but which had heard the voice of the Son of man & awoke. These bodies will be far different from the present, & doubtless render the soul capable of greater happiness or misery. They shall in this newly constituted form hear the sentence pronounced upon them, & feel its force with augmented sensibility. They will feel their increased capacities, & their altered circumstances, & enter with more definite & settled views on their eternal unchangeable state.

II. There will be different degrees of happiness & misery.

The very nature of a moral government requires that its sanctions be graduated according to the different degrees of obedience & disobedience: & the different importance of the actions prescribed or prohibited. What would we think of that sovereign who rewarded in equal degrees, services of the most dissimilar merit & of the most different importance? Whenever we see among men any ~~thing~~ approximation to a moral government, even in the common cases of every day observation, the schools & academies, we find the ~~[illegible]~~ different degrees of merit noted, & the premiums graduated in value according to the merit. It is indeed true, as the Saviour has beautifully taught us ~~[illegible]~~ in one of his parables, that all the rewards of eternity are of grace & not of merit, & therefore if God chose to bestow them alike on all, we could have no right to complain of injustice; because he who received least received more than he deserved. Yet it would be an obvious defect in a moral government such as God exercises over man,

to neglect the gradation of rewards as well as of punishments.

Accordingly the instructions of the sacred volume on this subject are very explicit. Dan. 12;3. we are told: "They that be wise shall shine as the brightness of the firmament, & they that turn many to righteousness as the stars for ever & ever."

To the servant who had been faithful with five talents, the Lord said I will make thee ruler over five cities, but to him whose fidelity & activity had been greater, who had been faithful with ten ~~other~~ talents, he said Well done, — I will make thee ruler over ten cities". Luke 19; 16—19.

And the Saviour tells us "The Son of man shall come in the glory of his Father with his angels, & then he will reward every man according to his works." Matth. 16; 27.

"Now he that planteth & he that watereth are one; & every man shall receive his own reward according to his own labour." 1 Cor. ~~III~~, 8.

On the other hand, that there should be different degrees of punishment appears very evident, & indeed is absolutely required by the justice of God as moral governor & impartial distributer of rewards & punishments. This is also probable from the nature of future punishments. The sinner will be driven away in his wickedness, — his crimes will adhere to him & haunt him throughout eternity. The sinful propensities of the soul will never be subdued, & at death they will acquire a dreadful immortality, & prove to him the neverdying worm & the fire that cannot be quenched. Hence it necessarily follows that the great- er the sinner, the greater his punishment. The greater & stronger his habit of sin, the more fierce the flames of his hell. Oh sinner shudder at the thought of thy sinful life! Every additional act of transgression increases thy misery & adds fuel to the fire which shall torment

you in hell. — Every additional degree of light or privilege will augment your misery, & we have reason to fear it will be more tolerable for Sodom & Gomorrha in the day of judgment than for some ~~who~~ in this town so highly favored with privileges, perhaps than for some who now hear me! And if the servant who knew his master's will & did it not is to be beaten with many stripes, how awful will be the condition of many in our day! Luke 12:47.

III. Both are Eternal. As far as the [illegible] of the future [illegible] [illegible] of future happiness, [illegible] that it should be eternal & [illegible] [illegible] [illegible] [illegible]. And yet [illegible] [illegible] [illegible] the same [illegible] as that of the [illegible] [illegible] punishment & happiness [illegible] [illegible] tendency to [illegible] [illegible] [illegible] Both rest on the [illegible] [illegible] & in both cases the [illegible] would be [illegible] [illegible]

When the [illegible] of [illegible] in [illegible] will be [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

The place of [illegible] [illegible] [illegible] in the centre of our earth & others in some planet. But [illegible] it be [illegible] [illegible] in the [illegible] [illegible] [illegible] [illegible].

1. Express declaration. — The term everlasting has in two senses in S.S. 1. as long as the nature of the [illegible] [illegible] [illegible] 2. absolute eternity. The term αιωνιος is used 18 times means [illegible] In our text [illegible] [illegible] αιωνιος is used in both though differently translated

2. The text's description of it shows that it is eternal unquenchable fire — Mark IX, 43.

Where their worm dieth not [illegible].

you in hell. Every additional degree of light or privilege will augment your misery, & we have reason to fear it will be more tolerable for Sodom & Gomorrha in the day of judgment than for some ~~[illegible]~~ in this town so highly favored with privileges, perhaps than for some who now hear me! And if the servant who knew his master's will & did it not is to be beaten with many stripes, how awful will be the condition of many in our day! Luke 12;47.

III. Both are eternal. As far as the evidence of the future ~~any~~ duration of future happiness, ... are willing that it should be eternal & ... ~~no opposition~~ to this text appears to be made. And yet ... on precisely the same evidence as that of the future punishment. ... happiness has no perceivable tendency to produce eternity ... Both rest on the determination of God & in both cases the decision must be ... ~~on God~~ ...

When the location of heaven or hell will be is uncertain. Michaelis thinks the blessed will inhabit this renovated globe ... Happiness, the heaven of S[?].
The place of hell some fix in the centre of our earth & others in some planet. But wherever it be there will be nothing in the locality inconsistent with their eternity.

1. Express declaration — The term everlasting has in two senses in S.S. 1. ~~as long as the nature of the case will admit~~ — 2. absolute eternity. The term αιωνιος is used 18 times means ~~the same~~. In our ~~text~~ the same word αιωνιος is used in both though differently translated.

2. The ~~texts~~ description of it shows that it is eternal unquenchable fire — Mark IX, 43.
Where their worm dieth not ~~there~~.

3. From some other doctrines taught in the S.

The sufficiency & exclusiveness of Christ's atonement. It accomplished [illegible] redemption that is a redemption that is eternally valid [illegible] the only way to salvation.

All who believe not in this [illegible] shall be damned.

John III. 36. He that believeth not on the Son of God shall not see life, but the wrath of God abideth on him.

The wicked cannot repent [illegible] Heb. X, 26. If we sin wilfully &c there remaineth no more sacrifice for sin, but a fearful looking for of judgment & fiery [illegible].

No conversion in the grave.

A great gulf between Lazarus & Dives impassable.

Inferences

1. How important [illegible] that we attend to these things, [illegible]

2. How important & responsible is the office of the Ministry.

Matth 25.46.

I. It is a state of increased happiness to the righteous & misery to the wicked.

II. There will be different degrees of happiness & misery; &

III. Both will be eternal.

I. To suppose that the joy of the righteous & the sufferings of the wicked are as great in the intermediate state between death & judgment as after that solemn time, would be to suppose that the ~~execution of the~~ sentence was executed before it was pronounced. On this supposition what force would there be in the declaration Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world? or in the denunciation Depart from me ye cursed into everlasting fire prepared for the devil & his angels! [to read return ye cursed &c — between ye blessed &c — of the blessed written ... It would be ...]

Their souls shall also now be united again to their bodies the christian to a glorious one, increasing his happiness — the wicked to one fitted only to augment his damnation Then shall they hear the sentence (dilate on it).

II. That there should be different degrees of punishment appears very evident & indeed is absolutely required by the justice of God & ~~the~~ for an impartial distribution of reward to the sinner. It is also probable from the ~~elements~~ nature of the punishments of hell. The sinner shall be driven away in his wickedness — his crimes will adhere to him & haunt him through eternity — the sinful propensities of his ~~soul~~ will never be subdued & vile at death acquire an awful immortality & be the worm that dieth not & the fire &c Hence, the greater

the [illegible] the [illegible] his punishment. [illegible] The [illegible]

habits of sin the [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] the future [illegible] [illegible] shall [illegible]

[illegible] [illegible] Here a [illegible] a Robespierre a Bonaparte

---

That there shall [illegible] grades of [illegible] suffering — for all [illegible]

[illegible] [illegible] it is [illegible] only to those who [illegible]

[illegible] [illegible] [illegible] in proportion to the [illegible]

[illegible] [illegible] [illegible] [illegible] that [illegible] a [illegible] from the

[illegible] of [illegible] [illegible] [illegible] [illegible] to righteousness —

[illegible] — they that [illegible] [illegible] [illegible]

[illegible] [illegible] called [illegible] [illegible]

[illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] greater

for the [illegible] [illegible] of future joy, each individual will

find an [illegible] assigned him exactly proportioned to his faithfulness in

life — There will be [illegible] & [illegible] & Franke & [illegible]

[illegible] shall &c. — & hear the welcome plaudit. Well done thou

good & faithful servant, thou hast been faithful over few things

I will set thee over many. Then they will find that their tears

were not forgotten — that their [illegible] sighs are heard in heaven &c. —

There for every [illegible] they [illegible] on earth some token of honour

will be given them. If ye [illegible] [illegible] of the [illegible] [illegible] [illegible] a

work of religion & [illegible] its [illegible], then ye [illegible] [illegible] to the

glory of those whom ye [illegible] to treat with contempt.

---

1. In proportion to the [illegible] against which we [illegible] will be our punishment [illegible] shall [illegible] be more tolerable for Sodom & [illegible] in the day of judgment than [illegible], [illegible]. See also [illegible] 21 & 22 — then began he to upbraid the cities in which most of his mighty works were done [illegible] [illegible]. The servant that knew his master's will & did it not &c.

III. Both these states will be eternal.

the sinner, the greater his punishment. The greater his habits of sin the greater the flames of his hell. O sinner shudder at the thought of thy sinful life, Every additional act of sin increases thy future misery adds fuel to those that shall [illegible] torment &c.[1] There a Caesar a Robespierre a Bonaparte.

But there shall also be grades of future happiness for others. Salvation is wholly of grace, it is bestowed only on those who repent & believe in the L. J. C. & is bestowed in proportion to the devotion & fidelity of men in this life — he that converts a sinner from the error — they that turn many to righteousness —

It is in this sense that it is called a reward in [illegible]. We shall be rewarded according to our works, whether they have been good &c.

On the graduated scale of future glory, each individual will find an elevation assigned him exactly proportioned to his faithfulness in life. There will be Vanderkemp & Swartz & Franke & [illegible] who shall &c. & hear the welcome plaudit: Well done thou good & faithful servant, thou hast been faithful over few things I will set thee over many. There they will find that their tears were not forgotten — that their secret sighs were heard in heaven &c. There for every scoff they received on earth some token of honour will be given them. O ye deluded votaries of the world who make a mock of religion & ridicule its professors, there ye unwittingly add to the glory of those whom ye wish to treat with contempt.

---

1. In proportion to the light against which we sin will be our punishment. Matt. XI. 21 ... it shall be more tolerable for Sodom & G. in the day of judgment than that city. See also XI. 20 & 21. Then began he to upbraid the cities in which most of his mighty works were done. Luke XII. 47. The servant that knew his master's will & did it not &c.

III. Both these states will be eternal.

[illegible] broached by Origen & Clemens Alexan. latter part of 2d. cent.

He who holds the keys of death & hell, has ~~taught~~ us

Knowing the terror of the Lord, we would persuade, urge, and to unfold these all-important realities.

By closing your eyes, you do not diminish your danger.

Of those dread horrors, the [illegible] which made Felix ~~tremble~~ on his chair of state &

The very nature of a moral government requires that its sanctions be graduated according to the different degrees of obedience or disobedience. Otherwise the rewards & chastisements would not be graduated by the relative merit & importance of the divine precepts — & hence the [illegible]

Accordingly the Scr. teach abundantly on this topic.

Ψ 49, 8.9. Heb 10, 14 by one offering he sanctified for ever.

The difference between their state prior to judgment & after it.

Their state after judgment.

a. of happiness & misery extreme.

b. both differing in degree. a Heathen, [illegible]

c. both eternal.

Sinners will be growing worse, as they do here if they do not repent

The devils have not repented, but still like a roaring lion &c. The phraseology of S.S. does not admit the possibility of repentance — The following are relevant in [illegible]

describe eternity —

Gettysburg, Dec 8th 1844.

Gettysburg July 29th 1827.

SERMON #130

1 Peter, 4, 17.

(What shall the end be of them that obey not the gospel of God?

Every thing on earth seems liable to constant change, & the end of the trains of these changes, is often very different from its beginning. Who that had not been taught the fact, would suppose, when on a summer's day he observed the sun, to use the popular phrase, drawing water from some neighbouring pond, that the vapour which he saw ascending, would perhaps in a few weeks ooze out of his body in the form of perspiration; and yet, when that vapour has been condensed into clouds & fallen to the earth into some spring, & is drank by him to quench his thirst, what is more common than the fact asserted? Who would suppose, when looking at a catterpillar, that in the end of its migrations it would be a butterfly?

But still more striking is the truth of this remark, when from inanimate & irrational objects we turn our attention to the conduct & vicissitudes of the rational creature man; to those actions & interests which draw after them a train of consequences that shall survive eternity, & which are ordinarily the solemn subjects of discussion from this sacred desk. Whether we contemplate the rise, progress & decline ~~course~~ of nations, associating as political compacts for the maintainance & protection of their civil rights, ~~the~~ vicissitudes of the church of Christ, or the incidents of individual life, that certain courses of conduct often prove in the end very different from what their present appearances would seem to indicate. The prudent & industrious economy of the virtuous, ends in competence & happiness; the rigid & niggardly parsimony of the miser in wealth & misery. The penitential tears & sighs of the humble, contrite sinner, end in peace of conscience, joy in the Holy Ghost, & adoption into the family of God here, & in the world to come life everlasting. Whilst the poor deluded wretch who ~~obeys~~ lives in rebellion against the government of heaven, & obeys not the gospel of God,

however prosperous his situation may at present appear, is hastening to an *end* of the most awful & terrific horror; an *end* of whose complicated misery no human mind can adequately conceive on this side of the gulph of perdition itself. Aware of the fact that human language is inadequate to the task of describing these horrors, the apostle Peter in the language of our text does not attempt a positive description, but, call on his readers themselves to try & form some conception, the strongest they possibly can of this awful subject.

This epistle was written, as its author himself informs us (V, 13.) at Babylon, either the relict of the ancient city of that name in Asia, or as is more probable the mystical Babylon Rome. Its design was to comfort & confirm believers under the persecutions to which they were then exposed. He tells them that their afflictions are intended for their good, that they are of short duration, that they ought to rejoice in being partakers of Christ's sufferings, & then adds in the emphatic language of our text; but if judgement begin at the house of God, what shall the end be of them that obey not the gospel of God?

In discussing our text we purpose to institute the following important inquiries:

I. What is meant by the gospel of God?

II. Who are they that obey it not?

III. What will their end be?

DYING TESTIMONY.

INFIDEL.—"I am taking a fearful leap in the dark,"—*Hobbes.*

"Until this moment I believed that there was neither a God nor hell! Now I know and feel that there are both—and I am doomed to perdition by the just judgment of the Almighty."—*Thomas Paine.*

"Oh, I long to die, that I may be in the place of perdition, that I may know the worst of it. My damnation is sealed."—*Wm. Pope.*

"Thou hast conquered me, O Galilean!"—*Julian, the Apostate.*

CHRISTIAN.—"The best of all is, Christ is with us!"—*John Wesley.*

"Almost well."—*Baxter.*

"Victory! victory!—*Erskine.*

"Come, Lord Jesus."—*Augustine.*

"I long to be with Jesus."—*A Sabbath School child.*

however prosperous his situation may at present appear, is hastening to an <u>end</u> of the most awful & terrific horror; an <u>end</u> of whose complicated misery no human mind can adequately conceive on this side of the gulph of perdition itself. Aware of the fact that human language is inadequate to the task of describing these horrors, the apostle Peter in the language of our text does not attempt a positive description, but call on his readers themselves to try & form some conception, the strongest they possibly can of this awful subject.

This epistle was written, as its author himself informs us (V, 13.) at Babylon, either the relict of the ancient city of that name in Asia, or as is more probable the mystical Babylon Rome. Its design was to comfort & confirm believers under the persecutions to which they were then exposed. He tells them that their afflictions are intended for their good, that they are of short duration, that they ought to rejoice in being partakers of Christ's sufferings, & then adds in the emphatic language of our text; but if judgement begin at the house of God, what shall the end be of them that obey not the gospel of God?

In discussing our text we purpose to institute the following important inquiries:

I. <u>What is meant by the gospel of God?</u>

II. <u>Who are they that obey it not?</u>

III. <u>What will their end be?</u>

From a letter which he has directed to us through the columns of the Pittsburgh Daily Advocate of the 9th inst. we perceive that he is not disposed to respond to this call. He heads his letter, "*Final* letter of Mr. Buckingham to the New York Observer," and, without making the slightest reference to any one of the subjects here named, he ends by declaring that he declines "all further correspondence or communication" with us or our paper; thus voluntarily cutting himself off from the opportunity of vindicating his character for veracity from imputations deeply affecting it, although, if innocent, he could do it in five lines. To decline the proffered use of our columns, under these circumstances, does not speak well for Mr. Buckingham.

We are sorry to see that "the final letter" of Mr. B. is marked throughout by his characteristic failing, an utter disregard of the truth. Take, for example, the first two paragraphs:

I hear, from some friends in New York, that you continue to pursue the publication of your strictures on what you falsely assume to be *accurate* reports* of my Lectures on Palestine, after the public protest entered by me against being held responsible for statements never made, and observations as foreign from those really uttered as well could be; and that you interlard those

III. Who are they that disobey the gospel?

They must be such as have heard the the gospel. Hence the apostle's declaration cannot be extended to the heathen. They, as Paul tells us, will be judged according to the law, which is written on their own hearts, that is, according to the law of nature. . Just as the man, who without his fault continues poor thro' life, will not be expected by God to contribute as largely to the charitable & religious purposes as his richer neighbour; just a the man who has not enjoyed the blessings of a good enlightened education, will not be expected by th his Go heavenly Father to exert so extensive & salutary an influence in society as his more favoured neighbour; so a just God will not [illegible] require of the heathen as much as of us to whom the inestimable blessing of the gospel are granted. For the additional light & abundant means of grace, enjoyed under the gospel dispensation, render it much easier to yield obedience to its holier requisitions, than it is amid the darkness of heathenism, to obey the dictates of nature's laws.

But the persons contemplated in our text must be such as have heard the gospel, & such my hearers are all you, whom I am now addressing: They must are also such as obey not the gospel, which they have heard. Which of you my hearers, can lay your hand upon your breast & say that you have obeyed the gospel you probably, God certainly knows. To those who disobey the gospel must belong all in whom the [illegible] revelation of God does not produce the grand design for which it was given, that is, all who do not comply with the offers of mercy.

a) Infidels.

b) Mere intellectual believers, who neglect the positive institutions of the divine word.

c) Mere formalists. those who to a theoretical belief of Chty, add external conformity to the ordinances of the gospel, without true practical religion.

d) Deluded sinners & Backsliders.

III What will their end be?

So clearly does the doctrine of future punishment accord with the structure of the human mind, & so evidently does it seem to be called for as a necessary part of a moral government, that the greater part of the ancient philosophers made it a subject of discussion in their works. Plato, Plutarch Virgil & others pronounced it a doctrine of great importance & value in its effects in deterring men from vice; although on other occasions the two former use language which seems to imply that they themselves doubted its truth. Plato objects to the doctrine as calculated to inspire timidity into soldiers; but in the eye of the christian this falls to the ground. He knows that there is no condemnation to them that are in Christ Jesus, & that only the wicked, those who obey not the gospel of God, have reason to dread the retributions of the future world. That the wicked must be punished in a future life,

1. is certain, God must punish them.

a) He has declared, threatened to do so; & will verify his word. He has told us expressly in his word, the soul that sinneth, it shall die. He that believeth not shall be damned. Oh how solemn a sentence this to the unconverted sinner! How ought it to sink as a twoedged sword, deep into ~~unto~~ his hardened heart! For let it be remembered God is not man that he should lie ~~repent~~, nor the son of man that he should repent, hath he said & shall he not do it, hath he spoken, & shall he not make it good?"

b) The very holiness of the divine nature will compel him to withdraw his favour from the impenitent sinner in the world to come; & what idea of hell can be formed more horrid

ble than exclusion from the favour of God? What can be more absurd than the expectation of being happy in the eternal world whilst shut out from the only true source of happiness, the favour of him in whom we live & move & have our being?

c) A regard to the wellfare of the moral universe requires, that God its moral Governor should support the honour of his law.

2. What are the nature & degree of their punishment?

a) Its nature. On this, as on every other subject relating to the invisible world of which we have not had an opportunity of forming any ideas by personal inspection, the sacred penmen use only the language of approximation, describe these ideas to us in figurative language taken from things analogous to those intended to be describ-ed. Any other description would evidently be unintelligible to us. Hence it was im-possible for them to give any other than an approximating view of the nature of the punishment of the future world. Such pictures of this horrible subject the sacred volume abounds with. It is said of the wicked, that

a. "They shall die in their sins," i.e. John VIII, 24. They shall take their sinful propen-sities & their actual sins with them into the eternal world! Their actual sins go with them into the eternal world & are unaccounted for. O sinner, who art daily heaping crime upon crime, how will you feel, to go with all your crimes, as it were brand-ed on your forehead, into the presence of God; with your secret filthy sins held up to public view, which you would be ashamed now to have known even to this assembly. They will go with you, & be your passports to all the misery they deserve! The hum-ble, penitent believer whom you have perhaps often derided, gets rid of his sins partly when he by faith lays hold on his Redeemer, & partly & finally when in death he drops his tenement of clay. But when you die, death will confer a kind of immortality to those sinful lusts & propensities which have had dominion over you, & you will never never be delivered from their tyranny. O horrid thought! a soul, that is capable of being made like unto God & spending a blessful eternity in his presence, a soul that was purchased by the blood of the Son of God — to be forever consigned sin & wretchedness!

b) They shall not see life. John III, 36.

c) The wrath of God abideth on them. John III. 36.

2. The Degree is horrible, awful.

Admitting that there is any propriety at all in the figures adopted by the inspired penmen; it is evident that they designed to express a degree of wretchedness, as great as we can conceive. Indeed it is certain that no stronger terms and figures could be found in human language, than those which they use. They term it a) "the worm that never dies."

b) The fire that is never quenched."

c) The lake that burneth with fire & brimstone."

3. <u>What</u> <u>is</u> <u>its</u> <u>duration</u>?

a) Scripture declares it <u>eternal</u>.

b) The nature of the case confirms the declaration.

Men are prone to think that if they were once in the flames of hell for a season they would certainly repent & God would pardon them. But this is false reasoning. The S.S. countenance no such a supposition. The flames of hell are penal not disciplinarian. What would we think of the legislature that would enact a law, that the ~~criminal~~ transgressor in a civil suit against whom damages to the amount of a thousand dollars were assessed, should be pardoned as soon as he regretted having injured his neighbour? Would not such a clause increase the temptation to aggression tenfold? & augment the number of crimes in the same ratio?

Moreover in the assertion the future punishment will produce repentance, men forget one, one all important fact — that <u>the</u> <u>experiment</u> <u>has</u> <u>really</u> <u>been</u> <u>tried</u>, & & no such effect been produced. The fallen angels & Satan their chief have now been & had at the time of our Saviour been in those flames thousands of years. And where is the passage, where is the word, where is the single syllable in the whole word of God,

which intimates that, or single one, those fallen spirits had repented & been delivered from hell. On the contrary,

Gettysburg March 20 1831.
Frederick city Mar 27 1831

SERMON #131

Sermon on Luke 16, 9.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

These are the words of our blessed & divine redeemer Jesus Christ. They were addressed to his disciples, to whose number some accessions had just been made, among which were rich men, "publicans & sinners":[1] and they contain the practical improvement which the Saviour deduced from the parable to which they are annexed. A rich man (he says) had a steward who was accused of squandering his goods & whom he therefore summoned to appear before him to render an account of his stewardship. When the steward heard this, expecting to be dismissed from his master's service, he reflected what course to pursue. "Then the steward said within himself — I cannot dig (it is too laborious for me) & to beg I am ashamed — I am resolved what to do, that when I am put out of the stewardship, they (namely his master's debtors) may receive me into their houses. So he called every one of his lord's debtors and said unto the first howmuch owest thou unto my lord? & he said an hundred measures (baths) of oil. And he said unto him, (here) take thy bill (the promissary note which I hold from thee), & sit down quickly & write fifty. Then said he to another, & howmuch owest thou? & he said an hundred measures (Kor) of wheat, and he said unto him, take thy bill & write fourscore. And the Lord commended the unjust steward because he had done wisely" that is applauded the wisdom & prudence of the steward. In this parable we have the example of a person who had the temporary

1. Chapter 15, 1.

management of another's property confided to him, & who, when he found himself in danger of ~~his~~ loosing the use of it, quickly took a portion of it & purchased the friendship of certain individuals, inorder, that he might be received by them into their families, when he was dismissed from his stewardship. From this appropriation of riches, which secured to the steward at least some advantages, our Lord takes occasion to enjoin a general duty, ~~ny~~ namely, to make such a wise & prudent use of ~~the~~ [illegible] property which God has given us as will tend to secure to us the favour of God in the world to come — "I say unto you (says the Redeemer) make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

In discussing these words it is our purpose in reliance on divine aid

I. To inquire ~~[illegible]~~ meant by the mammon of unrighteousness.

II. Consider the duty here enjoined with regard to it.

III. Examine the grounds of obligation on which this duty rests.

We are first to inquire ~~into the~~ what is meant by "the mammon of unrighteousness." It is probable that to the greater part of this audience these words have some obscurity attached to them: This obscurity results partly from the translation & in part from the peculiarconstruction of the original. That the English translation of the Bible is ~~an~~ of the best ever made we may confidently affirm: yet who that possesses a critical acquaintance with the original, would deny that imperfection, the characteristic of all the works of man, is seen here also? Nay who would deny that the philology of sacred pages has ~~not~~ made great advances since the age ~~[illegible]~~ of Reuchlin & the Reformation, and that the christian may now approach the word of his God with the aid of better lights & may recline the hopes of his soul on truths

contained in it with ~~quite~~ greater confidence in the accuracy of his interpretation of them than he could have done 300 years ago?

Mammon (ממון) is a Syriac word & signifies ~~the god of wealth~~ riches. It was also the name of a Syrian deity who was supposed to preside over wealth; and indeed in this acceptation it is used in the chapter containing our text "ye cannot serve two masters, God & mammon". But there is another peculiarity attending the language of our text. The phrase mammon or wealth of unrighteousness is one of the many Hebraisms contained in the N.T. & is equivalent to "unrighteous mammon or weath." Such instances of impure construction occur in many passages[1] of N.T. as for example Rom 7.24 where the apostle exclaims: O wretched man that I am! who shall deliver me from the body of this death! i.e. from this dying, mortal body? ~~and in many other passages~~. The passage would therefore stand thus: make unto yourselves friends of unrighteous riches; and then it enjoins on us, to make a wise use of such of our wealth, as was obtained in an unrighteous way. But the word here rendered "unrighteous" admits of several other translations. The LXX. often use it (ἀδικίας) to signify deceitful,[2] or unsatisfying, false.[1] This version would not only make the best sense in the passage before us, but it also seems to be required by the 11 verse where a contrast is drawn between true riches & its opposite, that is false or deceitful. ~~The sense of the passage may be paraphrased thus:~~ By the deceitful riches our Lord seems to have intended to designate all the possessions or wealth, which we may possess in this world, without any limitation. This my hearers is the meaning of the term which are rendered "mammon of unrighteousness".

II. <u>And what does our Saviour say is it our duty to do with it?</u>

There is a notion abroad in the world, & indeed it has found no small currency among the superstitious & unenlightened part of mankind, not only that it is next to impossible for a rich man to be saved

1. Luke 4,22. 16,8. John 14,17. Col. 1,13. 2. Ps 62,10. Hos 12,7. Job 27,4.

but that even the mere possession of wealth is in itself some kind of sin. But this notion, unreasonable in itself, is contradicted by our text. For, the fact that we are directed how to make a religious use of ~~wealth~~ earthly property, presupposes that men may lawfully possess it, & if they may lawfully possess it, it must be lawful for them to take honest measures to obtain it. Moreover, are not these things the bounties of God's providence? the goodness of God, which is to lead us to repentance? And was not Father Abraham, & many of the worthies recorded in Scripture, rich in earthly goods as well as in faith? Though once ~~he left~~ at heaven's call, he departed from his fathers house, & from the land of his nativity, yet did he take with him "all the substance that he had gathered," & he went, as Milton has beautifully ~~said~~ & solemnly said,

"Not meanly poor, but trusting all his wealth,
"To God who called him to a land unknown".

Nor did his confidence in God defeat even his temporal prosperity, we are told ~~that~~ at a subsequent period, that "Abraham was very rich, in cattle, in silver, and in gold".[1].

<u>But what does our Saviour direct us to do with our property</u>? ~~Alas! say the world, is not all that we possess our own? and cannot we~~ do what we please with it? Provided we pay our honest debts, have we not a right to do with the residue what seemeth good in our sight? May we not enjoy as many of the pleasures & luxuries of the world as we desire. ~~This, my hearers, is the language of the world, but the language of God differs from it.~~

to "H.I." part.

Make unto yourselves friends of the unsatisfying, deceitful riches of this world, that when ye fail, they may receive you into everlasting habitations. That is, use your earthly possessions in such a way as to secure the favour of him who is the God of eternity, & who, when you are snatched away from all that you now possess, when your body is the food of worms, will receive you into those eternal habitations which he has provided for those ~~who~~ who love him. How he wishes us to use what he has given us, he has abundantly taught in his word & the scope of the passage before us, requires that we should say a few words on this subject.

1. We hold it to be a ~~duty~~ point, which cannot be denied, that it is the duty of every

1. Genesis XIII, 2.

Luke 16, 8, 9.

Children of this world — unregenerate men —
——— light — the enlightened by the gospel —
In their generation — age of the world —
Mammon a Syriac word = riches ממון.
——— of unrighteousness of = unrighteous mammon Hebraism — unrighteous ἀδικίας = deceitful unsatisfying. The text use ἀδικίας for deceitful Ψ 52, 10. Hos 12, 7. Job 27, 4. for for vanity Ψ 28, 3. 54, 3.

Fail = die — James 4, 12. God is the friend to be made —
The master commended the prudence of the unjust steward — not his deceit —
1. The character here given to this mammon of unrighteousness — 2. the duty enjoined with regard to it.
3. The propriety of the duty enjoined — or the grounds of obligation on which this duty rests.

Thema. The obligation & advantage of bestowing a portion of our earthly good to promote the welfare of our fellowmen.

Introd — Context — Explication —

I. The obligation — the command of G. text — 2. the example of first christians —
3. (a) It is wise — prudent — It will procure us the friendship of God —
(b) The ~~supply of our necessities~~ ~~prepare us~~ ~~into everlasting habitations of heaven~~
1 ~~(a)~~ God gave us all we have & has therefore a right to require of us such portion of it as he pleases Deut. 8, 18.
(b) ~~His word~~ is supreme law to the subjects of his moral government
(c) The poor, or the cause of X has a right to it.
5. It is deceitful false unsatisfying —

II. The advantage —
1. It gives us a peaceful conscience —
2. Expands the social affections & qualifies us for the enjoyment of greater happiness in this life.
3. Will procure the blessing of G. & increase gain — There is that scattereth & yet increaseth
4 If ye are not faithful in that which is another's who will
He will receive us into everlasting habitations
5 It is easier for a camel to enter through the eye of a needle

As we are directed how to make a religious use of riches this fact presupposes that men may lawfully possess riches; & if we may lawfully possess wealth it follows that we may ~~law~~ with propriety use lawful means to acquire it —

But says the world: Is not all we possess our own? have we not a right —

The manner in which we are to dispose of our income may in some measure be learned from the design which is to be accomplished by such a use of them. All that our text tells us is apply it to such uses or preserving the language of the parable, make friends of it that when you die you may be received into everlasting abode of joy.

Paid

Many persons have nothing to spare because they squander all —

The widows mite

Franklin Anderson Esqr.
Hagerstown
Maryland.

Nomos

Nomos

402

man to support his family in an ample & comfortable manner, & to be gradually making provision for their support when he shall be no more. If a man (says Paul) provide not for his own, especially for those of his own house or family, he hath denied the faith, the doctrines of christianity, & is worse than an infidel, worse than the pagans who reject our religion: for even they neglect not provision for their families. Yet let it be remembered, that by this support of your families, is not meant that you must or may indulge them in extravagance & neglect of economy; nor is it meant that in making future provision for them you must leave them ~~all~~ rich.

2. Again, it will be admitted that charity to the poor is a duty incumbent on all who have ~~aught~~ more than is requisite for themselves. "Blessed (says the psalmist) is he that considereth the poor."[1] "He that giveth to the poor lendeth to the Lord & that which he hath given will he repay him."[2] Indeed so generally is this duty admitted that even ~~the~~ civil governments have made it the subject of legislation & fixed the ratio of contribution.

3. But the point to which we would, on this occasion, call your particular attention, is the duty of man to apply a portion of his earthly substance to the advancement of the Redeemer's kingdom. That it is the duty of any subject of the moral government of God, to feel deeply interested in the wellfare ~~interest~~ of that government, & to do every thing in his power to promote it, is a point which admits of the most satisfactory proof, & which, indeed, no truly pious mind can doubt. Among the objects which claim the patronage of the christian we may rank

(a) The support of the stated ministrations of the gospel. That they who preach the gospel shall live of the gospel is a point which God himself ordained. That the preaching of the gospel is a necessary means for keeping alive the influence of piety in his soul, what that is a christian will deny?

---

[1] Ps. 41, 1. [2] Prov. 19, 17.

It is the appointed means which God has established for the extension of his kingdom throughout the family of man. How vain therefore the excuse of those who say: I can read my bible at home & need not incur the expense of attending preaching? What does it amount to but to this: (horrible sentiment) I know better than my God what is necessary to my salvation & though God has given me all I possess, & has a right to ask it back, I will not appropriate any of it to his glory? Yet happily the day is past when men of intelligence will dispute their obligations, & the language of objection is, at least in theory, confined to some few illiterate persons.

(b) Another object which claims the attention of the christian & calls for his patronage, is found in those Missionary & Bible societies, which are so important an engine for the advancement of the mild and equitable reign of the Redeemer. The importance of missionary establishments no one can doubt, who with a believing heart, has read the command of the Saviour: "go preach the gospel to every creature," & will cast his eyes around him in the world, & see how the fields are ripe for harvest. And how could any doubt the propriety of bible societies? Can it be wrong to spread the word of life as far as possible? that word which contains the soundest maxims for the government of civil society? that word which comforts the disconsolate, & ~~[illegible]~~ shows the sinner the path of reconciliation with his God, ~~& make him wise unto salvation~~ that word of which the illustrious Locke said "Study the bible, it has God for its author, truth without any mixture of error for its matter & salvation for its end," nay that word of which one greater than Locke has said, that it is given by inspiration of God," & is able to make us wise unto salvation"?"

(c) The last object which we shall mention as claiming a portion of christian charity, & indeed that on which we would chiefly dwell, is the the establishment of institutions in which young men, who, though called by the Spirit of God to the ministry of reconciliation, are too poor to defray the expenses of the necessary education, may be prepared for the work of

the ministry, either wholly or in part, free of expense. The apostolical injunction to Timothy & the whole church, to provide for an able & faithful ministry, is alone sufficient to establish the fact, that the establishment of wellconducted seminaries is obligatory on the church; for it is admitted by all who are competent judges, that ~~the~~ the peculiar facilities of associated study are of the most important nature, not only to the students attainment of intellectual furniture, but also to his growth in that divine life which is the work of God's grace in the soul. Is not the constant and exclusive attention of those appointed to teach, more favourable to the students progress in knowledge, than the partial attention of ~~the~~ an instructor whose time is chiefly engrossed by the charge ~~[illegible]~~ of his congregation? And where two or three or ten or twenty are gathered together in the name of God, to study his holy word, to ponder over the history of his church, & to contemplate the example of those illustrious worthies whom God gave to ages past, will not the flame that is kindled in one breast extend itself to the other, untill all are filled with the holy fire?

But the feature of our institution on the ground of which we chiefly claim your contributions is this. One of our cardinal objects, is, to reduce so low the expenses of a theological education that poor young men ~~whose poverty~~ closes the college doors upon them may here find admittance, where it is our desire freely, i.e. gratuitously, to give what we have freely received from the Saviour. We begin by charging nought for their instruction. As our means extend, we purpose to save them the expense of books by purchasing a number of copies of the necessary, & granting the use of them to one class after another. And finally, if your liberality should enable us so to do, we will receive also such young men of piety & talents who are unable to pay even their boarding. By thus diminishing the expense of education to all, & giving it to others entirely for nought, we shall not only render the future ministers of the church better qualified, but what is no less important, shall greatly increase their number, & thus be instrumental in the hands of God, in

fulfilling the prayer of the pious that the "Lord of the harvest would send forth labourers into his harvest."

Such are the objects, my friends! which plead at the door of the christian's heart for a portion of his charity. And

(III.) Are we bound to listen to their plea?

Alas! says the worldly man, is not all we possess our own? And cannot we do with it what we please? Provided we pay our honest debts, may we not do with the residue what seemeth good in our sight? May we not enjoy as many of the pleasures & luxuries of the world as we desire? This my hearers! is the language of the world. But the language

(1.) of God differs from it. Were you to hear God speak, he would say unto you: "Honour the Lord with thy substance[1.]" — and again "He that honoureth his Maker, hath mercy on the poor[2]." And again: "He that hath pity on the poor lendeth to the Lord, & that which he hath given, will he repay him[3.]" and again "Charge them that are rich in this world — that they be ready to distribute, willing to communicate[4]." And finally "Concerning the collections for the saints, upon the first day of the week let every one of you lay by him in store, as God hath prospered him[5.]" Here God expressly commands us to honour him with our substance, that is to dispose of it in such a way as to promote his glory. He tells us that the way to honour him is to give charity to the poor, in such a way as to promote his honour. And what method could possibly be devised, better than to educate poor young men of piety for the gospel ministry, to send them forth as the heralds of that scheme of mercy in which the honour & the glory of God is so illustriously displayed? Here then you see what God commands. And has not he a right to command you? Shall not he who fashioned you out of clay, & gave you all the faculties of your minds & members of your bodees, who gave you citizenship in his mild & equitable moral government ~~a right to~~ who gives us such laws & such only, as promote our own wellfare

1. Pro. 3, 9. 2. 14, 31. 3. 19, 17. 4. 1 Tim. 6, 18. 5. 1 Cor. 16, 2.

& that wellfare of the universe, shall not he have a right expect obedi=ience from the creatures which his own hands have made? And doubly so when we know that all his requisitions are just in themselves, & conducive to our own wellfare? Shall not he who gave us all, have a right to ask a part? and so small a part as that which is ordinarily given for purposes of charity? God gave us all we have, under the stipulations of his moral goverment, that is under the condition that we will use it according to our duty or his will. It is therefore unjust in us to ~~[illegible]~~ purloin it from the glory of God. He who applies what he receives from ~~his~~ man, to a purpose different from that for which alone it was given him is guilty of ~~theft~~ fraud against his fellow man; but he who robs the kingdom of God of a portion of the means for its advancement is guilty of ~~theft~~ ~~for~~ stealing from the Lord! Thus in the case before us. We appear before you as the agent of the ~~board of directors~~ Gen. synod on behalf of theol Seminary to plead the cause of the poor young man of piety, who when urged to devote himself to the self denying work of preaching the gospel, returns this painful reply: "Gladly would I devote myself to the service of the sanctuary, gladly would I go about seeking the poor penitent sinner & offering him the consolations of the gospel, telling him that for him the Saviour shed his blood: but the expenses of studying are far beyond my means & the same spirit ~~that~~ has made me willing to preach has also ~~[illegible]~~ taught me the awful responsibility of the Office. Tis not from the persecutions of a chris=tian's life, tis not from the thankless labour of a ministers life that I shrink: tis my lot to be poor & thus unable to acquire the requisite qualifications. That such men ought to be aided no christian can deny. You therefore owe it to God, & if you withhold what is due you are guilty of robbing from the Lord!

2.

Luke 16, 9.

1. God commands it — texts,
& he has a right — he is our absolute monarch
& gave us all —
2. The example of the first christians.
3. Commiseration for the poor & pious youth —
4. A desire to promote the kingdom &c
5. Riches are deceitful dangerous — camel, needle —
6. It expands the social affections —
7. It will procure the blessing of God even
on our earthly pursuits. Prov. 19, 17. 28, 27. scattereth & increases
8. It will promote of eternal salvation.
receive us in everlasting habitations. 1 Tim. 6, 18. 19.

Say Mark 12, 42 —
2 Cor 8, 9,

Rom 16, 2. Phil. 4, 10. 2 Tim 1, 16-18. Heb 6, 10.
3 John 5, 6.

II The duty of devoting a portion of our earthly substance to benevolent purposes

1. from reason

2. — Scripture texts

~~III~~ 3. The example of the primitive christians

II The advantages of christian liberality.

1. Expands the heart —

2. Give it a practical feeling that of the vanity of earthly things, — The miser thinks it would almost kill him to part with a few dollars for nothing as he calls it — he holds back &c — if however he can be persuaded ~~to~~ give ~~it~~ a portion of his money & finds that he still survives the loss, he is taught that ~~the~~ ~~exact~~ quantum of money is not what keeps ~~him alive~~ —

3. [illegible] an interest in religious matters

4. It prepares the heart for religious conviction

5. Is an evidence of the vitality of our faith.

6. It insures the divine blessing & procures more

SERMON #132

On the Resurrection of the body.

1 Cor 15:35. But some man will say, How are the dead raised up, & with what body do they come.

Is death an eternal sleep, or is it not? Shall we die as the ox dies, lie down & rot & rise no more, or called by the fiat of Jehova shall even our bodies emerge from the tomb & united ~~to~~ their former spirits shall we resume our station amid the ranks of being in a future world? Shall all that was visible & tangible of the dear friends we loved on earth, be buried forever, & not a vestige of it meet us in a future world; or may we expect again to meet that body, new-risen from the tomb, elevated & purified in character, yet so far the same that we shall recognize those whom we knew on earth, be reminded of ten thousand interesting incidents & endearing relations, & enter with them as with old acquaintances on new & untried scenes of heightened & immortal interest in the world of spirits?

Shall this body which has been the ~~[illegible]~~ companion of the soul through life, has been the organ of our intercourse with the visible world, & participated in our agency either in the service of God, or in rebellion against him, — will this body be blotted from existence in death, or will it rise again, & as it participates in our state of probation, also participate in ~~those~~ scenes of retribution in a future world?

These are indeed questions of thrilling, of momentous interest to every individual, not destitute of the feelings of humanity. It is indeed true, that as the soul is ~~[illegible]~~ in this world the only sentient part of our constitution, as all feeling is in the mind, that ~~[illegible]~~ same feeling might be continued to the soul in a state of separation from the body, & God could make the joys of heaven ~~[illegible]~~ as extatic, and the torments of hell as terrific

to the soul without a body as with one. Yet as this body has been the organ of the soul's action through life, as the nature of that action was greatly influenced by the state of the body, it is deeply interesting to know whether the same or at least a similar organ will attend the soul in eternity: & there again be, as it has here been, the instrument & concomitant & participant of the joys or sorrows of our future state?

But, whither shall we go for light on this subject? How can we learn either the Truth, the Nature or the Circumstances of the resurrection?

I. The Truth, of the Resurrection.

1) Can nature's voice afford us the needful instruction? Can reason decide the doubtful point & tell us whether this frail tenement shall lay forever in the tomb, or whether this mortal shall ever spring forth from the ruins of the grave & put on immortality?

REDUCTION

RATIO

13:1

I The ~~truth~~ of the Resurrection –

1. From reason. Reason did not teach the doctrine apriori – when revealed the heathen ridiculed it as the [illegible] – [illegible] the enlightened disciplines.

a) Reason teaches that not a particle of matter will be annihilated.

b) R. teaches that progressive change is one attribute of the great mass of ~~[illegible]~~ vegetable & animal nature.

Vegetables, Dick C. Phil. 282.

Animals –

~~But reason does not teach the doctrine of resurr. apriori – [illegible] heathen [illegible] know [illegible] some ridicule it as the [illegible]~~

But though we see the death of winter succeeded by spring, & the night of decay by the day of renovation – we have never seen the friend return on whom the grave closed, we have never ~~[illegible]~~ & the agitated heart might still exclaim ~~[illegible]~~ But when will spring visit the mouldering urn, O when will day dawn on the night of the grave?

2. Scripture dispels all doubt – a) by express passages – ~~[illegible]~~

John V; 28.9. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice & shall come forth; they that have done good to the resurrection of life, & they that have done evil unto res. of damnation.

~~[illegible]~~ XI. 25. "Jesus said unto her (Martha) I am the resurrection & the life, he that believeth in me, though he die yet shall he live."

1 Cor. XV. Now if Ch. be preached that he rose from the dead, how say some of you that there is no resurrection? and the entire chapter.

1 Thess 4:14. "For if we believe that Jesus died, and rose again, even so them also who sleep in Jesus, will God bring with him"

b) by examples it is demonstrated. Dorcas, the widow of Nain's son & Lazarus were raised by the Saviour. – The Saviour himself arose – & the saints at near Jerusalem rose at the same time.

The S.S. represent this doctrine as very important – "If the dead rise not then is Christ not risen, & if Ch. be not risen, then is our preaching vain & your faith is also vain".

II. With what body shall they rise. ~~[illegible]~~

This same body which we now have shall be raised. Dick p. 278.

1) Not the same in all its numerical properties. "Thou fool! That which thou sowest is not quickened, except it die: thou sowest not that body that shall be, but bare grain &c. but God giveth it a body as it pleaseth him &c." Particles of our body are daily going off – others are added, yet no one supposes our identity thereby destroyed –

The same particles belong to different bodies – yet if the risen body should contain all the particles ever belonging to it, God would prevent the same particles from becoming part of different bodies.

All the particles ever connected with us combined, would make a body of large dimensions.

2) Nor in its present organization, a) for these mansions imply decay. for eating, drinking, sleeping &c. "not marrying nor giving in marriage, but shall be like the angels of God." The Sadducees asked

b) At present our organs are suited only to take cognizance of the visible world & not ~~the~~ of spirits – in the resurrection it will be differently constructed & to know spirits &c. &c.

c) Vision will not be through light – for no sun nor moon to enlighten it, but God shall lighten it & the Lamb is the light of the

~~Animal magnetism – sensation apart from organs.~~ so as to be justly called the same body.

3) But the same in essential elements – as basis of identity.

~~[illegible]~~ a) The word used ἀνίστημι signifies to raise the same body, not to create a new one.

b) Christ says he will recall those into life who are in their graves. John V. 28. Dan. XII. 2.

c) Paul tells the Romans (8; 11.) that Christ will quicken recall to life that body in which the Spirit dwelt, & sanctified it.

d) — — — Philippians ~~[illegible]~~ (3; 21.) that Ch. will change their vile bodies, not create new ones.

No living body nor plant, no tree continues in any particle the same a single day – yet their identity is not destroyed. The mountain oak was once a little twig; yet it is regarded as that twig full grown.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professor, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2[illegible] Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

III. What properties shall it possess

1. Its properties shall be refined & elevated — spiritual body. There are terrestrial & celestial bodies & glory. All that is of the earth earthy shall be dropped in the grave. 1 Cor 15. 41–42 &c
It shall be so refined as to resemble a spirit.

2. Elevated susceptibilities for pleasure & pain —
Here a high degree even of pleasure destroys life — doorkeeper of congress — & a high degree of pain long continued would destroy life. How awful!

The body will experience the retributions of eternity "deeds done in the body".

3. Elevated powers of locomotion & power — "It is sown in weakness, & it is raised in power."
Here our bodies are feeble, easily overcome, & need rest. There we shall "serve God day & night in his temple" Rev. 7; 15. & never grow weary. The body shall then be essentially active as the soul now is; & be released from that necessity of relaxation which now belongs to both.

4. ^Visibility & Will retain such traces of ~~its~~ each individual's peculiarity as will form the basis of recognition. Why do thoughts arise said the Saviour, Behold my hands & my feet, that it is I myself handle me & see me, a spirit hath not flesh & bones as ye see me have." Luke 24; 38.
There long separated friends will meet again — & doubtless all the delightful associations of former times be renewed. Lazarus & the rich man ~~[illegible]~~ recognized each other. Moses Elias &c transfiguration

5. Incorruptible — not having the seeds of dissolution in it — free from disease or the least shadow of decay. this corruptible shall put on incor. ^Here decay shows itself in our earliest years. Ulcerated mangled friends will arise whole. They will not arise enlarged by dropsy, or emaciated by consumption. What a consolation to the victims of hopeless disease, languishing on the couch of sorrow — Oh be of good cheer, the Lord Jesus will raise you whole &c
6. Glorious like Christ's glorified body — The face of Moses, descending from the mount — of Stephen dying — of Ch. ^at transfiguration ~~[illegible]~~.
Yet not all alike — There is one glory of the sun, & another glory of the moon, & another glory of the stars, & so also shall be the resurrection
7. Immortal. "This mortal shall put on immortality". Matt 26; 46 John 11; 25.26.

~~IV~~ What are the circumstances of the resurrection?
1. When ~~shall~~ will it occur? Is not known to man.
~~[illegible] 2 Thess 2; 3 [illegible]~~
Calculations have been made (Bengel) but not certain —
~~by [illegible]~~

2. Will it ^be universal. ^all the millions of millions since creation —
"The sea shall give up its dead" — Rev. 20; 13.

The battlefield shall return its armies of slain — Smolensko — Waterloo!!
Death (hades) & hell shall give up their dead

3. It will be instantaneous. In an instant, in the twinkling of an eye — when the last trump shall sound — & the ~~the~~ living shall be changed.
4. The dead will be summoned by the power of Almighty God.
"Through Christ" Acts 4: 2. And the apostles taught the people & preached through Christ the resurrection of the dead." The Lord himself shall descend from heaven with a shout, with the voice of the archangel, & with the trump of God."
~~[illegible]~~ O that voice which said Lazarus come forth & he that had been dead revived — that voice exerted the energy of omnipotence, perhaps in volumes of thunder agitating sea earth & sky shall call on all the dead & they shall come forth!!!
5. The retributions of eternity will apply to the body as well as soul!

Dan. 12: 2. Many of them that sleep in the dust (not the soul) of the earth shall awake; some to everlasting life, & some to shame & everlasting contempt."

"Fear him says the Saviour who is able to destroy (i.e. punish) both soul & body in hell"!

REDUCTION

RATIO

11:1

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Gettysburg June 15th 1839. by request of an anonymous note put into the bag on the a previous sabbath.

SERMON #133

No. 91
94
216.

133

The enemies of Zion, compared to idle Dreamers.

Isaiah 29:8. "It shall be even as when a hungry man dreameth, & behold, he eateth; but he awaketh & his soul is empty: or as when a thirsty man dreameth, & behold, he drinketh; but he awaketh & behold he is faint & his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."

They enter into the secret councils & deliberations of the ungodly & see the estimates they form of their own course.

The wicked are prone to flatter themselves that they possess superior wisdom, that their plans secure the largest amount of happiness in this life at least. But it is unreasonable to suppose that ... the G. on whom we depend ... as the height of ... But the inspired writer represents their conduct to folly & delusion of ... compares ... dreams.

Insert in part the Int. 3.

Dreams are indeed not all of this kind. Sometimes the Lord revealed his will or important facts to his children in dreams.

Thus in a dream he revealed to Jacob the mysterious ladder extending from earth to heaven, with angels ascending & descending &c.

Joseph also was favored with several divine communications in dreams. Gen. 37; 4.5.6. Of the butler & baker, 40: 12.18. 41; 25. & of Pharaoh.

The New T. informs us that the angel of the Lord several times appeared to Joseph (κατ' ὄναρ) in a dream. Matth. 1; 20. 2; 19.22.

But these dreams are miraculous & exceedingly rare. The ordinary or natural dreams, of which almost every person has some experience, are the disordered action of the mind during disturbed sleep, & are never to be depended on, but are almost invariably distorted & fantastic, such as in waking hours would entitle their subject to the epithet of fool or madman. It is to these that the prophet compares the conduct & schemes of the wicked.

Thema. The enemies of Zion compared to Dreamers.

I. Who amongst us are those that fight against Zion?

3) Hypocrites. They have no love to God or his kingdom, & do not even aim at obedience to his law, though they profess his name before the world. Their influence & example are directly opposed to the kingdom of God & they must be classed among his enemies.

4) Formalists also have no accurate idea of the beauty of holiness or of God. They do not love him nor his spiritual kingdom. They oppose truly spiritual measures & are always hostile to them.

2) mere moralists, who neglect the positive duties of Christianity.

1) The openly vicious.

In short all who have not been born again & are not living by faith in Jesus Christ.

These are the enemies of Zion & of Zion's God. They flatter themselves, that they are wiser than those who submit to the restraints of religion, that they have laid their plans deeper. Often they prosper in the world, their eyes stick out with fatness & they have more than heart can wish. And the pious are sometimes tempted to be envious at the seeming prosperity of "the wicked." & say "verily I have cleansed my heart in vain, & washed my hands in innocency". But, they are awfully mistaken. When we go to the sanctuary of

God we learn to understand their end. Surely God has set them in slippery places & castest them down into destruction. "As a dream when one awaketh, so O Lord," "thou shalt despise their image." Then will it appear that instead of being wiser than the pious &c Yea They are as one that dreameth &c text.

II. Why are they like dreamers?

1. Both are in an abnormal, disordered condition.

Dreams are an indication of a disordered state of health; although this disorder is often so small, that in the popular mind, they are hardly regarded as evidence of such a condition. ~~impaired health. Yet~~ Although some imperfect mental action may possibly always be going on during sleep; yet in the perfectly healthy ~~state~~ we have no consciousness or recollection of it. Dreams are therefore the result of an unhealthy state, & just as the frequency & deep impression of these dreams are increased, is the evidence of the dreaminess disease augmented.

Thus also sinners are afflicted by a malady, & a malady of the very worst kind a malady of the soul. This is the condition of all the enemies of God & his church, of all unconverted sinners. "That which is born of the flesh," says the divine Saviour, "is flesh," that is, is carnal, is depraved. "The imagination of man's heart is evil from his youth. Gen. 8:21. From the crown of our heads to the soles of our feet, there is nothing but wounds & bruises & putrifying sores. 1 John 1:8. If we say we have no sin we deceive ourselves, & the truth is not in us. Yea in the strong language of Paul we are dead in trespasses &c.

This disorder affects more or less all the powers

of the mind & makes man a depraved being. It
It consists of want of love to God & holiness, & a predis-
position to sin.

It ~~it~~ makes the human family, a family of rebels against
the righteous government of God, against the highest good
of the moral universe.

It converts man into a selfish being, so that
Instead of making it our supreme & chief end to serve & glorify
God through life; we regard our own selfish gratification as
the highest end of our being & subordinate every thing else
to it.

2. Both are often excited, & led astray by influences from
without.

It is highly probable that in very many cases, of dreams
are excited by some impression made on the bodily senses; & even
~~in the case of~~ persons not much given to dreaming, ~~they~~ ~~[illegible]~~ as in the case of the murderer in England who had cast his victim under the [illegible]
may be led to dream by being addressed when asleep, & dreams, generally, are mainly made up of former impressions from without.

So the depraved conduct of men is engaged in not only and the promptings of natural depravity but also the occasional incitements of external temptation.

a) ~~Th~~ [Example.] How many young men are led astray by the example of older persons for whose opinions they entertain respect! It is thus that thousands of youth are ruined by frequenting ~~th~~ vicious company, where they are gradually initiated & familiarized with gambling, drinking, licentiousness, & every other vice!

b) Reading improper books! How many thousands have been ruined by reading novels! Their taste for sober reading & sober pursuits of life destroyed, their passions excited, their better principles undermined, their morality or even their religion destroyed! How many souls has the wretched though gifted Byron thus wrapped in the winding

sheet of the second death! But a few weeks ago I learned an instance of the accursed influence of this author. Many of you know that the late editor of one of the most able & influential ~~Presbyterian~~ Religious papers in the land was disgraced from the ministry for licentiousness & intemperance. Thousands deplored the fall of one who had so often & so ably admonished others. In his confession he attributed the corruption of his mind to the influence of Byron's works!!!

c) Places of temptation, the ballroom.

3. Both ~~[illegible]~~ are characterised by want of judgement, & wisdom.

It is a notorious fact conceded by all but the victims of ignorance & superstition, that ordinary dreams are erratic, visionary operations of the mind on which no reliance can be placed. It is true God has in some instances employed dreams &c see introduction. ~~It is a conceded fact in psychology, that in dreams the exercise of judg~~ There was indeed a time ~~of ignorance~~ in which dreams were generally regarded in a more respectful light. But those times of former ignorance, those dark ages, are long since past, & it may now be assumed as a fact in psychology to which there is no respectable opponent, that in natural dreams, the exercise of judgement & volition is in a great measure suspended. Nor is the opinion of a late European writer[3] of more value, that ~~the~~ dreams are a kind of echo or faint remnant of a ~~that~~ power of foreknowledge or prophecy possessed by man before the fall. The voice of science is decidedly & unhesitatingly ~~that~~ in support of the inspired declaration that "A dream cometh through much business"[1], and that "In the multitude of dreams are ~~[illegible]~~ vanities."[2]

How justly then may the enemies of God be compared to dreamers in the worst acceptation of the term. Is it not undeniably true that that their calculations are

1. Eccles. 5:3. — 2. 5:7, 3. Kerner, Preface to ~~[illegible]~~ Seherin von Prevorst, p. 16. ed. 3.

are unwise, that they are guilty of the highest folly,
~~1.~~ ~~Both~~ ~~generally~~ ~~believe~~ ~~in the~~ ~~reality of the~~
& may justly be compared to dreamers as they are in
~~pleasantness~~ ~~they~~ ~~pursue~~.

I ~~Infirmity~~ the ~~text~~ individuals, who eat, or rather think they eat, while in truth they do not even taste food.
a) They are vain dreamers, as they judge of things only from the standpoint of time & not of eternity. They look at the things that are seen &c – forgetting that they are temporal &c.

1. They pursue wealth solely for the pleasure of present possession forgetting the future account they are to render for the talent, which is given, lent, for public good.
2. They pursue honor & power for present enjoyment & not for the attainment of higher objects – to advance the kingdom of God.
3.

b) They misjudge the capacities of the soul & insufficiency of earthly things to satisfy ~~the~~ permanently. How just the sentiment so beautifully expressed by Dr. Young: "Deep ~~fed~~ in rich pastures will thy flocks complain? Not so, but to their master is denied to share their sweet serene".

They misjudge the destiny appointed for the soul by its Creator.

The sun is but a spark of fire – a transient meteor

c) They are vain dreamers, for they misjudge the duties or weight of obligation ~~which~~ to their God resting on them.

II. Nations in adopting views opposed to the principles of benevolence & justice of
a) False patriotism. b) national glory. c) Wars of conquest – d) needless wars of territorial dispute.

~~2.~~ Both are destined to a sad disappointment.
a disappointment enhanced by the confidence with which we had trusted in our dreamy expectations.
When the hungry man dreameth, behold he eateth (or thinks he does); but he awaketh & his soul is empty: and when the thirsty man dreameth, he drinketh (a thinks he does); but he awaketh & behold he is faint, & his soul hath appetite, or thirst. So shall the multitude of all the nations be, that fight against Mt. Zion. Yes a sad disappointment awaits the enemies of our God.

1. They shall be disappointed in not finding even the temporal happiness they had anticipated from their several pursuits.

The rich man of the world finds that riches do not necessarily confer happiness, that his cares multiplied with his possessions, & that the day never arrived when he could shake off those cares & enjoy his ease. As his riches multiply his love of them is increased, & of consequence his fear of losing any portion of them would fill him with anxiety & trouble.

The ambitious man also finds himself disappointed. &c

2. They shall be disappointed to find that they have amid their pursuit of earthly objects failed to secure the treasures of heaven.

On entering the world of spirits, they will indeed see heaven, they will behold Lazarus in Ab. bosom, but it will be afar off, far removed from their reach, & a deep impassible gulf will separate between them. [They will see some of their pious friends there, & some poor & despised (?) children of God, now honored angels.] Then they will find that grasping at the pleasures & possessions & honours of this world, they lost that heaven which was prepared for them; & then alas! when it is too late they realize the truth of the Saviour's declaration What shall it profit a man if he gain the whole world & lose his own soul.

3. They shall be disappointed to find themselves plunged into hell. Then will they be bitterly disappointed to find all their dreamy hopes of heaven from the boundlessness of divine mercy fail them.

The sensualist & worldling will be disappointed to find that their light estimate of the evil of sin ~~[illegible]~~ is not adopted by God to decide the grade of their guilt & punishment; but that all their actions are viewed in their relation to eternity, as insults to God, which must be punished by the wrath of God.

The purseproud richman will be disappointed to find that his wealth affords him no advantages in eternity. Yea that all he possessed even if it were millions, will not purchase a drop of water to cool his parched [illegible]. That, ~~[illegible]~~ the abuse of it will weigh down his soul deeper & deeper in the regions of despair. ~~Mat.~~ It is easier for a camel &c. Even in this life cases occur where gold loses its power. Do not some of you recollect, in the recent wreck of the Arctic, one young man offered $20,000 to any one who would rescue him. But none was found & he sunk with the poorest sergeant on board!

The kings & nobles & rulers of the earth will be disappointed to find no special regard paid to their former rank, except in as far as they had applied it to noble & moral purposes. But that as far as they failed in this, it will sink them deeper into hell.

The master will there often find himself far below the poor slave over whom he had tyrannized.

Then will all their dreamy hopes of their life forsake them — & ~~they~~ each one must settle down in the fearful certainty, I am among the damned in hell I am myself an incipient devil, & through all eternity I shall suffer the fruits of my delusion, of my dreamy life of sin!!

Gettysburg, June 22nd 1845.
Jan 20 – 1856.

SERMON #134

Gen. I: 1.

In the beginning, God created the heavens & the earth.

These words, ^the first in the bible ~~[illegible]~~ are a suitable preface to the bible, & form an appropriate introduction to ~~the~~ a revelation from God to man. The creation of the world by God is a very suitable ~~starting~~ point of revelation: for what question can be more interesting than this ~~[illegible]~~ inquiry to whom are we indebted for our existence & for the numberless circumstances of interest & goodness which make existence so supremely desirable to us? It ~~might~~ is indeed true that the existence of a God, ~~here~~ is a ~~[illegible]~~ doctrine still prior in nature to the work of creation & it might appear as if Moses should have commenced his work by a demonstration of the being of a God. But it is worthy of note that neither here nor in any other part of revelation does any inspired writer enter into any proof of this doctrine. And why should they? No inspired writer ever addressed any people or nation that denied this doctrine. The Heathen not only admitted the existence of a god but of a multitude of deities: & one of their charges against christians was, that they ~~[illegible]~~ were atheists. "Show me your God said Autolycus, & I will believe in him". But far different was the case as to creation. Indeed not one among the heathen sect maintained that God had created &c.

I. The time of the creation.

1

1. The time of the Mosaic creation, ^out of the chaotic mass ~~[illegible]~~ = generations in beginning – at first. ראשית = (ἐν ἀρχῇ) &c. This language is indefinite, & from it alone no idea could be formed of the time when the creation took place. But the successive narratives of O.T. enable us to form some idea: & find that it to be about 4004 before the year A.D.

a) No profane historians & can afford any light on this subject – they all degenerate into mythological fable long before the time of the flood. The oldest historian of credibility is Herodotus ~~[illegible]~~ about 450 B.C. 3550 ~~3000~~ after the creation, & 1000 yrs ~~[illegible]~~ after Moses.

b) But the word of God affords us the desired information. From the genealogical time of patriarchs & their ages, then the length of the different reigns in Chronicles &c. According to Usher 4843. 4004 till A.D. How the mistake occurred – Dionysius. 500 yrs after X –

Answer to objections - a) Strata of lava

b) Fossil remains.

c) Chinese astronomical calculations.

c) Geological data - Moses' first statements may refer to the original creation ex nihilo & his details to the present organization. Dick 157-168.

Cuvier. & others.

Geology can claim but little attention to his dicta in regard to the history of the earth as a whole. She has not explored more than the mere shell - we have gone to the one thousandth part of the whole, we have but scratched the surface. It is therefore the very extremity of presumption for men to advance any conjectures based on such utterly insufficient data against the declarations of God's word.

Fifty eight persons living each 100 years would reach from the creation to our time, or about 97 times as long as since the beginning (1776) of the Am. Revolution.

II. The manner in which the ~~nature of the Mosaic~~ creation was accomplished

1. Define creation.

2. Moses first asserts God to be the author of creation – of the chaotic mass: "which was without form & void & darkness covered the deep." Whether the earth had always been in this chaotic state from its creation to the successive formations narrated by Moses we do not know. It is very possible that ages may have elapsed, & that one or more economies of animated & possibly rational beings may have intervened & run their course, & this earth have already passed through a catastrophe somewhat analogous to that which the Scriptures lead us to expect at the end of our world. Other stars have disappeared i.e. become opaque.

3. He describes the process ~~itself~~ – of framing the present organization.

a) He represents God as commanding the existence of things e.g. & God said let there be light & there was light: but this is mere accommodation to human conceptions & is equivalent to he willed that there should be light & there was light. What an exhibition of his power!!! There is no reason to suppose that he spoke. Moses means to say he created these things with the utmost ease – without any labor or fatigue.

b) ~~The~~ creation was not out of preexistent matter. But the chaotic mass was also created by God either at the time of the present organization or before it. This is implied in the phrase heavens & the earth which among the Jews meant the whole universe. Again Paul to Hebrews teaches the same XI;3. By faith we understand that the worlds were framed ~~made~~ by the word of God; so that, in such a manner that, the things which are now seen were not made out of any thing visible, things which do appear i.e. out of preexisting matter. Also Col. I. 16. For by him were all things created that are in heaven & earth, visible & invisible, whether they be thrones or dominions, or principalities or powers &c. & this is reasonable. Although we cannot comprehend creation out of nothing, it is more conceivable than the eternity of the world.

c) He created all things gradually in six days – 1. Not because it was easier than instantaneous creation – but 2. To give to the created intelligences of the universe who were probably looking on, the morning stars & sons of God who shouted for joy when earth's foundations were laid, a distinct idea of creation. 3. That the narration of it might be intelligible to us when it reached us. ~~The~~ 4. To mark out a suitable term of labor for man, & set an example of the sanctification of the seventh day as a day of holy rest &c. ~~That~~ – these days are natural days & not extended periods, is evident from various sources – It is evidently implied in the decalogue, where in order to inculcate the sabbatic rest the example of God in creation is cited.

This single verse of the bible thus gives us surer & better information about the origin of our earth & all the volumes of speculations that philosophers ancient & modern ever wrote.

III. The extent of the creation. objects embraced in it.

Col. 1:16. For by him, Christ, were all things created, that are in heaven, & that are in earth, visible & invisible, whether they be thrones or dominions or principalities or powers: all things were created by him, & for him.

a) Our own earth is an extensive field of creation —

b) The solar system is still greater with all the planets & moons which belong to it. These are not only lights — but also mark out signs of seasons & days & years — i.e. serve as measures of time to construct a chronology of events from the earliest ages.

c) But by heavens & earth Moses meant all things in the universe. Heaven especially embraced all the celestial bodies, whose number & splendor even as seen by the naked eye ~~attracted~~ the admiration of the Psalmist. "O Lord!, says he, how manifold are thy works! in wisdom thou hast made them all; the earth is full of thy riches." Ps. 104:24. "The heavens are the work of thy fingers; the moon & stars which thou hast ~~made~~ ordained; What is man that thou art mindful of him or the son of man that thou visitest him? Ps. 8: 3.4.

~~[illegible]~~

1. Think of the thousands of stars seen by the naked eye — but the disclosures of the best telescopes have ~~taught~~ rendered it probable that a hundred million (100,000,000) of stars at least occupy the regions of space!!!

Now let it be remembered that these heavenly luminaries are almost certainly worlds in some respects like our own, inhabited by animated creatures of God.

2. The extent of the regions of space in which all these millions of worlds revolve, transcend all our powers of adequate conception. Thus it is ascertained by astronomical calculation, that a cannonball would require ~~twenty~~ years to pass through the space between our earth & the sun; & ~~five millions~~ in reaching from us to the nearest fixed star!!! 1,800,000 Dick p. 38. 4.700.000 years p. 45.

IV. The character of the world ~~created~~ when created: It was the best possible & is rightly exp planned — (see Webster's, Leibnitz's controversy) (Design quoted ?)

~~IV. Inferences:~~

~~From this we may learn the divine origin of the records of the bible.~~

~~a) Heathen have attempted to account for the existence of the world in various ways all unsatisfactory —~~

~~1. Some suppose this earth to be eternal: but reason teaches that this is fallacious — the elements of matter must have existed in some state before they could have been united into their present compound. Composition & eternity are inconsistent.~~

It is good — very good — טוֹב מְאֹד —

1. ~~3~~ It shows forth the perfections of God —

a) his power in

~~4~~ b) his wisdom in

c) his goodness in —

~~b) But the bible presents a solution of these difficulties~~

~~~~

2. It is well adapted as a world for probationary beings — It is a part of a whole the counterpart being in eternity —

3. Whatever actual unavoidable evils exist in this world — these S.S. tell us are the consequence of sin — or an necessary part of a probationary world — or are the means of greater good —

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.
~~~~

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Inferences

1. We see the fallacy of the infidel theories of their origin of this world — as that it came by chance —

2) that it is eternal —

2. To acknowledge God

2. We see the wisdom & power & goodness of the Creator —

1) his wisdom in the wise adaptation of means to end —

2) his power in the vastness & extent of Creation —

3) his goodness in the benevolent tendencies of the contrivances & in the superadded pleasures.

Still this world not a sparrow falls to the ground without his will.

3. We see our comparative nothingness — The propriety of our lying low at the footstool of mercy — &

of the evil of sin

of confessing our sins —

of studying to live to the glory of God — whether we eat or drink or whatev

4. We see the firmness of the christian's hope & the utter desperateness of the dependence of the sinner.

The christian trusts in the creator and being of infinite perfection who made all nature & controls it.

(The sinner depends on the creature which is itself dependent.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

YORK, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

YORK, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Gettysburg June 26 1844

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON,
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Gen. I. 1.

In the beginning God created the heaven & the earth.

This is the interesting & appropriate commencement of the revelation from God. It at once goes to the foundation & answers a question which suggests itself to every thinking mind.

Others have attempted the answer, but how poor &c.
Some ~~suff~~ represent the earth as eternal—
Others—by chance—
Others—fortuitous concourse of atoms.

I. The time of the creation.

a) The mosaic statement—
morning stars sang &c.—

b) Refutes the opposite statements of infidels
1) from strata of lava &c. 2) Chinese astronom. calculation.
3) Geological [illegible]—
4) Cuvier & others state Moses right—

II. The nature of Creation (Mosaic). Reinhard Dog.

See Stieg.

a) Not perhaps of the chaotic mass.

This may have existed—preadamites—
some stars extinguished—new formed—
our earth is gradually cooling—heat of centre produces volcanoes &c.—inferior strata pottery—

b) Was the formation of present organization—ברא

c) Was gradually accomplished, not from inability of immediate creation—but to exhibit the process to the angelic hosts—the morning stars & sons of God.

See Dwight & Dick—Commentaries.

III. Some Inferences of duties —

1. To acknowledge God in his works —

Every tree, every stone, every blade of grass speaks to you of God — & you feel so far from him — do not see him through his works. —

Especially let the young "Remember thy creator in the days of thy youth &c

2. To feel our littleness at the side of this God —

a) We cannot even comprehend a large part of his works — e.g. creation immediate & indirect. The succession of crops is as much creation as the original, or rather more so, a watch to make a watch &c.

b) mysterious laws can we do the same —

3. To serve him in life — You are not your own, God made you — You do not supply the sources of enjoyment which you possess in life, God does. You owe him your gratitude & obedience, especially as all his requisitions are salutary & good for you —

~~[illegible]~~

His claim to us is absolute — No claim can be more perfect — If you own land & raise grain you regard it yours — yet God causes it to grow —

If you discovered an uninhabited island, you would regard your claim indisputable — How much more that of God who actually made it — called it from nonentity into being — benevolent designs in nature — dependent planets — His bounties of Providence are another claim —

No other object can with propriety come into competition with God — we must never serve the creature more than the Creator Rom 1; 25.

4. We should see that we are on terms of amity with this great God —

SERMON #135

Parable of the Prodigal Son.

Luke XV; 11.

Luke 15; 11—24. And he said: a certain man had two sons, &c.

Parables constitute one of the most ancient, beautiful & impressive modes of writing. They originated partly in the poverty of language in the earliest ages; and partly in the natural disposition of man, to represent spiritual objects by sensible images. They abound among the Greeks & Romans; they are repeatedly found in the Old Testament; and, ~~as they~~ being admirably adapted to instruct & impress the populace, our blessed Lord himself employed them. His parables constitute one of the most interesting & instructive portions of the New Testament. Among these, that which we have selected as the theme of our present discourse, the prodigal son, is one of the most prominent. What can be more impressive and natural than to represent God under the image of a Father; & the yearning bowels of his compassion for wandering sinners, by the tender solicitude & anxiety of a father for his dissolute, abandoned, lost son; and in what language could be better pourtray the joy of God & his holy angels over "the sinner that repenteth" than by describing the happiness which swells a father's breast, when his son that was dead becomes alive again, when he that was lost is again found."

Some interpreters have regarded the elder son as signifying the Jews in general; & the younger, the gentile world. Another, &, we think, a better view is, that the elder son signifies the Pharisees & scribes, & the younger son the publicans, gentiles, & penitent sinners in general. For, from the beginning of the chapter (v.2.) we learn, that the pharisees & scribes were present, & that they had murmured at Jesus saying: this man receiveth sinners & eateth with them; in reply to which the Saviour uttered among other things, the parable of ~~[illegible]~~ under discussion. Moreover, the conduct of the elder son ~~[illegible]~~ turn to the house, & his declaration: Lo, these many years do I serve

thee, neither transgressed I at any time thy commandment; & yet thou never gavest me a kid that I might make merry with my friends" is so much in the selfrighteous spirit of the pharisees & to render it almost certain that they were especially aimed at by the Saviour.

In the farther discussion of

The parable of the lost son,

We shall call your attention

I To his aberration;

II To his return, &

III To his reception.

His Aberration. 1) He renounces his allegiance to his father.

I. "Father" said the younger son give me the portion of goods that falleth to me". This language according to the laws of our land, sounds rather imperative. A wayward son among us, who desired to launch on the perilous ocean of adventure and forsake his father's house; would at best solicit something from his father, not demand the full portion which might possibly fall to his lot after his parent's demise. ~~of his father~~ But the civil code of the East appears to have been different from our's. Rosenmüller, in his celebrated work on Oriental Customs, informs us, that even at the present day, sons who are of age & desire to leave their father's house, can legally demand a portion of the paternal estate; and that even at his death a father could not disinherit a profligate son. The former of these customs ~~laws~~ seems to have prevailed in the time of the Saviour, & to be referred to in the text.

Thus too as the rebellious sinner grows in years, as his intellectual powers are gradually developed, & he becomes acquainted with his duties, he successively tramples them under foot, & by the time he reaches maturity may be fairly represented as a prodigal son wandering from this ~~father~~ protection & abandoning the obedience of his heavenly Father. Such wanderers, such prodigals are all ~~them~~ of us by nature, & such all the unconverted still remain. The father gave to each of them his legal share. The older son, who according to law received a double portion, remained with his father & did not separate it from the common family stock. The youn[g]

en took his & departed. Thus does our Father in heaven give unto each individual his share of talents or influence, or wealth. Over these, as moral agent, man has the power to preside, & God himself does not, &, consistently with his purpose to create man a moral agent, cannot ~~interfere~~ rob him of this liberty. All God does or can do is, by his law to point out the path of duty, by his gospel to show the gracious provision which has been made to remedy the sinner's delinquencies, & by the dispensations of his providence to impress on ~~the sinner's~~ his mind the solemnity & eternal importance of being a faithful steward in the improvement of the talents confided to him. Whilst therefore it is true that without these gracious aids the wanderer would never return; it is equally true that on the use which he freely makes of these talents, amid these aids, which are not irresistible, depends his ultimate, eternal doom.

The reasons were his weariness of parental restraint — parental management — & desire of self government & of sin.

2) Again, the wanderings of the prodigal son were progressive.

a) "He gathered all together," severed all the remaining ties. Either his portion had been given him in money, or if it embraced flocks & real estate, he as speedily as possible converted it into money, so that he might be disengaged from the place of his former residence, released from the ties that bound him to his home. Thus alas when the sinner resolves to enter on the paths of iniquity does he first rend asunder the ties that would yet restrain him. The recollection of a father's prayers of a mother's parting tears, the solemn obligations & sanctions of religion which had been impressed upon, oft meet him in his ~~[illegible]~~ path of worldliness & vanity; & point him to the coming wrath, & bid him from that wrath to flee.

b) He took his journey not a short distance, but "into a far country."

c) "He wasted his substance in riotous living."

3) <u>His</u> <u>iniquities</u> <u>reduced</u> <u>him</u> <u>to</u> <u>poverty</u> <u>&</u> <u>wretchedness</u>.

a) He became "a swineherd". To a Jew the character of a swineherd was peculiarly odious & degrading; Nor was this prejudice against this filthy animal, confined to Judea. Herodotus informs us, (Lib II. cap. 47.) that swineherds were not permitted to mingle with ordinary decent society, nor appear at the worship of the Gods, nor would even the lowest dregs of society intermarry with them.

b) He would fain have filled his belly with the husks."

(1). The Carob tree – κερατιον. The term rendered husks signifies the fruit of a leguminous plant termed carob. It is a species of bean, according to Hasselquist three inches long & one broad. It is produced abundantly in the Levant as well as in Italy & Spain, & is fed to swine & also frequently serves for food to the poor. It is sometimes called St. John's bread from a tradition that St. John ate it in the desert. Both the pod & bean were fed to swine.

(2). He kept them in the pasture field – others fed them with carobs at home.

And such too is the condition of sinners in all ages. The way of the transgressor is & ever will be hard.

II. His return.

The instrumentality employed by God for the conversion of the prodigal son merits a passing remark. It was the wretchedness & want & misery in to which his sins had reduced ~~brought~~ him, that brought him under God to a better mind. It was for this benevolent purpose, that our heavenly father implanted into the very nature of things the connexion between virtue & happiness, vice & misery. And although the reference to this fact by the sinner, ~~this~~ as a motive for reformation is of a selfish nature, it is worthy of remark that the Saviour thought proper to leave on record his approbation of an instance of conversion which originated in no higher motives. ~~thus showing that~~ In short we may lay it down as an incontrovertible maxim that any motive appealed to by God himself must be a good inducement to the contemplated action.

1. He considered his ways — "came to himself." This language is often applied to those who have been restored from mental alienation.

2. He had a deep sense of his sinfulness & unworthiness. "Father, I have sinned against heaven & in thy sight." Heaven by a Jewish idiom signifies God; & as he mourned over his sins, not so much because they robbed him of his privileges, as that they grieved his God, a being of infinite goodness & love, his repentance seems to have been sincere. Thus also David ~~they~~ seems to have regarded it as the most painful characteristic of his crimes, that they were committed against God — "against thee, thee only have I sinned &c."

3. He made an open & sincere confession of his sins.

4. He besought God for pardon. He was willing to be received even to the lowest degree of divine favour — Make me as one of thy hired servants.

5. He surrendered himself to Christ & dedicated his soul & body as a living sacrifice to him. "Make me as one of thy hired servants."

New plan —

Introd. as written —

I. His alienation —

1. Describe & illustrate the entire amount of his aberration, introducing all the observations of a critical & archeological nature.

2. Show that this narrative is substantially applicable to all unconverted sinners.

a) God entrusts to each man a portion of "good" — talents influence &c to improve & qualify for eternal glory.

b) All men naturally abuse their talents & misimprove them.

1. We renounce allegiance to our heavenly father — & set up for ourselves —

2. We regard our portion of thy goods as ours absolutely and as lent —

3. We cherish improper feelings toward our Father —

4. We habitually transgress his will —

5. We advance gradually farther & farther from God & may justly be called "prodigals"

6. He is miserable — all sinners are —

II. His Return

1. Describe and illustrate it —

2. Describe from it the nature of the sinner's true Repentance & return to God.

a) The sinner comes to his right mind — reflects on his Father's bounties & his wants —

b) He changes his views concerning his father's character —

c) Feels deeply penitent & humbled —

d) Resolves to return to him & confess his sins —

e) Relies on the mercy of his Father —

d)

III. The Prodigal's Reception —

1. Describe & illustrate it —

2 a) God approves the first & feeblest efforts of all prodigals to return if sincere — "the prayer of returning prodigal not an abomination" &c —

b) God comes to meet the sinner — 1. in his word, by the invitation Come all ye &c &c —

2. by his preached truth —

3. by his providential dispensations.

c) God accepts him through grace —

d) There is joy in heaven — the father's bounteous feast — &c —

Thus is the sinner ready to exclaim
Dust & groveling creature [illegible]

III. *His reception.*

1 His father is not only willing but anxious to receive & pardon him. Yes, hear it every rebellious impenitent sinner in this house! Although you have wandered far from God, although you have sunk from one crime into another, although you have wasted your substance in riotous living, your Father in heaven is willing to receive you if you relent & return to his service. How strong, how condescending is the language in which God deigns to express his feelings towards penitent sinners. We are not told merely that the father was willing to receive his lost son; nor that he waited till he reached him & had made full confession — no — [illegible] ran to meet him! Thus does the God of heaven condescend to humble himself to the returning sinner. Hear it ye heavens, & give ear O earth! That Governor of the universe in whose hands our breath is, & who could at any moment crush us to atoms, deigns to meet the sinner halfway, hastens to meet & pardon him! Oh how could any one suppose that he delighted in the death of any of his creatures? How can it be supposed that any one of his creatures is born under circumstances of inevitable hostility to him & eternal exclusion from his presence? "He ran, & fell upon his neck, & kissed him"!!!

2. God goes to meet the returning sinner. The father ran to meet him, & thus does he ever meet returning prodigals — thus is he ready, is he now waiting to meet you! When the sinner resolves to return to God, he finds unexpected encouragements on every side. God is willing to meet you in the ordinances of his house. a) The preached word, which you were wont to hear with indifference, will, when you visit the house of God in this new frame of mind, will prove to be the very thing that your heart desires, a stated occasion on which God comes to meet & instruct you on the way to heaven. b) He will meet you also in the dispensations of his providence. The prodigal son found the very misery to which he had reduced himself a means in God's providence for his recovery: & you will find many circumstances in your situation unexpectedly combining to lead you on to God.

3. God goes to meet the sinner when he is yet "afar off"! How precious a declaration is this! There have been some, who, bewildered in the mazes of theological speculation, have pronounced the best efforts, yea even the sincere prayers of returning prodigals ~~p~~ an abomination in the sight of God, prior to their regeneration. But our text tells us, that when the prodigal son was yet afar off, his father hastened to meet him & exhibited every mark of approbation & delight. Be encouraged therefore my brethren to turn to God. Ye shall not be suffered long to struggle alone, with the adversaries of your souls. Soon your heavenly Father will come to meet you.

4. God will bestow distinguished favors on you if you turn to him.

a) Bring hither said he to the servant the "best robe". The Greek literally signifies the first robe, & Theophylact among the early Fathers understood by it the first or former garments which the prodigal son had worn before he left his Father's house. But our common version has doubtless expressed the true meaning, the best robe. Perhaps it was one of those robes, which were reserved for festival occasions, such as those of Esau (Gen. 27.15.) which Rebecca put on Jacob.

b) Puts a ring on his hand. The ring was a portion of ornamental dress, among the Jews and other Eastern nations. St James (II, 2) mentions a gold ring as a mark of rank or wealth. & Pharaoh took off his ring & put it on Joseph's hand as a token of peculiar favour & power conferred on him.

c) "Shoes on his feet." The poor wretch appears to have returned barefooted to his Father's ~~house. Yet~~ he clothed him, even to his shoes.

Music & χορων at χορος choir of singers, though often also dancers—

4. There will be joy in the family of our heavenly Father, among the celestial intelligences, over every returning prodigal.

"Let us eat, & be merry", "for this my son, was dead & is alive again, was lost & is found." He either had heard that his son was dead, or what is more probable means, revival from spiritual death.

The plan of this sermon would be improved by first ~~bringing~~ together all the illustration & history of the prodigal son in each head & referring the general observation ~~of~~ under each head to the close of the head (This I tried with success in 1853. but think it still better to go through the entire narration in its three parts, & reserving all the application & inference to the close either as inferences or application; or the improvement might be ptth making the paraphrase of the narrative Pt I. & The improvement II. There would be more unity)

Hanover, Germany, Feb. 19th 1837. Gettysburg, Feb. 28th 1840 & ditto April 7th 1853.

Gettysburg Aug. 2d 1835. Pine grove Aug. 8th " 1835.

SERMON #136

Ecclesiastes, 9: 18.

One sinner destroyeth much good

It is a fact established by the experience of every day, that
great effects often spring from little, from apparently unimportant
causes. This is the maxim inculcated by the apostle ~~Paul~~ James: "Behold
3,5. how great a matter a little fire kindleth". Its truth is daily exempli=
fied before our eyes, in the physical, intellectual & moral world. A spark
of fire is a little thing, and yet it may ignite the train which ex=
plodes perhaps a hundred cannon & sends thousands of mortals to the
shades of death! How often has some trifling occurrence given a new
bent to the studies of a youth, & led him to the cultivation of sciences, which
would otherwise not have arrested his attention, and to pursuits in life in which he would not otherwise have engaged. Thus also the moral
character of an individual & all the opening prospects of his soul for
time & eternity may be materially affected & often are entirely blast=
ed by some apparently trifling circumstances in early life. The
nature of man & the structure of human society are such, that every
individual must exert an influence salutary or injurious on those a=
round him. Either the light of his good works, the purity of his

principles and the propriety of his conduct in the transactions of life, will shed a lustre around the path he treads & lead others to glorify the God of his salvation; or his vices will [illegible] corrupt his associates, & exemplify the declaration of the inspired penman: "One sinner destroyeth much good." Nor is the corrupting influence of vice confined to any one class or condition of men; it belongs in some degree to all, from the king to the peasant, from the philosopher to the fool. To propose ~~to you~~ some examples of this truth of our text in the different departments of human society, shall be the the object of our discourse.

I. When we contemplate the political world, we observe examples enough of how "much good one sinner can destroy." The institution of civil government itself, results necessarily from the nature of man; & may thus be said to "be ordained of God," who gave us that nature. The design of civil offices is not that their incumbents should violate the relations & duties of life, & infringe the rights of individuals, but to "be a terror to evildoers," to be "the ministers of God for good," & not only to make laws, but also to obey them, to lead a quiet & peaceable life in all godliness & honesty." It was with a view to impress these duties upon them, that the ancient Hebrew kings ~~of Israel~~ were required to

transcribe the whole law, & to read a portion of it daily. And certainly those ^rulers & men ^in authority must be ranked among the greatest benefactors of men, who discharge their duties with fidelity & cast the weight of their influence into the scale of true religion. Who can calculate the hallowed influence of the pious duke Ernest, who ^trained up & advanced to posts of influence & usefulness such men as Spener & through him Franke? Or ^the influence of ~~the~~ such men as Christian who not only promoted true religion at home, but also founded the mission in

On the contrary how much good has often a single ungodly, ambitious, or cruel ruler caused? Contemplate the career of ~~military~~ glory, as the world term it, which marked the path of a Bonaparte. How many countries did his unbridled ambition deluge in blood! How many widows & orphans did he steep in tears! How many millions of souls did he send prematurely into an awful eternity! ^It is estimated that 5,000,000 men lost their lifes in the wars in which he was engaged!!!! There is indeed a species of infatuation ^hanging over ~~pervading~~ the popular mind, which blinds ~~the minds of~~ men to the real character of war. In the eye of true reason & in the eye of religion, wars are among the most dreadful evils ~~which~~ ^can befal the race of man. Rare indeed are the cases in which they are the less of two evils. They never are so, except in cases of selfdefence against actual aggression. Wars of conquest are nothing else than national murders of the most aggravated kind. And although christian writers have often turned traitors to the principles of the Prince of peace, their avowed master, so as to admire & applau

the Alexanders & the Tamerlanes of ancient or of modern days; they may
with propriety be sent for instruction to the captive pirate, who when brought before
Alexander the great, told him to his face that he was pursuing the same pro-
fession, ~~it himself, & that~~ on land, whilst he himself he ought not to punish him for robbing on the high seas, the only difference between them was, that Alex-
ander was robbing & plundering on a larger scale. We repeat it those
professed Christian writers & teachers, who descant with ~~enthusiasm~~ on the con-
quests of ancient or modern ~~heroes~~ warriors, are traitors to the principles of
our holy religion; They are bewildered in the maze of worldly principles & splen-
dor & have for the time being forgotten the harmless & benevolent precepts of
their Master: "thou shalt love thy neighbor as thyself:" & they have forgotten the golden rule of the Prince of peace, "whatsoever ye would that
men should do unto you, do ye even so unto them". "Whence" says the
41. ~~Apostle James~~, "come wars and fightings among you? Come they not hence, even of
your lusts, that war in your members?" How strikingly true is this description! The origin of such wars is generally
found in the ambition, pride, or lust of individual kings or emperors or generals. And what
is the course then pursued? Instead of cultivating the benevolent affec-
tions of the people, these ambitious despots stir up the malignant passions of the
soul, & labor under the pretext of some grievance to fill a nation with ha-
tred against the people whom they have marked for their victims. Generals as a
preparation for battle, exasperate their soldiers by depicting their imaginary

grievances, or inflaming their minds by the supposed glory of conquest. & thus send them to the canons mouth with the fury & malevolence of hell rankling in their breasts! In some instances intoxicating liquors are also given in great profusion to drown the remnant of reason & conscience which might remain. I was informed by an individual who fought under Napoleon in the battle of Madrid that during the whole time of that desperate assault, the French troops fought half drunk. If such be the character of these wars, how can a christian approve of them? How can a christian legislator ~~vote~~ by his suffrage aid entailing such evils on his fellow ~~citizens~~ men, even of another country? Are we not all descended from one blood? Are we ~~we~~ not all commanded to love oneanother? When we remember that the influence of a single individual may often turn the scale, & entail on millions these appalling calamities, how truly may we ~~exclaim~~ maintain: One sinner destroyeth much good!

But ~~all~~ in ~~in~~ the ~~inferior~~ ranks of political life, an individual may exert a peculiarly benefical influence on thousands. Look at the demoralizing influence of congress unnecessarily prolonging their sessions into the sacred hours of the Lord's day, & thus violating the command of God! How demoralizing the example of those individuals among them, who for some attempted insult which a wise man should scorn to notice, will challenge his brother to mortal combat, where without a moments' warning one or both of them may be summoned to ~~appear~~ the bar of God. We ridicule the practice of the dark ages, when the ordeal of fire & of water were used as tests ~~of~~ innocence: ~~of~~ & yet these misnamed men of honor retain a practice equally irrational, an indisputable relic of former, of more ferocious ages.

Gettysburg August 14th 1836

I The political world.

When we contemplate the political world, we find the our text abundantly exemplified. The ~~civil~~ institution of civil or political government ~~in the~~ necessarily results from the nature of man & ~~may~~ are therefore said to be ordained of God, who gave us that nature; & obedience to the constituted authorities is for the same reason in general a duty. The design of these offices the apostle informs us is ~~not~~ not to exercise despotic power & violate the
Rom 13,1-3 relations & duties of life, but to ~~a~~ "be a terror to evildoers;" to be "the minister of God for good;" ~~to~~ & not only to enact & execute ~~laws~~ salutary & just laws for others; but to be foremost to obey them themselves, "to lead a quiet & peaceable life in all godliness
1 Tim 2,2. & honesty." Such rulers belong [illegible] the most useful & justly respected members of society. Their entire influence tends to promote the ~~prosperity of the~~ wellfare of the community, & to sustain the cause of morality & true religion, they knowing that Righteousness ~~which God~~ exalteth a nation, ~~happiness & dignity to any people~~. The individuals who occupy eminent stations in gov. exert a very extensive influence, & ~~then~~. By advocating correct principles of government — equitable conduct in our intercourse with other nations — promoting peace — resisting false honour — ~~but~~ not suffering personal considerations to influence their official conduct.

But their power to do harm is still greater.
Look at the conduct of an Alexander — a Buonaparte —

Look at civil officers — congressmen — ~~Jurymen~~

Preservation of the sabbath —

~~Rom~~ 13-1 The powers that be are ordained of God —
Rom 13;3. Rulers are (designed) not a terror to good works; but to the evil — to be the minister of God for good.
1 Tim 2; 2. We are to pray "for all those who are in authority, that they may lead a quiet & peaceable life in all godliness & honesty."

Look at the parent whose silvery locks proclaim his lengthened years — hear from the returning messenger that his only son, the comfort of his old age has fallen in his countries battles. Hear him pour forth the lamentation of his heart, & see his grey hairs descend with sorrow to the grave, & you will find how much good one sinner can destroy.

Look at the orphan. ~~The~~ widow —

One sinner may lead ~~many~~ to violate the laws, may introduce profanity & rioting into a whole neighborhood — & do more harm than a dozen others can do good.
One sinner may ruin a whole village — Achan was the trouble of the whole camp

II. The Literary world.

a. Literature

Behold the infidel in his study attempting to undermine the foundations of moral obligation. See depicted in his countenance the licentiousness & malice that reign in his heart, whilst with infernal pleasure his pen records the inspirations of the devil!

How many an ingenuous youth has been beguiled into the paths of cheerless infidelity by the indirect insinuation of Gibbon, whilst preparing for the bar — & into how many souls has Hume infused the same poison.

Even works of fiction apart from infidel principles, are, so filled with scenes of human passion as to be highly injurious ~~—~~ Novels &c!

Byron — see Pollok. — How different Cowper — Watts who teaches children to lisp the [makes praise] in a
Gibbon influence on the bar.
Hume
Voltaire, Paine.

c) Infidel or religious science — School books — infidelity in scholars, phisiology

---

In the literary world the influence of individuals is often incalculable. The power of the press ~~brings~~ makes the whole intellect of the civilized nations accessible to an individual author, so that a man may be seated in his closet & there give an impulse to the cause of virtue or vice among millions of minds. Nor is this influence necessarily of a transient nature. If a work be the product of distinguished intellect so that its attractions are numerous & powerful either to the virtuous or the vicious the influence will descend to future generations, and long after an author has gone to the world of retribution, his productions may yet be preparing souls for heaven, or seducing the thoughtless & unwary into the paths of licentiousness & condemning them to the chambers of hell.

a) How much good therefore does an individual destroy, who spends his precious hours in light & trifling or licentious works of fiction or of fact!

b) ——— works of poesy of vicious cast — Byron — — Pollok — Watts —

c) Works of ~~direct~~ infidelity written for covert as Hume Gibbon — or French decisive professed as Voltaire Paine &c.

a. ~~III~~. The Social Circle.

The relations of the social circle are designed to be of the most interesting & endearing nature. The influences intended to be exerted are most salutary & benign. Happy indeed is that family ~~the~~ whose members reciprocally & especially whose heads are faithful to their important & responsible trust! Rightly constructed such a little circle is a nursery to train immortals for usefulness & happiness in life & for eternal bliss in heaven. Every day brings inducements to virtue, every member is encouraged to serve God.

But awful is the consequence when a member and specially the head of such a family. How much good can he destroy — how does he check the growth of every virtue — & tempt his own offspring to their destruction. Doddridge's mother laid the foundation of his future usefulness, & many a mother sows the seeds of damnation in her childrens hearts —

[See III. b.

Application.

Inferences.

1. Hence no man is so obscure in life as to be without some influence on others either for better or worse.

2. How awful is the responsibility of those who sustain some of the higher relations of life & to whom God has entrusted distinguished talents.
   a) Fathers! do you do your duty —
   b) Mothers —
   c) fellow citizens
   d) Pastors & their Sts. Luther said hell is lined with the sculls of unfaithful ministers.

·OZXAJ 223210

How much good did Semler destroy — Opened the floodgates of infidelity & unsettled the faith of thous of thousands.

How much good may an ungodly minister destroy ~~talents, learning, the~~ destroy, his own if Drunkard — or lightminded — hypocrite

Some misuse the sacred desk — Some spend their sacred hours discussing "foolish & unprofitable questions" (2 Tim. 2, 23.) which gender strife." +

He has on his skirts the blood of souls, which cannot be wiped off.

He is a wolf in ~~sheep~~ the clothing of a lamb.

How much good may an ungodly elder or deacon destroy!

How much good is often destroyed by an unworthy professor! —

How many other professors are led to backslide! The social prayer meetings sometimes exhibit such an example —

How many a young convert has thus been ruined

How many careless sinners are confirmed in their sins!

1. He preaches himself not his Master —
2. He whispers peace & deludes sinners into hell —
3. He heals diseases of the soul superficially — which break out incurable by his spiritual quackery —
4. He loves money — the chink of Mammon's box —
5. The man who comes to hear of Jesus goes off unsatisfied.

But again would you see how much good a single sinner may destroy, look into

III.! ~~b)~~ ~~L~~ the Social Circle — See Man is an imitative animal — ~~But you~~

a) The intemperate man — What desolation does he not bring on his family! Behold the distressed mother who instead of ~~being~~ being seconded by the aid of her husband in training her little immortals in the nurture & admonition of the Lord, finds her efforts counteracted by the loathsome ~~[illegible]~~ conduct & influence of her drunken ~~[illegible]~~ partner. — Perhaps she is herself in want, & filled with alarm at the ~~f~~ returning footsteps of him who should be her protection & consolation! Her poor neglected children, clad in rags, are suffered to grow up under the most unpropitious influences, & ~~[illegible]~~ cannot well fail to prove useless members of society, perhaps future inmates of our prisons, & victims of eternal ruin. How much good may one sinner thus destroy! & how fearful ~~[illegible]~~ a condemnation will he receive from that God, whose word declares ~~that~~ He that provideth not for his own especially for those of his own household, hath denied the f. & is worse than an infidel!

b) Look at the profane swearer & see how much good he can destroy! His irreverence of language ~~not only~~ hardens his own heart against those benign & sacred influences which might convert him to God & make him heir of eternal life, & generate those habit of irreligious thought, & antichristian action which amid the horrors of a wakened conscience, will constitute the worm that never dies & the fire that is never quenched, in the realms of woe. Nor is this all, His profanity contaminates others, ruins a whole circle of young men.

c) Look at the seducer, the licentious debauchee. He enters the happy unsuspecting family like a fell monster.

d) The gambler.

d) Look at the infidel even in obscurity —

e) Wicked parents — ruin their children —

~~II~~. In the Church —

Spener — Francke —

The very institution of the church itself is based on the social nature of man, on his necessity of intercourse with his fellows & his susceptibility of being influenced by their example. It is for this reason that christians are commanded to come together for worship, & a special promise of blessing given when even but two or three are assembling in the name of the Lord. The example of one engaged in prayer, tends to awaken the spirit of devotion in the heart of others — the fervent singing of God's praises by one excites the feeling of others &c. Therefore does the apostle order the Hebrews not to neglect the assembling of themselves together as the manner of some even at that early day was. And hence in general we are to let the light of our good works shine around the paths we tread that others seeing them may glorify our father who is in heaven. The most useful men are then [those] who exhibit the most attractive ~~[illegible]~~ examples of christian fidelity & virtue & these examples will be extensively influential in proportion to the elevation and prominence & extensive connexions of those who exhibit them. But equally influential is the example of those men who trample under foot the laws of God, & thus destroy the good which others have done. Yet their example is still more extensive operation, as the smallest impulses move the downward ball!

Thus whilst the church owes the example of an Origin, Augustin, Huss, Luther Melc. Cal Zw. Arndt Spener, Francke &c

How much good was destroyed by a Julian, the Apostate, even more than by ~~Example of important early instruction in any [illegible]~~ those who had never avowed Chty. —

Deut. 23;1. Thou shalt not follow the multitude to do evil.

Philippians 3:17. Brethren be ye followers together of me & mark (notice observe attend to) them which walk so, as (those preachers) ye have us for an example." Here Paul exhorts the Phils to attend to the instruction of those teachers who also walk exemplify their doctrines as the apostles did; enjoins on them to expect their teachers to set an example.

And even the boundlessness of his mercy, God proclaimed not only by precept, but as Paul informs exemplified in his case as a pattern to them that should hereafter believe on him to life everlasting. 1 Tim 1;16

The appalling judgment which befel the cities of Sodom & Gomorrha was inflicted as an "ensample to those that after should live ungodly". 2 Pet. 2;6

So perfectly is the example of the saviour interwoven which his precepts that his whole life is a uniform exemplification, & in this sense also he is called figuratively the way. John 14, 6.

Eccles. 9: 18.

Ex.

"One sinner destroyeth much good;"

I. In the political world –

II. In the Literary world.

The power of the press incalculable – gives access to the civilized world – to present & future generations. Will raise souls to heaven or sink them to hell.

a) How much good may a single novel writer or other trifling or licentious author destroy!

b) How much — works of vicious poesy – Byron contrasted with Pollock, Watts, Dryd

c) How much — by works of covert infidelity! Gibbon, Hume, French materialists

d) — works of professed infidelity, Voltaire, Pain

III. In ~~the~~ Social Society.

The relations of social circle are designed to be peculiarly benign & salutary – Happy the family of faithful members, happy the circle of virtuous minds – But ~~[illegible]~~ look at the

a) Intemperate man –

b) Profane swearer –

c) Licentious debauchee –

d) The gambler –

e) The infidel –

IV. In the church.

The very institution of the church is based on the social nature of man. Hence christians assemble for worship – promise of special blessing on 2 or 3 –
The example of one in prayer – singing – listening –
The most useful those who exhibit most attractive
The private walk of christian equally influential –
examples of every virtue i.e. Origen, Augustine, Huss, Luther, Melancthon, Calvin, Wesley, Francke, Spener – &c. On the contrary the guilt of those who profess but not possess relig is greater –

a) Ungodly ministers – Formalists ruin the pulpit – immoral disgrace the church –

b) Ungodly elders or deacons –

c) Ungodly professors –
   1. How many young converts thus ruined –
   2. How many careless sinners confirmed –

Inferences.

1. Hence no man is so obscure as to be without some influence on others for better or worse.
2. How awful is the responsibility of those who occupy the higher relations of life!
   a) Fathers!
   b) Mothers!
   c) citizens! rulers & private –
   d) Pastors & students!
3. Eternity will prove that every man will be deeply affected by the salvation or damnation of his neighbours!

SERMON #137

Titus III. 14. Who gave himself for us that he might redeem us from all iniquity & purify unto himself a peculiar people zealous of good works.

It seems to be a law imprinted on universal animated nature, that the legitimate exercise of healthful powers is productive of happiness & idleness of misery. This is true of all, from the tallest arch angel down to man, & from the elephant to the mouse yea to the smallest insect that floats on the atmosphere. At the primitive formation of our earth "the morningstars ~~were~~ actively engaged singing together & the sons of God shouting for joy." And are ~~they good~~ the angels not active as ministering spirits, sent forth to minister for them that shall be heirs of salvation? They "encamp ~~round~~ about them that fear the Lord, & deliver them". They "shut the lions' mouths" in the den, that they should not injure Daniel, they ~~deliver~~ burst the prisonbars & delivered the apostles from their confinement; & when ~~this~~ career of the righteous is ended on earth "angels carry him", ~~like~~ as they did Lazarus, "into Abraham's bosom."

Nor is activity less a law of the human organism. The soul is essentially active, & no man can by any effort cease to think during his waking hours. One thought follows the other in uninterrupted succession from the moment we awake in the morning until we are again lost in sleep at night; & probably some mental action is going on during sleep although our want of consciousness prevents a certain decision. In his natural state, being alienated from God, the activity of his soul is manifested in disregard of God & violation of his laws, & when he is converted into a new creature in Christ Jesus, his old & sinful habits are passed away have lost their preponderance, & ~~all~~ the activities of his soul

have become new & holy. There is no new faculty implanted into his soul in conversion, but the powers previously employed in violation of the divine law, are now under the influence of a heart delighting in God's service, the habits of the soul have been changed from sin to holiness. He was active as a sinner, he is now active as a saint & makes it the great purpose of his life to glorify God his Savior in his body & spirit which are his. Yea, the great object of redemption was as our text informs us that he might redeem us from all iniquity & purify unto himself a peculiar people zealous of good works.

Our theme, on this occasion, shall be

"Incessant activity for Christ the peculiar characteristic of all his people."

It is proper to premise that it is not said that ministers alone should be thus peculiar, on account of their zeal for God. No, the laity are bound in their own calling & circumstances to be just as must peculiar & different from unconverted men of the same secular profession or trade, as as ministers of the gospel are. Yea, they must at all times stand prepared, if God should so indicate his will, to relinquish their secular profession & devote themselves to the selfdenying duties of the ministry.

Nor is the text say that in addition to ministers, as many young men as are needed for conduct the instructions of the sabbath schools are bound to be thus zealous in doing good work.

Nor finally, is it stated that this obligation rest on men alone & not on women. On the contrary females also have their appropriate sphere of christian activity, & are obligated to be zealous of good works.

The apostles doctrine therefore is, that all who profess the name of Christ, should be working christians. That a zeal for good works must characterise every true disciple of Christ — that all for whom Christ died, all whom

he redeems from iniquity, in short, that all christians who are not providentially inhibited, should in some way or other labor from day to day, & especially on the Lord's day, to advance the kingdom of him who bought them with his blood.

I. Nor are the grounds of this obligation doubtful or obscure.

a) It is evident from the totality of regeneration, from the universality of that change of heart required by the Savior as essential to admittance into heaven. The intrinsic nature of this great change in the soul, we cannot fully comprehend, as we are told by the Savior. The wind bloweth where it listeth & ye hear the sound thereof, but whence it cometh & whither it goeth ye know not. But it is an entire a total change, for Paul informs us If any man be in Christ Jesus, he is a new creature, old things have passed away & behold all things are new". It may be described as a radical change in our religious views, feelings & actions. The result of this change may be specifically defined thus: The true convert habitually regards God in Christ, as the supreme object of his adoration; habitually finds him the chief source of his happiness; & habitually makes his declarative glory the chief object of his efforts & service.

If the cognitive powers of man are employed only on earthly & secular objects, he will remain ignorant of his higher relations & fail in his duties in regard to them. If his affections are not habitually directed to divine & heavenly things, they will settle down on the dregs of earth, the feculence & mire of sinful enjoyments. And, if the active powers of our intellect, the spontaneous & the constitutional activities of the soul, are not directed into the path of duty, they will wander into the forbidden paths of sin.

But even the constant pursuit of our own spiritual improvement as an end, fails to mature so elevated a piety, as results from spending part of our time in works of benevolence. God does not permit us to seek only our own good, even

in spiritualities, but also the good of others. Hence the piety, which takes care only of oneśself, is a spurious & imperfect one, falling far below the scripture standard, far below that zeal for good works required in our text.

Under this ~~delightful~~ obligation, it is the delightful privilege of ministers of the gospel to spend all their days in the direct work of glorifying God in spiritual occupation. But all others are also required, whilst pursue their secular occupation during the week to the glory of God, to acknowledge him at all times, & especially on the Lord's day to abstain from all secular pursuits & spend the day in works of devotion & benevolence. All the powers of the christian laity as well as clergy, are to be kept constantly employed according to the injunctions of God's word, ~~and~~ this divine & infallible word requires us to be a peculiar people, zealous of good works it must be our constant aim to attain so high a degree of activity & efficiency in the good work of God as to be distinguished from the world by this fact, & always bear about us this peculiarity.

I. C. Mather's Essays to do Good.

1 Thess. 4:17 Exhort (παρακαλεῖτε) (not comfort) one another with these words.

— V. 11 Wherefore comfort (παρακαλεῖτε, exhort) yourselves together & edify one another, as also ye do.

Heb. 3:13. (Brethren) Exhort one another daily, while it is called today.

The young members of the church come up to this requisition by sustaining the entire burden of the sab. sch. systems. This is well, yet other young members & the older as a body are under as much obl. to be employed in the same or similar ways on the Lord's day. The more advanced possess greater intell. maturity, greater religious experience, better knowledge of human character.

1. S. The nature of conversion implies that all the powers of soul should be directed to the glory of God, in secular labors in the week & religious on Lord's day.

2. S. Although laymen cannot, like ministers, devote the whole week to religious effort; their proper sanctification of the Lord's day requires that it be devoted to religious ~~[illegible]~~ purposes by all. a) duties of personal devotion.

b) Religious efforts for others.

It furnishes a salutary ~~[illegible]~~ intellectual & moral stimulus to teachers & pupils.

3. A working church necessary to the progress of Millen.

Pastors long found the necessity of putting new converts to work &c. but the same rule applies to churches; they must work or decline.

Tit. 2:14. A peculiar people zealous of good works.

Them. Christian laymen should all as far as be as actively engaged in labors for extension of religion as sab. sch. teachers are.

Theme All Christian Laymen should labor for X.

A working zeal the proper peculiarity of God's people.
as a regular & necessary part of Christ. duty.

Theme: The Christian church a band of working men & women.

I Show ~~that~~ all Christians should labor for Christ
males & females — in week & sabbath. Proofs 1. 2. 3.

II 2. The Sabbath school — & not only the young but old
It has done incalculable good — has greatly multiplied the number of youthful converts! In many places the want of teachers has prevented their establishment. If all would do their duty, there would be teachers enough.
Appealing to family & church influence on young

correction of corrupt education

supplementary to free school system

~~3~~ 4. In prayer meetings during week & part of sabbath.
Christ encourages multiplicity of prayer meetings by ~~[illegible]~~ fixing the number at 2 or 3, to whom his special blessing is promised.

3. Bible classes by intelligent members.

1. ~~2~~ ~~[illegible]~~ parent should be prophet priest & king to his household.
More time & labour should be devoted to family instruction.
The catechism should be taught to children. Simmons p 423–25.

~~4~~ 5. Visiting the sick & afflicted. James 1:27. To visit the fatherless & widows in their affliction &c
No sick or afflicted should be left unvisited a single Sabbath by some of the brethren or sisters for prayer & conversation. Good effect.

6. In conversing with unconverted neighbours on the interests of their soul.

~~6~~ 7. In holding meetings of the great benevolent Societies. Bib. T. S.S. Ed. Soc. &c &c & attending to their business.

Gettysburg, Sept. 3. 1854.

SERMON #138

Millerstown, Nov. 25. 1847 for Rev. Clark.
Hanover German, Aug 3. 1849.

Jeremiah, 51:5. "For Israel hath not been forsaken (Heb. left as a widow), nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel."

It is with feelings of no ordinary pleasure that I address you on this occasion. It is but lately that the ministers of Christ in Penn. have had an opportunity to address their fellow citizens by invitation of the chief magistrate of the State on ~~the~~ our national privileges, duties & sins. And it is certainly gratifying to behold an entire people, unite in acknowledging their dependance on the God of nations, confessing to him their sins & imploring his forgiveness. & it is honorable to those governors, who have invited their constituents to this holy work. Invited by your respected pastor to address you on this occasion, I accepted his invitation as well out of regard for him, as also to exhibit my disposition to fraternize with christians of a different denomination, as also out of regard to you among whom I am happy to recognize many personal friends.

But this occasion must also be viewed ~~from~~ as a higher transaction ~~[illegible]~~ than as mere demonstration of mutual regard & congratulation. We are assembled in the name of God, as the responsible creatures of God, for the purpose of worshipping God & imploring his blessing.

What subject then shall the minister of X. present to your attention? There are indeed some who deem it out of place for the minister to inculcate the duties of civil rulers & of citizens: & this it time of party politics [illegible] understood. These certainly have nothing to do with the sacred desk.

a) But those moral virtues ~~principles~~ which pervade all human action political & civil as well as religious. integrity, impartiality, inviolability of an oath, & to eradicate the accursed principle that in politics all things are fair.

b) Those duties specifically inculcated on rulers & nations by the word of God,

1 To recognize God as the ruler of nations –
2. – – his moral law as universally binding in civil & national as well as private matters
3. – – – the precedence of the divine law over all human legislation
4. – – – the universal brotherhood of men of all nations – no wars offensive –
5. – To humble ourselves on account of our national sins & ~~[illegible]~~ bring

Wilmington Nov. 28. 1844 [illegible]
[illegible] 1849.

the sacrifices of gratitude for his national blessings.
Now the minister of X. who desires to be faithful to his country & his God must declare the whole counsel of God. For,

(4) Without this publication of these principles & duties, the gospel can never accomplish one of its grand appointed ends; to modify & improve the principles of national & international conduct, that the ~~entire~~ kingdoms of this world shall become the kingdoms of our Lord & his Christ. That kings may become nursing fathers & queens &c. i.e. that civil rulers may recognize God & religion &c.

To this duty we are invited by our Chief magistrate. To return thanks for national blessings, & acknowledgment of our national sins.

The duty of the minister is therefore clear & no generous or high-minded man will desire his minister to shun or shrink from his duty on this subject.

In discussing the words of our text, we shall endeavour to aid you

I. in reviewing the goodness of God which calls for our national gratitude.
II. The national sins which call for humiliation & repentance.

1. Our deliverance by his blessing from Colonial ~~dependence~~ subjection to England, & prospective oppression. The oppressions of Great Britain have often been exaggerated. We had personal, professional, & religious liberty in nearly all the States as now. Their laws in general remain in force. England itself is as free as U. St. personally. If you fell asleep here & awoke in Engl. you would not know the difference. It was also not against the amount of taxation we rebelled; the taxes lighter than now — but against their imposition without our consent.
Yet the Lord helped us: & we now have the freest, best country on earth. We have

2. Professional liberty. In the continent of Europe trades are controlled by government & no man is allowed to set up for himself without consent from the government.

3. Civil Liberty. a) the choice of our own rulers. In aristocratic regal gov. officers are appointed & consult the interest & peculiar privileges of their superiors not of the people. But we select the best men — & their interest is to ~~[illegible]~~ consult our good — & their interests & ours are identical.
b) the privilege of thus making our own laws; by our representatives & by instructing them & their being ~~interested~~ with us. We can study our interests & carry out our best thoughts & plans.

3. The privilege of improving our government, taught by experience, by a peaceful alteration of our constitution. [In theory it is perfect, in practice it exhibits some great errors.] All traces of slavery ought to be erased from our statute book. The liability to be plunged into war by the executive should be better guarded against.

4. Personal Liberty — In this country our liberty is so perfect that we are scarcely aware of its value. A tour to Europe will cure this delusion. There you are always surrounded by police. You cannot enter any nation on the continent without a passport except Switzerland. Your trunks must be examined — your pass viséed — At the taverns in Austria, and some other countries, a blank paper is handed you to be filled up, age, country, religion, profession, object in travelling, married &c. Your pass is taken from you & kept till departure — you must first get a permit to remain — & then one to depart.

5. Religious Liberty. In the different Romish countries of Europe especially, the Protestants are much oppressed. In France, though the laws since the revolution of Jul 1830 tolerate Protestants, yet papal priests & officers often make out to oppress & persecute — so also Bavaria — & Austria. In Vienna Prot. not allowed to build churches — have only two meetinghouses, no bells, no steeple, no double door lest papists be attracted — & must pay the parish priest for funerals though he was not present!!! Papists are clamorous for religious liberty where they are in the minority, but every where else intolerant!! In Bohemia the poor Catholics are imprisoned if they think for themselves — I saw the prison in Prague on [illegible] where a catholic for [illegible] imprisoned!!

6. Fruitful Seasons & prosperous times. Whilst in different countries of the old world the crops have failed & famine & pestilence ensued, us the Lord has blessed with health & plenty. We do not know what want is. In Europe the poor are doubly poor — Wages near Halle about 9 cts per day & a 4 lb loaf of bread costs 8 cts!!! The poor boy that ran after the stage in Hesse Darmstadt!!! We suppose the poor emigrate from Europe [illegible] erroneously. The poor cannot even raise the funds. The middling class sell out & by the time they reach here are poor!!!

II. Yet is our Land filled with sin against the Holy One of Israel.

The Iniquities —

1. We have regarded our national blessings too much as the work of man, rather than the gift of God.

a) In the acquisition of our liberty — We idolize the patriots of the revolution — & forget that it was God who gave us the victory.

b) The preservation of our liberties we attribute too much to our Constitution forgetting that: "Except the Lord keep the city, the watchman waketh in vain." Ps. 127:1.

2. We have ~~not~~ been unfaithful in the discharge of our political duties. [The men who participated in the dangers & privations of the revolution showed faithfulness unknown to] Selfinterest & party spirit rather than patriotism or a sincere desire for our country's good have prompted our action at the polls & in the legislative halls. We have not appreciated our call to work out the problem of man's capacity for selfgovernment ~~&c~~. We have misrepresented the actions of the opposite party, & used unfair means to ensure our success.

3. We have often failed to use our utmost exertions, [in conversation,] by remonstrance & at the polls, against our national sins. We are too much inclined ~~to think~~ to roll off from our shoulders all responsibility for the actions of our representatives from fear of offending others, or of losing custom in business, or injuring our party!

4. We have not honestly acted out towards others those principles which we avowed as the basis of our revolution & the observance of which toward us we demand of other nations. ~~We~~ we declared independence we avowed noble sentiments & asserted certain rights & privileges to be the natural & inalienable possession of all men but [have violated them in others.]

(a) The poor Aborigines of our country.

b) Slavery of the negroes among us. God of one blood — Law of love — Washington, Jefferson, Adams &c &c. Many of them fought for our liberties, but we basely withhold them. Even in the despotic governments of Europe there are no slaves. The serfs of Russia cannot be sold away from the soil — & has several days in the week to himself. Their degradation & of the free blacks no excuse. Total, immediate emancipation with laws requiring them to work. District of Columbia — jails — sold for U. S. debt.

c) 5. The offensive, aggressive war we are now engaged in against Mexico, It is all a war for the Slavery. Texas rebelled in order to restore slavery — It was [recognized] ~~[illegible]~~ with its slaves by stealth — annexed by violation of constitution. Both parties guilty — Polk marched our troops into confessedly disputed territory — Congress of whigs voted supplies. Debt the pretext — clear from the object — Penn. in debt — 1. War is a great physical evil. a) to the soldiers — b) to the inhabitants of Mexico. c) to the families of the soldiers — fathers, mothers, wives, sisters,

2. War is a great moral evil destructive to piety in the soldiers — no sabbath — scenes of butchery, [feeling of revenge —] rapes.

3. It stops the farther progress of the gospel in invaded countries — & by sympathy at home. The war spirit of Ch. nations, prejudices the heathen against Chty itself.

4. God has predicted their end. Chty has abolished [suicide &] duelling — wars = national duels —

6) Sabbath breaking.

5) Intemperance.

SERMON #139

Skeleton of a Sermon on Th[redacted]in the willful author of his own destruction.

Deut. 5;29. Oh, that there were such a heart in them that they would fear me, & keep all my commandments always, that it might be well with them & with their children forever!

These solemn & impressive words are contained in an addrefs, delivered to the Israelites by that chosen instrument of God Moses, near the close of his life. He had during many years been their leader, he had by divine command led them out of Egypt the land of their slavery, notwithstanding that Pharaoh claimed them as his property, a claim which never was & never can be just. He had seen the Red Sea separated by the hand of God to let the oppressed Israelites escape from their pursuers, he had witnessed the glory of Jehovah in the giving of the law on Mt Sinai, he had been led through the desert by the cloud by day & pillar of fire by night. Having arrived near the close of their wandering, in the fortieth year, he convened the Israelites, rehearsed to them the dealings of God with them & many of his laws, & added by way of exhortation the words of the Lord himself: Oh, that &c.

In discussing these words we design to call your attention to several prominent truths contained in them, which are the following:

I. The heart of man is naturally averse "to keeping the commandments of God".

II. That unless we do fear God & keep his commandments, it will not be well with us forever."

III. God himself earnestly desires our obedience & happiness.

IV. If we are eternally miserable the fault & guilt will be our own.

I. The heart of man is naturally averse to "keeping the commandments of God".

1. This was clearly illustrated in the conduct of the Israelites, especially during their various murmurings for bread & at other times for water, & their longing for the fleshpots of Egypt, in their idolatry & rebellion, during their wanderings in the wilderness & in their subsequent history until they finally even crucified the Lord of glory, & God punished them by various judgements & captivities, & finally destroyed their city & nation & scattered them over the whole earth.

2. But this trait of character belongs to the entire species & not to any particular individuals alone, nor to particular nations. That child of Adam has not yet been born which has not exhibited evidence of depravity.

Nor is this depravity only superficial or partial. It is true, some unconverted persons possess amiable dispositions, are gentle affectionate, compassionate, benevolent, or exhibit striking instances of parental filial or conjugal affection. But all these are no conclusive proof that man is not alienated from God, not averse from keeping all his commandments; for they are found in some irrational animals which being ignorant of the law of God are incapable of religion or of holiness. These dispositions belong to our animal nature, that is in that portion of our mind which we possess in common with some irrational animals, & they are often found in persons of very depraved character. For thieves, robbers & murderers sometimes exhibit these traits of character.

Would we know the true character of men, we must contemplate their conduct & its tendencies in mankind generally. What is the history of nations but a history of successive wars & rapine & plunder, injustice & oppression? Even at this time, after the evils of war have been so often & so fully held up to public view, & in our own nation so highly favored in light & religious knowledge, there are some among our rulers who seem disposed to plunge us recklessly into an unjust war with a neighbouring nation; & are there not thousands throughout our land, willing to sustain them? And what is war? From the day when Cain arose against his brother Abel & slew him, the character of war has always especially in the case of the aggressor partaken of the same nature. It is, even in the best cases, an appeal to brute force for the purpose of settling some question of an intellectual or moral nature, & is the same in principle among civilized or savage men, except that the latter kill more scientifically & on a larger scale. The aggressor always violates the law of God, & never is war justifiable except in selfdefence against actual aggression. It is a wholesale & legalised violation of the Saviours' precept, "Thou shalt love thy neighbour as thyself." It is a wholesale method of filling the land with heartbroken, afflicted impoverished widows & orphans. Before any of you my hearers justify your rulers in this thirst for war, prayerfully inquire whether it is unavoidable, whether the good expected is equal to the blood & sufferings of the slaughtered, their widows & orphans & the moral evil &c.

What is the penal code of every nation under the sun, but systems of punishments to deter men from perpetrating the various forms of crime which they exhibit a disposition to commit, or in the language of our text not "to keep the commandments" of God?
How many drunkards, harlots, who degrade &c. how many dishonest! Sabbathbreakers! profane!
What are all those envyings & jealousies & slanders, which disturb the peace of society & of families, but proofs of this same depravity?

And are not all these conclusive evidences of the deep & universal depravity of our race? My hearers, must not each one of us confess that these same dispositions in a greater or less degree dwell in our own breasts? Have we not to contend against them? How then can we enter heaven? &c.

II. Unless we do fear God & keep his commandments, it will not be well with us forever.

a) Experience proves that ~~God the great fountain of holiness & goodness has so constituted the universe that~~ sin naturally leads to misery, to ourselves & our children, whilst the paths of rectitude & of happiness coincide; ~~[illegible]~~ also ~~[illegible]~~
This is exemplified in every days experience around us. Behold that drunkard, &c. see him ruining himself & bringing poverty, disgrace & desolation on his wife & children ~~the connexion & [illegible] influences of different members of society on each other; [illegible] the conduct of parents exerts an influence not only on their own happiness~~ See the sensualist &c. ~~[illegible]~~. To this doctrine we occasionally find some ~~fault~~ apparent exceptions. Yet if occasionally it even seems as if the righteous ~~[illegible]~~ did not enjoy the favour of heaven, & the wicked have all that heart can wish, the cause ~~[illegible]~~ is that the vision of reason is confined to this life. The word of God, dictated by him whose view embraces both the present & future world, removes all doubt. It teaches us that "unless we do fear God & keep his commandments, it will not & cannot be well with us for ever." It teaches us that whilst godliness is profitable unto all things, having the promise both of this world & of that to come; the certain wages, the just recompense of sin is death.

~~[illegible]~~ Every vicious action is a violation of the laws of our being, or of the rights of others. It is subversive of that infinitely wise order of things, God has established, & which is designed to promote the happiness of the world.

And even those sinful feelings & dispositions which lead to vicious action are in themselves calculated to render their possessors miserable.

b) Those who do not fear God & keep his commandments, cannot be happy because, whilst the fear of God is right & salutary, the want of it implies a heart unqualified for peace & happiness, & in a state of rebellion against God. The fear of God here referred to is of course not that servile fear which arises from a misapprehension of the divine character; but reverence & awe for the perfections of Jehova accompanied by a constant & sincere effort to do all his will, "to keep all his commandments."

c) God as the moral governor of the world which he has made, must necessarily sustain the honor of his law, as well out of regard to the wellfare of his creatures as his own glory. What would all intelligent creatures, what would we think, of a God who having projected & published a wise & salutary system of laws, would fail to enforce obedience to them or to punish their transgressors? Could we respect, could we adore such a being?

d) Accordingly we learn from Scripture that the wicked will be consigned to a region far from the presence of God & the glory of his power.

e) They will be surrounded by devils & damned spirits

f) In a place of torment — forever —

No probation there.

III. ~~God~~ God himself intensely desires ~~their~~ obedience & happiness.

a) Reason. That the infinite Jehova, a being of boundless perfections, of goodness & longsuffering & mercy, whose love prompted him to create this universe of sentient creatures also desires their happiness is evident. But the vari-

b) ous contrivances in nature in which he employed manifestly intelligent arrangements to effect our happiness also teach the same truth; because although man is also capable of suffering pain, yet there is not a single contrivance in nature the primary & ultimate design is the production of pain. A tooth may ache, but the aching is not produced by any part of the structure, but by the decay of these parts.

It seems remarkable that some, who justly bear the name of christians, believe that God has a secret will opposite to that which he publishes. This we regard as inconsistent with the sincerity & faithfulness of God. The infinite Jehovah may have private purposes which he has not seen fit to reveal; but they cannot be opposite to those he has promulgated, nor contrary to them.

c) Scripture. But in his own word God has most explicitly taught us that he desires, earnestly desires our obedience & happiness.

Ezek. 33:11. Say unto them as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way & live: turn ye, turn ye, from your evil ways, for why will ye die O house of Israel?

Lam. 3:33. For he doth not afflict willingly, nor grieve the children of men.

1 Tim. ~~2:4~~ 2:4. Who will have all men to be saved & come unto the knowledge of the truth.

2 Pet. 3:9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

And what may we suppose is the reason that he whom angels & archangels adore condescends to feel & express so strong an interest in our salvation?

a) The reason ~~[illegible]~~ certainly cannot be ~~[illegible]~~ that his own happiness depends

on it. Oh no, "Neither is he ministered unto (says Paul (Acts 17: 24 &c). by men's hands, as though he needed any thing, seeing he giveth to all, life, breath & all things." He who made the millions of worlds which occupy the regions of space, & whom myriads of intelligent creatures adore, he who has the resources of omnipotence at his command, cannot, certainly, be dependent for happiness on the worms which he has created. No, he might blot the little world of ours out from the page of being, & be just as happy as before.

b) But the reason of his desire for the holiness & happiness of his creatures is that it is agreeable to his nature to delight in holiness wherever found & to reward its possessor with happiness. "God, says the beloved apostle John, is love & they that dwell in God dwell in love."

c) Because he created men for the express purpose of making them happy through obedience to his law.

IV. If we are eternally miserable the fault will be our own.

1. Because God created us moral agents, capable of discriminating between right & wrong, & of choosing either to obey or disobey his law. He has formed us capable of weighing the strength of evidence, & implanted into us the impulsive element of conscience which prompts us to obey the strongest evidence. In short he has made it our duty to yield a voluntary obedience to truth, & a better definition of virtue cannot easily be given.

2. Again he has given us a full revelation of his will in regard to our conduct so that we need never be in doubt. He has given us the general principle thou shalt love the Lord thy God with all thy mind & all thy strength, & love thy neighbour as thyself. Do unto others as you would they should do unto you. He has added the specific principles of the decalogue, & numberless exemplification of duty in his word; so that he that makes this word the man of his counsel & the guide of his life, cannot well err or be in doubt. If, then, with all this light to guide us, we still transgress instead of keeping the commandments of God, it must be because we do not fear him, because we choose to rebel against him.

3. If we are eternally lost the guilt will be upon our own heads, because God which has attached to his laws sanctions of the most momentous nature. Endless happiness or endless woe form the dread alternative which is suspended on our obedience or disobedience to his commandments, & he has taken care to publish them to us & all who hear the gospel, & therefore we are without excuse.

4. Although we are placed in a state of probation, & surrounded by temptations God has wisely ordered that these temptations shall never be irresistible. If

they were so, we would not be criminal in yielding to their influence. But you must all admit that in yielding to temptation even under circumstances the most seductive, you are conscious yourself of yielding, conscious that you might have resisted.

5. If you are lost finally you cannot allege, that the provision for your salvation was inadequate. If it is true that God in his providence has suffered us to be born with a depraved nature, it is equally true that he gave his Son a ransom for us all, to retrieve the ruins of the fall. "Therefore (says Paul[1]) as by the offense of one judgement came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." He gave himself a propitiation for our sins & not for ours only but for the sins of the whole world. He tasted death for every man. So that no one can excuse himself on the ground of there being no provision made for his salvation. So also the influences of the Spirit —

The means of grace —

The dispensations of providence —

Must it not be confessed in view of all these facts, that life & death are placed before you. Choose therefore life. You have the decision of this all important question. You can resist the omnipotent will, because he has resolved not to interfere with your moral agency. If this be thought strange, listen to the Saviour himself teaching this doctrine: O Jerusalem Jerus: &c how often would I — & ye would not!!!

1. Rom. 5:18.

Gettysburg Jan. 5th 1845.
" February 26. 1860.

SERMON #140

Gettys.

2 Kings 4; 26.

Is it well with thee?

Int. These are the words of Elisha, the son of Shaphat & prophet of the Lord. He saw his predecessor Elijah ascend to heaven in a fiery chariot & received his falling mantle, together with a double portion of his spirit. ~~He Elijah~~ He lived (about A.M. 3112 & B.C. 892) during the reign of Jehoram in the kingdom of Israel, whilst Jehosaphat ruled in that of Judah. He saw &c. Soon after, he smote the Jordan with the mantle of Elijah, when by divine intervention, the waters separated & he passed over. On beholding this miracle, the disciples of Elijah or sons of the prophets, at once recognized him as a prophet of God & the successor of their ascended teacher. The Shunamite woman, to whom the words of our text were addressed, was so called from the place of her residence Shunem, a village in the tribe of Issachar near Mt. Tabor, a few miles N.W. of the city of Samaria, on the road to Carmel. In visiting the several schools of the prophets, Elijah often passed through this village and was entertained ~~with other ...~~ by this woman & her husband with the utmost kindness & hospitality. When in gratitude the prophet offered to procure for her the favor of the King & other officers of government, she nobly declined saying "I dwell among mine own people," preferred to remain in retirement with them. But soon after, her beloved son, her only child, who was given her by the special favor of God, was taken dangerously ill, probably with coup de soleil, stroke of the sun, whilst ~~visiting~~ his father with the reapers in the field. He was sent to his afflicted mother & died in her arms. Having great confidence in the man of God, Elisha, she hastened to him for relief. Then it was, when the prophet saw his esteemed and pious benefactor the Shunamite woman hastening to him, that he sent his servant Gehazi to ask her in the words of our text, "Is it well with thee? with thy husband, with thy child?" So we to[o]. This language is general & may refer to temporal or spiritual health.

It is our design to present this question in its spiritual sense to the different classes of hearers now before me, for although you are all ~~alive~~ bodily, it is to be feared some are spiritually dead, & I will ~~&~~ endeavour to aid ~~...~~ to apply this all important interrogatory to yourselves. And first I address

It is true the occasion which led the Shunamite woman to call on Elisha, turned out to be the death of her only child, which the prophet also restored to life. But it is our design &c.

I. Those of you who may properly be styled careless sinners; who have hitherto given no attention to the claims of the gospel, & ask you is it well with you? How can it be?

+ Come to you this morning & present to each one of you the same question, not in the name of a prophet but of the prophet's God.

The Scriptures teach not only that the august being who is seated on the throne of thousand worlds, ~~God~~ is a holy & just being, who cannot look upon sin with allowance; but also that he is infinitely wise, "the king, eternal, ~~immortal~~ & invisible, the only wise God." All his ends are infinitely wise, All his appointed means for their attainment are equally so. Hence harmony & adaptation are among the most striking attributes of his universe. The illustration of this in the physical & intellectual world are familiar to all; but it is equally true in the moral universe of God. Thus the character of man must be adapted to the holy occupations of heaven just as the eye is adapted to vision through the medium of light, the sinner could no more enjoy happiness in the occupations of heaven, than a sick man entirely destitute of appetite can enjoy himself at a sumptuous banquet.

~~The~~ In this state of holiness man was created by God ~~holy~~ & therefore he was happy. But he rebelled in the exercise of that freedom God had given him against his divine benefactor, thus renouncing his holiness of character, & incurred his displeasure.

This rebellion necessarily prevents the holy God from continuing his favor to these unholy beings. For without holiness no man can see God, that is, enjoy his favor. But in mercy God provided a Savior & salvation for all. It is offered to these rebellious subjects of his government. It embraces pardon for sin & grace to become holy. If they accept this offer of mercy & become holy, ~~they~~ all will be well with them, they will be saved. If they reject it, they will remain unconverted & eternal exclusion from a holy heaven & ~~the divine~~ favor of a holy God, must be the result.

The great interest of every ~~man~~ therefore is to obtain this necessary character, & thus make sure his claim ~~interest~~ to this great salvation. If he fails in this, he is eternally lost.

I therefore ask in view of these facts, is it well with you careless sinner? How can it be?

1). God has given you a mind capable of distinguishing between right & wrong, & of judging of the force of evidence. You find many evidences of sinfulness; yet some remaining susceptibilities (as Aug. Confession teaches & Calvinists deny) to be acted on by the gospel.

2) He has surrounded you by ample evidences of his claims, & calls you to repentance, a) by the evidences of his eternal power & godhead, b) by his goodness in nature. c) by his providence. d) He ~~has~~ addresses to you the explicit calls of his word: Oh that men would praise the Lord for his goodness & his wonderful works to the children of men." "Come unto me ye that labor &c. Now is the accepted time &c." He has announced the penalties of his law "He that believeth not &c. The wicked shall be driven away &c. Can it be well with you while you neglect these calls. No it cannot be. For 1. without holiness you cannot see God— Unless a man be born again &c. 2. God as the moral Governor must punish sin. The welfare of his obedient subjects requires him to support the influence of his law. Could an offended sovereign who offered pardon to his rebel subjects on repentance give them this pardon if they paid no attention to it, & persisted in rebellion?

II. But there are others in this assembly, who ~~[illegible]~~ are not entirely dead but have exhibited some symptoms of returning life, who who have at some time been awakened to a sense of your sins ~~awakened sinners~~, whom the Spirit of God has taught to see their sinfulness & danger, but who have relapsed into sin, or ~~who are in different stages of advancement, but~~ are unwilling to renounce their sins, & stop short of an entire surrender to Christ, &c.

Let me address this question to you, my hearers, "Is it well with you"? You can recollect the time when a solemn sense of the truth & importance of religion seized your soul. A ray of light as it were from the throne of God shone into your heart, & ~~[illegible]~~ so illuminated the inner state of your soul, that you saw ~~the~~ enormity & heinousness of your sins in a new & appalling light. You saw that you was indeed a rebel against the righteous & benevolent government of God & that there could be no peace or happiness to you, until your character

was changed & you was reconciled to your offended God.

For a season you took no pleasure even in what are termed the innocent a=musements of the world, but felt that they were out of place as long as you were unreconciled to God, & in danger of everlasting misery. You sought retirement & com=muned with your own heart & with God. Oh that you had continued in that course until the Spirit of God had completed that great change by which the power of sin would have been broken in your soul & you become a new creature in Christ Jesus! Then would you have embraced the Savior by a living faith, have obtained a sense of pardoned sin. Having been justified by faith you would have peace with God, & now be rejoicing in the hope of everlasting life. But alas! in an evil hour you yielded to the tempter & gave up your efforts to obtain the favor of God. The ridicule of your associates, an unwillingness to renounce the sinful pleasures of the world, dalliance with some besetting sin, & relapse into it, grieved the Holy Spirit, & ar=rested his gracious work in your heart! Perhaps you have frequently regretted your fall & under the reviving influence of the preached word or other means of grace have resolved to return again to your forsaken God, but the cares & temptations of the week have as often dissipated these holy purposes, & you remain this day an unconverted rebel in the ranks of God enemies. And can it be well with you? Can you have any doubt on the subject?

Is it not evident that you are utterly unqualified for heaven?

a) Your apprehensions of the divine character are radically wrong & unjust, & you could not join the angelic ascriptions of praise to the Redeemer for his glorious redemption! Your views of his law are inadequate, and of its design & tendency wholly wrong!

b) Your feelings toward God, his law, his kingdom, your fellowmen, are wrong & selfish.

c) Your prevailing habits & purposes are hostile to God, & sinful. You have rejected & spurn his Son & the message of love which he brought, & the sufferings which he endured. You disregard his call, continue in the ranks of sinners, lend your influence to that world which is enmity against God ~~[illegible]~~. How can God bestow happiness on you rebel? how take you to a holy heaven which you hate? He must [illegible] or abdicate the throne!

III Again are there not some in this assembly who profess ~~to be~~ to be the disciples of the Savior, but who in works deny him? alive & yet are spiritually dead?

Is it well with you? Ye profess indeed to belong to the number of those who have laid down the arms of their rebellion, & entered the ~~list~~ rank, of the soldiers of the cross. But your conduct proves that your heart is still with the world & ~~that~~ your example confirms those who are confessedly the enemies of X. Several times a year you step forward & receive the holy communion with the children of God, but in your conversation you avow the principles of action which characterise the world which is confessedly alienated from God: and if by your fruit you are judged, your actions are those of the enemies of X. The Savior has said he that is not for me is against me, & he that gathereth not with me scattereth abroad.

a) Perhaps some of you have mistaken the outward form of godliness for its power. Ye are punctual in ~~the proper~~ attendance on the outward forms of religion & suppose this to constitute the sum & substance of the christian life. Ye listen to the word of God, but forget that the design of the incorruptible seed of the word is to regenerate the soul. Ye forget that the call to repentance & reformation must not only be heard but also obeyed; & that he who knew his masters will & did it not shall be beaten with many stripes; that not every one that cries, Lord L. shall enter into the kingdom of heaven, but he that doeth the will of the Father in heaven." Your hearts are yet unconverted & the sympathies of your soul are opposed to the kingdom of C.

b) Others amongst you may be selfdeceived as to your religious experience.

You may have mistaken legal for evangelical repentance, that is, &c
Or, — — — ——— religious convictions for entire conversion, &c.
Or, being convicted you may be laboring to work out a righteousness of your own, a righteousness of the law, instead of the righteousness of faith, which embraces the merits of Christ.

c) Or possibly some one of you may be deliberately acting the hypocrite. From sinister & selfish motives be practising deception on your fellow men. But remember ye may deceive your neighbours & even yourselves, but ye cannot deceive God. Before him all things are naked &c

d) Are not some of you backsliders? Though once you knew the Lord & tasted of his grace &c

IV. Finally, there is also a class of hearers present, who are really spiritually alive, the living branches of the living vine, persons who — are entitled to the character of humble & faithful christians?

Is it well with you? Yes my brethren it is well with you indeed. Although you are conscious of the imperfection of your best services — of the coldness of your best affections, of the inadequacy of your views of the divine character, majesty & glory, yet do you deplore these these imperfections & aim at higher attainments.

Yet are you conscious of having experienced a great, a radical, a supernatural change. You may be unable to specify the day or week of this great change, yet of the fact, &, in general, of the time, you have no more doubt, than the blind man, who said, "I know that whereas I was once blind I now see". You are conscious of a change of which you were the subject rather than the agent — an inward change affecting all the powers of your minds.

a) It was a radical change of your views, so that God who had appeared as a hard master now seems to you infinite perfection, the kindest father of all living beings and as manifest in Christ, his incarnate Son, as the chief good & only hope of sinful man — His law appears to you as supremely spiritual & perfect not too rigid; but leading you to Christ. — Futurity appears to you as near at hand, & intimately connected with time. It cheers your heart & furnishes the motives of your action.

b) You are conscious of delighting in God & all his ways, & the ordinances appointed as means of spiritual communion & increasing holiness. And you delight in the happiness not only of friends but of enemies, of all sentient beings.

c) You are conscious of an entire surrender to God, & dedication of all your powers to his kingdom & glory, & of a daily & unqualified renewal of this dedication — of a habitual tendency towards God & delight in him & identification with all the interests of his kingdom.

You are therefore entitled to the most glorious hope which an immortal soul can possess or contain. And whilst your salvation is all of grace & you gladly give to God all the glory, it is well with you, well in sickness & in health, well in prosperity & adversity, well in life & well in death — always well & well forever!

Gettysburg Feb. 8th 1863.

2 Kings 4:26. Is it well with thee?

Introduction from the context: (Narrating the history of the Shunammite woman & Elisha until Gehazi asks the question of the text).

These are the words of Elisha, the son of Shaphat, the prophet of the Lord, who saw his predecessor Elijah ascend to heaven in a fiery chariot, & received his falling mantle together with a double portion of his spirit, about A.M. 3112 & Bef. Christ 892.)

(time) Elisha lived during the reign of Jehoram in the kingdom of Israel & whilst Jehosaphat that of kingdom ruled over Judah. ~~After the ascension of Elijah~~ Soon after he smote the Jordan with the mantle of Elijah & the waters ~~[illegible]~~ by divine intervention separated & he passed over. On beholding this miracle, the sons of the prophets, i.e. the theolog. students of Elijah, at once recognized him as a prophet of God the successor of Elijah & as their teacher.

(woman) The Shunammite woman to whom these words of our text were address. was so called from the place of her residence Shunem, a village in the tribe of Issachar a few miles N.W. of city of Samaria on the road to Carmel. The Prophet ~~[illegible]~~ in visiting the several schools of the prophets there passed through this village & was ~~frequently~~ received & entertained with the utmost kindness & hospitality. When the prophet offered to secure ~~[illegible]~~ for her favor with the king & the officers of government she nobly declined saying she preferred to remain among her people in retirement. But ~~[illegible]~~ her child, who had been given her by the special favor of God, from the symptoms is believed to ~~[illegible]~~ probably struck with coup de soleil, & she ~~[illegible]~~ hastening to Elijah, he directed his servant to meet them & inquire is it well with the [illegible]. Then it was when Elisha saw the Shunammite approaching (his highly esteemed & pious friend) that his anxiety became excited & he sent Gehazi to haste & ask the question of our text Is it well with you.

The text (question) is generic & does not specify in what particular respect intended its application. But on the present occasion we shall confine it to your spiritual interests & inquire is it well with you in regard to the interests of your immortal soul?

I. Is it well with you in regard to God? When we awake to developed consciousness & look around on the circumstances of our situation, we find ourselves beings of very limited capacities dependent on a God of infinite attributes which challenge our affection & obedience.

I do not inquire, do you theoretically believe in the existence of such a God. This deist & heathen, yea the devils believe: & Psalmist says the man is a fool who says in his heart there is no God. Ps. 14:1. And when you look on the universe around you & contemplate the stellar worlds in the regions of space — or on our earth & consider the exhibitions of intelligent design, of ~~[illegible]~~ adaptation (of the light to the eye, of air to the lungs, of atmosphere to [illegible]) who can doubt.

But my inquiry is, Do you practically acknowledge the existence & providence of God, not as a being afar off but near ~~us~~, around us, in whom we live & move & have our being.

Do you cherish an abiding sense of his attributes & providence, upholding & providing for you & every ~~[illegible]~~ living thing? Unconverted men have a low esteem of God, practically esteem and obey him less than they do man. The language of their heart is

Who is the Lord that I should obey his voice? Exod 5:2. What is the Almighty that we should serve him? And what profit should we have if we serve him? Job. 21:15.

Do you see him in every rock & tree & blade of grass—

Do you feel your dependence upon him for life & breath & all things?— preservation of your physical & intellectual powers?

~~If you thus acknowledge him~~

Do you love him as your Creator, your preserver, your best friend & your God.

The unconverted worship themselves and the world as their gods— Is this your case or have you learned to worship your Maker as god?

The unconverted hate God— They "were sometime alienated, & enemies in their minds by wicked works". Col. 1:21.

(Throughout the sermon let the head consist of selfexamination & proof that it is well with you, & your blessedness if it is, in each head, & misery if it is not well, ~~If you do not thus~~, as required by each head, ~~[illegible]~~ & close with a short selfexamination— showing the consequences to both parties in time & eternity.)

II Is it well with you in regard to the law of God?

This glorious Being has created this world & especially rational beings for wise & gracious purposes, & has revealed his will or law touching the free actions of men— his law— This law is the reflection of the divine character— the embodyment of his attributes in precepts of action— his moral glory— obligatory in all worlds. Have you taken the trouble to

1. Have you acquainted yourself with this law, & is it well with you in relation to it.

2. Have you learned to see its spirituality, its vast extent* & comprehensiveness? or do you regard it as external superficial &c—

3. Do you love this law sincerely & delight in the beauty of its holiness?

---

* This law is not a fragmentary thing, an isolated principle, but it is universal, all-pervading, & covers the whole field of moral action of men & angels, yea of God himself. It inculcates our duty to God, of to our parents, of to children— of nations as well as individuals. Nor is it merely comprehensive in extent— it is deep, & spiritual, reaching into the heart, embracing the secret thoughts, feelings & motives of our soul! It may be reduced to one all comprehensive principle,— holy love. Love to God— and to man. It is a universal law, a portable directory for all our conduct.

The obedience required by this law must be sincere & procede from love to God "Whatsoever ye do, do it heartily, as unto the Lord & not to men. Col. 3;23.
The mere outward formality which abound in the world & church is insufficienty to secure our wellbeing. How many attend church with outward decorum, are moral in all their conduct; guilty neither of profanity nor obscenity, nor maliciousness &c. & yet have only the outward form of godliness whilst they are destitute of the power.

III. Is it well in regard to that great moral change, which the Savior represents as essential to an entrance into the kingdom of heaven? & which culminates in faith in him?

It teaches us that we are born with a depraved disordered nature &c. That which is born of the flesh is flesh, is sinful. "And unless a man is born again &c.
is converted, he cannot enter &c.

[redacted]

Have you experienced this great change? Every one who has experienced it will know that he is born of God—a new creature. This great change cannot take place in your sleep.

But all your efforts to reform & repose on your own righteousness will prove abortive & you must feel that salvation can come to you only through another—even that better righteousness of X—the Lamb of God that taketh away the sin of the world.

IV. Is it well with you in regard to your future destiny in eternity?
The future world is the proper lifetime & sphere of action for us all. The future & present world together form one scene of moral government, the former being probationary & the latter retributive. Now as God is the moral gov. of both worlds, he has a right to fix the conditions of acceptance with him; and if you would know whether it is well with you, you must inquire "Have I performed the conditions acceptance with him?

1. Have you secured an interest in the Savior?

2. Have you secured his interest at the day of judgement?

1.

3. Have you become morally qualified for companionship with angels & the spirits of the just made perfect — & with the Savior. Compan. for their *society* — for the holy *employments* of heaven.

Practical Application, to both parties.

~~[illegible]~~

1. If your conscience testifies that it is well with your spiritual condition as judged by the views we have been considering, then will it also be well with you eternally hereafter.

Your God will sustain & comfort & bless you in your future life here & hereafter employ the boundless resources of his nature to make you eternally happy. All the machinery of omnipotence will be employed for your happiness.

His law will serve as your infallible rule of conduct & subserve its destined end to lead you to C. — whose righteousness will justify you at the bar of God.

Having experienced the great change, required by the Law, having been created anew in X J. you have acquired the moral qualification for heaven, &c.

Having exercised faith in him who is the resurrection & the life, you will not fail to obtain that life which he came to purchase for you.

2. But if your conscience tells you it is not well with your spiritual condition — then woe be unto you. You have vainly attempted to trifle with the God that made you, & holds you under his continual control. But you will find to your sorrow that you have deceived yourself; but God you cannot mock. The resources of his omnipotence stand pledged for your ruin & condemnation.

His law having been trampled under foot & the all atoning blood of X having been despised, "there remaineth no more sacrifice &c." As no citizen can be happy who tramples the law under foot, so in the empire of Jehova, He must support his Law &c.

You having rejected the means of *moral purification*, are unfit for heaven, for holy angels & the Savior. All happy societies must consist of congenial spirits, but yours is congenial only with rebels, with criminals, with devils &c. God cannot be deceived as to your character & will not be mocked.

Your ~~eternity~~ doom is therefore written in blood

THE SPIRIT QUENCHED.

BY REV. J. A. ALEXANDER, D.D.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below
May bloom, as Eden bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

O where is this mysterious bourn,
By which our path is crossed;
Beyond which, God himself hath sworn
That he who goes is lost.

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent:
"Ye that from God depart,
While it is called TO-DAY, repent,
And harden not your heart."

2 Kings 4, 26. Is it well with thee?

Introduction from context. narrating the history of the Shunammite woman & Elisha till Gehazi asked the question of the text. The question is general – we apply it to spiritual health.

I Is it well with you in regard to God?

I do not ask do you theoretically believe in exist. of G. This the devils, the heathen, the devils do, & the F. says the man is a fool who does not. But

Do you practically acknowledge his existence?

& his providence? – not as afar off – but near, in him live & move & have your being? –

Do you cherish an abiding sense of his presence

his attributes, his your dependence on well towards God, you should fear & tremble, he is omnipotent, holy, just vs the creator upholder & without him you cannot be happy.

him for life & all its blessings? sufficient,

II Is it well with you in regard to his law?

I do not mean do you read his law, do you externally admit its propriety & utility – but

a) Have you correct views of it – its spirituality & its extent (thoughts & feelings)

b) Do you approve of its holiness, see the beauty –

c) Do you see of your relation to it as a sinner –

of your daily & hourly transgression –

d) Do you adopt it as perfect as the highest of all laws – as the paramount law of men & angels & archangels & seraphim & cherubim & devils who trample the law of the land, & ~~...~~

III Is it well with you in regard to the great change necessary to salvation?

Jesus said to Nicodemus & quote many passages. Scriptures teach that we are born with depraved nature, alienated & ...

Have you felt your guilt? –

— — renounced selfdependence?

— — Surrendered yourself to him as presented in the gospel? i.e. Have you a living faith? have you correct views of him, love to him, & trust in him?

" There is a line " (of conversion) Jas. W. Alexander in N. Y. O. June. (~~...~~)

Amos – ~~...~~

IV Is it well with you in regard to the Future in time & eternity?

a) Have you dedicated your whole future being to God - unconditionally - eternally -

b) Are you now devoting yourself to this object? for faithfully? intelligently? unreservedly?

c) Do you habitually rejoice in the hope of eternal glory?

(1) of association with the angelic host?

(2) of vision of God your Savior?

(3) of recognition of your friends?

DAMAGED PAGE(S)

... he use his infe in the court of heaven.

He miraculously supplied water for the armies of Jeho-shaphat & Jehoram in their march against the Moabites

DAMAGED PAGE(S)

APPARATUS AND CABINET.

28. With what chemical and philosophical apparatus is your school supplied?

SERMON #141

Ordination Sermon.

Acts ~~XX~~; 28. Take heed therefore unto yourselves & to all the flock (the whole flock) over which the Holy Ghost hath made you overseers (bishops) to feed the church of God, which he hath purchased with his own blood.

When, in the intercourse of nations, an ambassador is dispatched to a foreign court, ~~among nations~~ one of the most important preparatory arrangements is to furnish him with proper insignia of his office, & instructions for his mission. And when he makes his appearance before those to whom he is commissioned, his first duty is to present his credentials. Without the delivery of these, no negociation can take place in relation to the affairs of either party; because neither nation is bound by such action, nor has any security that the other contracting power will abide by the decisions. Thus also when the ancient prophets Moses, Samuel, Nathan, & Elija were sent to the people, God authenticated their mission: and when in the fulness of the time, the Son of God himself descended from the court of heaven, on his embassy of love & mercy, his mission was authenticated by the voice of the Father resounding from heaven, "This is my ~~well~~ beloved Son, in whom I am well pleased." The wondrous miracles which he wrought from day to day, healing all manner of deseases, causing the blind to see, the lame to walk, the deaf to hear & the dead to return to life, furnished a standing evidence that he came a messenger ~~any one~~ from God.

Thus also it is but reasonable that when men rise up amongst us, professing to be ambassadors of Christ, ~~professing to minister to our spiritual wants,~~ assuming to minister to our spiritual wants, & to instruct us in regard to our spiritual & eternal interests, they also should be able to exhibit such evidence of their authority as will satisfy intelligent & upright minds. Accordingly, Such is ~~—~~ ~~—~~ the appointed order of God's house. During his lifetime, the Savior called

his apostles & disciples personally. At his ascension when about permanently to withdraw from earth he left his final standing commission to his disciples, "Go ye therefore & teach (or as the original signifies) make disciples of) all nations, (by) baptizing them in the name of the Father, & of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; & lo, I am with you always even unto the end of the world." Accordingly the primitive church including the existing ministers & laymen, called men to this holy office, & the apostle Paul gave a standing direction to his son Timothy, "The things which thou hast heard of me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others also.[1]"

For this purpose, my hearers, we are assembled at this time. Here are several beloved brethren, who have been examined, & according to apostolic injunction proved or tried as licensed probationers. Having been found worthy, they are to be permanently inducted into the holy office of the ministry & receive credentials of such appointment as ambassadors of Christ, & instructions in regard to their duties. This latter charge has by appointment of Synod been devolved on the present speaker. As an inspired directory in this work we have selected for our text the words of the Great Apostle of the gentiles, in which we find.

The Apostolic Ideal of a Christian Minister.

The office of christian ministers is designated by different names in the holy Scriptures, ~~each~~ indicative of some particular aspect of their duties. They are termed, ambassadors, watchmen, laborers, sowers, husbandmen, fishers of men, soldiers, overseers or bishops. ~~and~~ In our text two of these designations are combined, they being termed "shepherds" who are to feed the flock, & "overseers" who are to have the supervision of them.

In explication of the phraseology of our text, we remark, that when the Holy Ghost is represented as appointing overseers or ministers, his influence must not be understood

1. 2 Tim. 2;2.

stood as exercised miraculously, but mediately in connection with the appointed instrumentalities of the church. Yet this language implies that the Holy Spirit specially presides at ordination, & may be invoked with special assurance of his blessing. The Greek term rendered feed, primarily signifies to feed as a shepherd, to pasture, & also to lead as a shepherd leads his flock. Luther has ~~happily~~ rendered it, to pasture, & the ~~church~~ Vulgate gives (regere) to govern, the church of God. The term rendered overseer is the same which is elsewhere rendered bishop, showing that as all the ~~ordinary~~ minister or elders of Ephesus were also bishops, these names were synonymous, like the terms minister & clergyman amongst us, & that diocesan episcopacy is not of apostolic origin.

Pursuing the textual division, we find three topics claiming our attention. The Christian Pastor

I. Is called of God,

II. He takes heed unto himself,

III. He feeds the church of God.

I. He is called of God. The incumbents of this holy office, have a divine call ~~of God~~ to a special work. There is indeed such a thing as the universal priesthood of believers; & in the domestic circle, or at the social prayer meeting, or in revivals of religion this finds its appropriate field of exertion. "The manifestation of the Spirit, is given to every man to profit withal", & ~~every~~ it is the privilege of every believer to speak a word for Christ, & invite sinners unto him. But to the office of a public ambassador of Christ, a call is requisite.

a) He must have an inward call from the Spirit of God, involving a prevailing conviction of his own regenerate state, a willingness to serve God in the ministry, good intellectual & physical powers & the cooperation of divine Providence, not indeed removing all obstacles out of his way, but granting him grace to surmount them as a good soldier Christ.

b) To this must be added the external call and authentication from the church. There has existed no little diversity of opinion & there has been no little controversy about the question where the power of inducting or ordaining men for the holy office is precisely located. Some have imagined the power of ordination to be properly vested in a higher order of ministers termed diocesan bishops, following along the line of their succession from the days of the apostles. But as our text teaches that all the elders or preachers of Ephesus were also bishops; it follows that the primitive bishops were not a higher order of ministers, & therefore the power of calling or ordaining to the ministry could not have been confided to any individuals among them specially. But as all were of equal rank, the right to ordain was vested alike in them all. Others have supposed this power vested in the existing ministry to the exclusion of the christian laity. But if we learn from that invaluable compend of Ecclesiastical History, the Acts of the Apostles, that the laity participated in the election of an apostle to supply the place of the apostate Judas, how much more would this be the case in appointing ordinary ministers! Accordingly we are distinctly taught that the apostles appointed or ordained elders or ministers in every church, by the lifting up of the hands of the people (χειροτονησαντες)[1], as the Greek term expressly teaches.

c) The true opinion is doubtless that which vests this power in the entire church, including both clergy & laity, and that ordinarily both should participate in the work. For we find, that in some instances, as that of the apostle Matthias, the people elected the incumbent of the holy office. In other cases, as when Timothy was appointed, the laying on of the hands of the ministers or presbytery is mentioned. And in still other cases, Paul & Barnabas are represented as inducting or ordaining ministers in every church, by the "lifting up of hands" doubtless of the members[1]. Accordingly Luther, Melanchthon & their associates expressly declare that if a church at any time has no ministers accessible, the lay members alone have authority to elect one of their number as minister

1. Acts 14;23. see the Greek, which literally signifies "appointing by raising of hands".

& such election constitutes him their pastor in full, & a minister of the church of Christ[1]. For says the celebrated Chemnitz one of our very ablest divines in the age next to that of Luther, "Ordination is nothing else than a public attestation, by which the person called, is pronounced qualified in the sight of God, & in his name is pronounced legitimate & divine." Here we see nothing of the Romish & Puseyite notion of Apostolic succession, or of a mystic influence imparted & transmitted by ordination. The primitive theory of church power is therefore this, that all church power is vested originally in the entire body of each congregation of believers, including ~~[illegible]~~ laity & preachers, of whom each local church in the apostolic age contained several, who followed their secular profession during the week & preached chiefly on the Lord's day. Synods, meeting statedly, & consisting of clerical & lay-representatives of ~~[illegible]~~ the churches connected with them & having power to adjudicate or administer their affairs, are unknown in our church in Europe. In this free country they have been introduced by voluntary action of the churches & form a fixed feature of our American church organization. Their powers are those which have been voluntarily delegated to them by their constituent churches, as expressed in the Synodical Constitution, which powers they may not transcend.

In the established churches of Europe, this external call is generally controlled by the civil government, either with or without the cooperation of the ecclesiastical authorities. As civil rulers are often destitute of personal piety, they frequently appoint men destitute of the inward call, men whom the Holy Ghost has not designed as shepherds for his flock, men who may be termed ~~as~~ wolves in sheeps clothing, who destroy the flock.

Let each one therefore who is looking towards this holy office or even has been invested with it, inquire, "Have I been called of God to this holy, this responsible work? Have I myself been born again of the Spirit of God, or am I a blind leader of the blind? Have I the inward testimony of the Spirit that the blessing of

1. See Smalcald Articles, Appendix, S. 70-72.

the Master rests upon my labors, & stamps the impress of his signature to my ministerial call? Am I actuated supremely by a reference to his Glory, & the love of souls? And does my conscience bear witness, that I have consecrated my life with sincerity & zeal to the great duties of my holy calling? But let us inquire into these duties more particularly as indicated by our text.

II. The divinely called minister of Christ "<u>takes</u> <u>heed</u> <u>to</u> <u>himself</u>." This is a duty which, whilst we would faithfully aim at it ourselves we feel specially called on to urge upon our younger brethren, & candidates for the holy ministry. Think not, my young friends, that your piety is elevated above all danger. Did the inspired, the selfdenying, the devoted Paul confess that he was "sanctified but in part"; & shall we vainly imagine ourselves perfect? Did he fear & take heed, lest having preached to others, he might himself become a castaway; and shall we disregard this danger, & imagine ourselves above the necessity of watchfulness?

It is true the ministerial office has its peculiarities; but exemption from human infirmities is not one of them. ~~[illegible]~~ The faithful pastor has his own private, internal, spiritual history, which the world knows not. He has his peculiar joys & peculiar sorrows, peculiar hopes & peculiar fears, peculiar dependencies & peculiar responsibilities. His heart best knows its own difficulties & a stranger doth not intermeddle with his joy. But whilst he rejoices in the peculiar promise, "I am with you alway even unto the end of the world," he also feels the necessity & obligation of the Savior's admonition to his disciples, in the garden of Gethsemane, in the night of his betrayal: "Watch & pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

1. Admitting then the sincerity & genuineness of your conversion; — you should ~~make the constant~~ take heed to yourselves by making <u>growth</u> <u>in</u> <u>grace</u> <u>the</u> subject of your <u>constant</u>, <u>systematic</u> <u>aim</u>

Carlisle at Synod, by appointment, Sept. 28th 1857

Gettysburg, preached part of this discourse as a charge to the pastor at Installation of Revd Keiser. Sept 3rd 1858.

Einführungsrede – Heb. 13:17.

Gehorchet euren Lehrern und folget ihnen, denn sie wachen über eure Seelen, als die da Rechenschaft dafür geben sollen, auf daß sie es mit Freuden thun, und nicht mit Seufzen, denn das ist euch nicht gut.

Das Amt das die Versöhnung predigt ist das erhabenste auf Erden. Ihm sind die höchsten und theuersten Interessen der Menschen anvertraut, Interessen welche sich erstrecken nicht nur über die Zeit sondern auch über die Ewigkeit selbst. Es ist ein Amt nicht eingesetzt von Menschen, sondern von dem erhabenen Gotte selbst.

Dies Amt verdient es also von allen Menschen in Ehre gehalten zu werden; es ist auch in allen Jahrhunderten von den einsichtsvollsten Männern mit der größten Hochachtung behandelt worden.

Demzufolge finden wir daß Paulus, im 7v. dieses Cap. es, die Hebräer ermahnet ihrer Lehrer zu gedenken die ihnen in verflossenen Zeiten das Wort des Lebens verkündigt hatten, aber jetzt durch den Tod von ihnen genommen waren, und hier ermahnet er sie ihren jetzigen Lehrern zu gehorchen und mit gehöriger Achtung als die Botschafter Gottes anzuerkennen.

Bei dieser feierlichen Gelegenheit wo wir, auf Anordnung der Synode, unseren geliebten Bruder den ihr als euren Lehrer erwählt habt, förmlich in sein Amt unter euch einsetzen sollen, erwählen wir billig diese Worte des größten der Apostel, zum Grunde unserer Betrachtung, und reden von:

Dem gegenseitigen Verhältnisse des evangelischen Lehrers und seiner Gemeinde.

I. Die Verhältnisse der Lehrer.

Das Wort ἡγεμενοι bedeutet eigentlich Führer, Vorgesetzte – hier geistliche Führer &c. Diener an Xti statt, Haushalter über Gottes Geheimnisse. Dieses sind ihre Pflichten: Amt ... nur von tüchtigen Männern anzuvertrauen.

1. Die Lehrer [illegible] Xtus sagt selbst hin und

(a) ~~machet~~ zu Jünger all Völker und lehret sie halten alles was ich euch befohlen habe &c. bis an der Welt Ende.

b) Unbekehrte haben kein Recht in diesem Amte zu sein: und auch nicht jeder Bekehrter Mann.

b) Paulus ermahnt seinen Sohn Timotheum: "Was du von mir gehört hast durch (vor) viele Zeugen, das befiehl treuen Menschen, die da tüchtig sind auch andere zu lehren." 2 Tim 2; 2.

(aa) Also ist eine persönliche Tüchtigkeit, und eine gehörige Bildung nöthig. (1) Gute Gaben. (2) Erfahrung im Christenthum besitzen. (3) Gehörige theologische Bildung – gute Erziehung. In der Reformation war es die bessere Erziehung die größere Gelehrsamkeit der lutherischen Theologen, die daher haben die Protestanten Universitäten gebaut Jena, Helmstadt, Altdorf &c. Auch ist es nöthig. denn obzwar ein mancher Diener Jesu auch ohne die gelehrte Sprachen das Wort verkündigen kann und nützlich sogar durch Hülfe der Übersetzung; so hätte Luther seine Übersetzung nie machen können wenn er ~~nicht~~ mit den gelehrten Sprache unbekannt gewesen wäre. Daher hat auch die lutherische Kirche immer auf eine gute Erziehung ihrer Prediger viel gehalten. Seminar

2. (2) Lehrer sollen den ~~[illegible]~~ Ganzen Rath Gottes lehren.

a. nicht menschliche Meinungen noch Satzungen.

b. Den ganzen Rath Gottes.

1) Die Lehren der h. Schrift treulich vortragen.

2) Die Pflichten, Sittenlehre der h. S. vortragen.

a) Die Laster bestrafen. Fluchen, Schwören, Trinken, Entheiligung des Sonntags.

3) Die ~~Erfahrungs~~punkte der h. S.

a) Sichere Sünder ~~[illegible]~~ Aufzuwecken.

b) Ihre Bekehrung — ihre Rechtschaffenheit etc

c) Kinder Gottes in ihrem Glauben aufbauen, etc.

3. Sie sollen über die Seelen der Gemeinde wachen.

Zwar haben einige Exegeten diesen Ausdruck ὑπερ των ψυχων ὑμων als einen Hebraismus betrachtet, = נַפְשֵׁיכֶם als gleichbedeutend mit über euch. Aber der Sinn bleibt am Ende derselbe, und wir halten uns lieber an die wörtliche Bedeutung, über eure Seelen.

a) Sie müssten ~~[illegible]~~ öffentlich praktische Anweisung geben — ~~[illegible]~~ in Gottes Wegen erfahren seyn. Wiedergeburt erfahren haben. Gegen Versuchungen warnen.

c) Müssten ihre Rechenschaft vor Augen haben. Für jede Seele müssten sie sorgen und Rechenschaft zu geben bereit seyn.

b) Sie müssten sie privatim die Seelen treulich bearbeiten ~~suchen~~. Nicht Kirch, opus operatum, Sacramenten Christenthum. Getauft und zum Abendmahl stirbst gewiß selig! Sondern muß sie in Gottes Wegen recht führen.

d) Sie gedenkt ihrer eigenen Schwachheit müssten sie sich auch auf die Gnade Gottes verlassen – und durch dieselbe Heils=ordnung ihre Seligkeit auszuarbeiten suchen.

3. Dann haben sie Trost und Freudigkeit in der Hoffnung ihres Antheils auf Erden

5 Und Freude am Tage der Rechenschaft in jener bessern Welt.

Dort ruft, o möchte Gottes geben!
Vielleicht auch mir ein Seliger zu:
Heil dir! denn du hast mir das Leben,
Die Seele mir gerettet du!
O Gott wie muss das Glück erfreuen,
Der Retter einer Seele sein!

4. Er kann sich der höheren Leitung Gottes freuen.
Christus hat verheissen bei ihm zu sein bis an der Welt Ende!
Er hat versprochen ihm den Tröster zu senden, welcher ihn in alle Wahrheit leiten soll.

II. Die Verhältnisse der Gemeinden.

1. Es ist die Pflicht der Gemeinde ihren rechtmäßig berufenen, und eingesetzten Lehrer als ein Botschafter an Christi Statt anzusehen und anzuerkennen.

a) Christus hat selbst seine 12 Apostel, und 70 Jünger berufen – und befohlen das Ev. aller Creatur zu verkündigen bis an der Welt Ende.

2 Tim. 2; 2. Und was du von mir gehört hast durch viele Zeugen das befiehl du treuen Menschen, die da tüchtig sind auch andere zu lehren.

Er ist Mitarbeiter mit Engeln die all dienstbaren Geister &c.

Er ist &c mit Christo selbst welcher den Thron des Himmels verließ um uns Sünder zu erlösen

2. Ist es eine Pflicht ihnen zu gehorchen wie dem Herrn.

Gehorchet &c – die Ausdrücke des Apostels haben eine bestimmte Verschiedenheit der Bedeutung. Das erste Wort

πειθεσθε ist ganz richtig gegeben durch "Gehorchet ihren Befehlen."
das andere ὑπεικετε "Widerstehet nicht ihren Anordnungen."

Wie ist nun die Lehre des Apostels aufzufassen?

a) Nicht daß der Lehrer befehlen kann was er will, und die Gemeinde blindlings folgen müßte. Nein das ist weder die Lehre Christi noch seiner Apostel.

Der Heiland und seine Apostel berufen sich oft auf die Schriften des Alten Testamentes, und haben die Lehre der Kirche Jesu an das A.T. gebunden.

Gal. 1,8 Aber so auch wir oder ein Engel vom Himmel euch würde Evangelium predigen anders denn das wir euch gepredigt haben, der sei verflucht.

Matth. 28,19.20. Gehet hin u. lehret etc. = macht zu Jüngern lehret sie halten alles was ich euch befohlen habe."

b) Ihr sollt ihnen also gehorchen in allem was sie euch aus der Schrift lehren, ermahnen, bestrafen etc.

Ihr sollt also, wie die edlen Beroenser, täglich forschen in der Schrift zu sehen "ob ~~diese~~ sichs also hielte", ob diese Dinge sich also verhielten.

Wenn sie euch zur Pflicht ermahnen durch Schriftbeweise so müßt ihr folgen.

Wenn das Laster an euch bestrafen mit Bibelgründen, so sollt ihr gehorchen.

Denn sie sind Diener ~~an~~ Christi ~~Statt~~, und Botschafter an Christi Statt — und Haushalter über Gottes Geheimnisse.

3. Für euren Lehrer zu beten.

V. 18. "Betet für uns."

2 Thess. 3:1. Lieben Brüder betet für uns daß das Wort des Herrn laufe und gepriesen werde &c.

Ephes. 6:19 Betet für mich, daß mir gegeben werde das Wort mit freudigem Aufthun meines Mundes daß ich möge kund machen das Geheimniß des Evangelii."

4. Ihn mit Liebe und Nachsicht zu behandeln.

Die Verbindung zwischen dem evangelischen Lehrer und den Seelen deren ewiges Heil ihm anvertraut ist, ist eine sehr innige und feierliche.

Auch sollt ihr euren Lehrer mit Nachsicht behandeln. Zwar habt ihr ein Recht zu erwarten daß er euch in einem echt christlichen Wandel vorleuchten soll. Aber sie sind nur Menschen und ihr müßt nicht zu viel erwarten — ihre Fehler zudecken.

5. Endlich ist es die Pflicht einer Gemeinde ihrem Lehrer einen hinlänglichen ~~Unterhalt~~ Salarium, Gehalt oder Besoldung zu geben.

a) Matth. 10:10. Denn ein Arbeiter ist seiner Speise, seines Lohnes werth.

1 Cor IX:14. Also hat auch der Herr befohlen, daß die das Ev. ~~predigen~~ verkündigen, sollen sich vom Ev. nähren.

Gal. 6:6. "Der aber unterrichtet wird mit dem Wort, der theile mit allerlei Gutes dem der ihn unterrichtet."

b) Schon die Natur lehrt das Ähnliche.

c) Dankbarkeit für Seine Fürsorge und Mühe fordert es.

See Engl. Skeleton.

Mifflinsburg, July 30/54. at inst. of Rev. F. Ruthrauff.

Chambersburg, Nov. 17th 1850 at Installation of Rev. Bauman.

Flohr's church, Dec. 15th 1850 at Installation of Rev. Height.

~~Pe~~ Petersburg (English) at installation of Rev. Ulrich.

Ordination Sermon.

Acts 20:28. Take heed therefore unto yourselves, & to all the flock over which the Holy Ghost hath made you overseers (επισκοπους bishops) to feed the church of God, which he has purchased with his own blood.

Introduction – See Paper No. I.

The apostle Paul's Ideal of a Christian Pastor.

Context. & Explication. No. 2.

I. He is called of God to the work. "the Holy Ghost hath made you over its proper field. The manifestation of the Spirit is given to every man to profit withal," & every christian is to speak a good word for Christ & bear testimony to his willingness to receive returning prodigals, & weary & heavy laden sinners. There is a certain private sphere, informal, abnormal, &c in which the universal priesthood of believers finds

1. Nature of a call – # extraordinary = apostles – & ordinary since their day.

Assembled as we are in the capacity of a Synod, a representative body embracing a large number of churches, to consecrate these young brethren to the holy work of the ministry, the nature & duties of the office we propose to confer, appear to be an appropriate subject for our consideration.

a) The flock, over whom these men are to be placed is termed by our text ~~which is evidently~~ the church of Christ or rather some portions of it. This church may be viewed as visible or invisible, as ideal or real, as external or internal, the former consisting of the collective body of all those who profess the Christian religion; & the latter the aggregate of all of every denomination who are united to Christ by living faith. Luther says wherever a cluster of believers is found, Ecclesia. More fully defined the church may be analytically defined as follows "The visible (&c Manual. p. 121. Quote it in full).

b) Call) To the oversight of this church the blessed Savior called his apostles & first teachers, the apostles & others ~~immediately~~. But as he soon returned to his Father & our F. to his God & our God, ~~he~~ an mediate or ordinary & permanent method of perpetuating the ministry until the end of the world was established. Some suppose he has vested this right in the higher ecclesiastics such as bishops, & others imagine it to be lodged in the whole

existing clergy; but see S.T. & still others, in the whole church including ministers & laity. — Reasons, Test. — 1) Each church is indep. & possesses adequate [true] powers; Synods possess the aggregate of the rights of indiv. churches. Manual p. 96.

2. The evidence of a call — Rules, pa. my Pastoral Lectures.

The inquiry am I called by the Holy Ghost is an infinitely important one — an awful inquiry! Many ministers especially in the established churches of Europe pursue the ministry merely as they would a secular profession, as a means of livelihood!

3 Local call — to a specific charge —

With these views the minister can say with Paul Woe is me if I preach not the gospel.

II. He takes heed to himself —

1. Think not that your piety is in no danger. Did the inspired, the selfdenying the devoted Paul confess that he was "sanctified but in part" & shall we vainly imagine ourselves perfect? Did he fear & take heed lest having preached to others he might himself become a castaway; & shall we disregard the danger & think ourselves above the necessity of watchfulness?

Intention of the paragraph — The nature of the ministerial office is peculiar. The faithful pastor has his own private, his internal history which the world knoweth not. He has peculiar joys & peculiar sorrows, peculiar hopes & peculiar fears, peculiar dependencies & peculiar responsibilities. His heart best knows his own difficulties, & "a stranger doth not intermeddle with his joys." Yet in every situation he has the promise "My grace shall be sufficient for you," "Lo I am with you alway even unto the end of the world."

1. Form a definite plan to secure your growth in grace. The state of supreme consecration to God, which the Scriptures require must be within our reach. The zeal of John Arndt, a Spener, a Franke, a Wesley you may all attain, you ought to attain by employing the proper means which infinite wisdom has appointed though you cannot possess the talents of a Mosheim or Reinhard of an Edward or a Dwight. Edwards 1591. You should therefore adopt a definite plan for holy living, for taking heed to yourselves. Live by system — Edward & others adopted a list of resolutions.

Let every morning be commenced a renewed consecration to the Author of your being ~~adopt proper resolutions~~ for the day — See ~~Doddridge's Rise & Prog.~~

During the day, keep a

Watch over your thoughts, feelings, acts & words & beware that you sin not, ~~during the day~~ ~~against falling into sin~~. The sins of ministers are observed by all with more attention than those of other christians, as the sun in an eclipse is gazed at by more than when in all his beauty & splendor.

At its close review your conduct, confess your shortcomings & commit yourself to the mercy of God. The christian & especially Ch. minister should close his accounts with earth & heaven every night —

Fix upon stated seasons for special self-examination & review of your pastoral course — the 1st Wednesday of the month, or &c. make a record of your feelings & sense of duty in your happiest, holiest moments & frames, & on these occasions review it.

Read the biographies of holy ministers of Ch. — an Edwards a Payson a Doddridge, a Watts & Newton & Spener, a Franke an Arndt &c.

He should endeavor to have the light of God shining daily into his heart & then he will be like Moses descending from the mount of Sinai, his face will shine before the people. The more he sees of the light of the knowledge of the glory of God himself, the

2. Study constantly & diligently to enlarge the sphere of your influence & usefulness. Hear the voice of Paul: Neglect not the gift that is in thee, which was given thee by (the gift of) prophecy & laying on of the hands of the presbytery i.e. of Ministry." ~~Meditate~~

a) Continue to enlarge your stock of knowledge, especially in those branches most intimately connected with the pulpit ex. gr. Homiletics, Past. theol. Exper. Theol. &c. Have fixed hours for study, & a fixed plan of subjects. Study by subjects rather than books. "Meditate on these things, give thyself wholly to them, that thy profiting may appear in all things."

b) Make yourself acquainted with the great cardinal efforts of christ benevolence, among all denominations — their principles, mode of prosecution — promise of success. See my Appeal (Fraternal).
Remember the field is the world, the guidebook your bible, & you have the privilege & duty of aiming at & accomplishing the utmost within your power!
You can ~~view~~ the entire framework of Protestant and august enterprises.
c) Study the signs of the times, in prophecy & history as far as completed &c.

d) Take an active part in this Millennial work of ch benevolence
Education, & the former — missions — Temperance — Peace — Sab. consecration in your denomination & in your charge — Favor union meetings of all Evangelical denominations.

e) Make careful preparation for each individual public service.
It is said of Dr. Dick, that he always on Sab. evening selected his subject for the ensuing Lord's day & made it a subject of daily prayerful reflection ~~&~~ Spring p. 190.
Pres. Davies, one of the most distinguished preachers of our Country, whose volumes of sermons we regard as among the best in the Eng. language always made it a rule to make careful preparation for every pulpit exercise, & when urged to preach without due time to prepare, replied: "It is a fearful thing to talk nonsense ~~to~~ ~~before G[illegible]~~" in the name of the Lord."

N.B. Incorporate into this Sermon the general rules of my remarks at Conference No. 29. of my Conference notes. a) Form a schedule for your homiletic studies & pastoral labors for each day in the week — (b) Form an ideal of what belongs to a prosperous church. c) Compare your church with this ideal d) Make its deficiencies the subject of specific efforts in pulpit & out.

III. He takes heed to the flock & feeds them.

A preliminary question here presents itself, whom shall the faithful minister regard as belonging to his flock? In the primitive church we should reply all within his reach for whom Christ died, whom he purchased with his own blood. Since the division of the body of X into sects, our answer must be, All within the limits of your parish who are not connected with another denomination. If they cannot undertake the whole, they must select & carry on their part with reference to the whole. Not waste your strength where others are laboring or not fall into other men's labors. Not envy.

1. a) The faithful minister preaches the word publicly, as the word of God, ~~inspired~~, not the production of human genius, but of the Holy Ghost speaking through those fishermen & tentmakes whom he inspired.

b) the pure milk of the word: no tradition, no physical science, no unnecessary controversies. Luther a polemic all his life. no party politics, as elicited by fair principles of exegesis, as the literal or historic sense. observe — party politics. But the pure milk of the ~~word~~ ethical truth which came from the God of truth — has divine energy — it's quick & powerful sharper &c — emanating from the fountain of eternal truth is able by the Spirit's aid to lead all who receive it from error's way to God — That truth which harmonizes with all other truth, physical, intell. & moral. Truth of all departments unites & proclaims the glory of God.

c) The whole word of God. Keep back nothing v. 20. The minister of C. must stand on the advance, engaged in all works of moral reform — Temperance — War — Sabbath Educ. Missions. slavery. All these are legitimate applications of the gospel to the relations of human society — The pulpit afforded efficient aid in the achievement of our liberty — she should aid in preserving them not only. These morals of politics. Religion is essential to a republican government — other bonds alone not strong enough without virtue & restraints without religion. Do it whether men will hear or forbear — Confirm your positions by a thus saith the Lord. He found it humility & It is enough that the servant be as his Master &c "Fear not them that could kill the body & but rather him that is able to destroy both soul & body in hell." The Master has admonished you to expect opposition.

It's prominent doctrines are (Present a list of these prominent doctrines — giving the lie to B's charges). Trinity, Divinity of X, the Fall & total depravity of our race, Redemption through our Lord Jesus Christ, Regeneration & Sanctification by the Holy Ghost; justification by faith alone, Divine appointment of the Sacraments, ~~Sanctification~~ Immortality of the soul & eternal reward & punishments after the judgment day.

Especially let Christ & his cross be the burden of your preaching — the central focal point, from which all your instructions radiate. This is the life-giving principle which pervades & animates & gives an impress of divinity to the whole word of God — & to the whole ministrations of the pulpit. Let the love of X constrain you to preach, & let those arrows of truth which you send into the sinner's heart team with the Saviour's love — be dipped in a Savior's blood! Such truth is the two edged sword — is the hammer of God yea, "the fire & hammer that breaketh the rock in pieces." It is said of Zeleucus (p. 9.) King of the Locri, that he enacted a law the violation of which was to be punished by the loss of both eyes. His son transgressed the law, & his father summoned him to appear before him. On the one hand the

b) Make yourself acquainted with the great cardinal efforts of christ benevolence, among all denominations — their principles, mode of prosecution — promise of success. See my Appeal (Fraternal).
Remember the field is the world, the guidebook your bible, & you have the privilege & duty of aiming at & accomplishing the utmost within your power!
You can ~~view~~ the entire framework of Protestantism in august improvements
c) Study the signs of the times, in prophecy & history as far as completed &c.

d) Take an active part in this Millennial work of ch. benevolence Education & the foreign — missions — Temperance — Peace — Sab. consecration in your denomination & in your charge — Favor union meetings of all Evangelical denominations.

e) Make careful preparation for <u>each</u> <u>individual</u> <u>public</u> service.
It is said of Dr. Dick, that he always on Sab. evening selected his subject for the ensuing Lord's day & made it a subject of daily prayerful reflection ~~H~~ Spring p. 190.
Pres. Davies, one of the most distinguished preachers of our Country, whose volumes of sermons we regard as among the best in the Eng. language always made it a rule to make careful preparation for every pulpit exercise, & when urged to preach without due time to prepare, replied: "It is a fearful thing to talk nonsense ~~[illegible]~~ in the name of the Lord."

N.B. Incorporate into this Sermon the general rules of my remarks at Conference No. 29. of my Conference notes. a) Form a schedule for your homiletic studies & pastoral labors for each day in the week — (b) Form an ideal of what belongs to a prosperous church. c) Compare your church with this ideal. d) Make its deficiencies the subject of specific efforts in pulpit & out.

III. He takes heed to the flock & feeds them.

A preliminary question here presents itself, whom shall the faithful minister regard as belonging to his flock? In the primitive church we should reply all within his reach for whom Christ died, whom he purchased with his own blood. Since the division of the body of X into sects, our answer must be, All within the limits of your parish who are not connected with another denomination. If they cannot undertake the whole, they must select & carry on their part with reference to the whole. Not waste your strength where others are laboring — not fall into other men's labors. X of Envy.

1. a) The faithful minister preaches the word publicly, as as the word of God, ~~inspired~~, not the production of human genius, but of the Holy Ghost speaking through those fishermen & tentmakers whom he inspired.

b) the ~~pure~~ milk of the word: no traditions, no physical sciences — no unnecessary controversies. Luther a polemic all his life, no party politics, as elicited by fair principles of exegesis, as the literal or historic sense. obscure — party politics. But the pure milk of the ~~word~~ ethical truth which came from the God of truth — has divine energy — its quick & powerful sharper & — emanating from the fountain of eternal truth, is able by the spirit's aid, to lead all who receive it from error's way to God — That truth which harmonizes with all other ~~truth~~ physical intellectual moral. Truth of all departments unitedly proclaims the glory of God.

c) The whole word of God. Keep back nothing v. 20. The minister of C. must stand on the advance guard in all works of moral reform — Temperance — War — Sabbath Educ. Missions. slavery. All these are legitimate applications of the gospel to the relations of human society — The pulpit afforded efficient aid in the achievement of our liberty — she should aid in preserving them — yet only the morals of politics. Religion is essential to a Republican government — other bonds alone not strong enough without virtue & without religious instruction. Do it whether men will hear or forbear — Confirm your positions by a thus saith the Lord. The Master has admonished you to expect opposition He found it himself. & It is enough that the servant be as his Master & — "Fear not them that could kill the body & (?) fear rather him that is able to destroy both soul & body in hell."

Its prominent doctrines are (Present a list of these prominent doctrines — giving the lie to B's charges). Trinity, Divinity of X & c. Fall & total depravity of our race, Redemption through our Lord Jesus Christ, Regeneration & Sanctification by the Holy Ghost; justification by faith alone, Divine appointment of the Sacraments, ~~Sanctification~~ Immortality of the soul & eternal rewards & punishments after the present day.

Especially let Christ & his cross be the burden of your preaching — the central focal point, from which all your instructions radiate. This is the life-giving principle which pervades & animates & gives an impress of divinity to the whole word of God — & to the whole ministrations of the pulpit. Let the love of X constrain you to ~~preach~~, & let these ~~words~~ of truth which you send into the sinners heart team with the ~~Savior's~~ love — be dipped in a Savior's blood! Such truth is the two edged sword — is the hammer of God yea, "the fire & hammer that breaketh the rock in pieces." It is said of Zaleucus (p. 9.) King of the Locri, that he enacted a law the violation of which was to be punished by the loss of both eyes. His son transgressed the law, & his father summoned him to appear before him. On the one hand ~~the~~

his paternal heart yearned over his son & on the other the wellfare of his kingdom required him to maintain the honor & influence of the law. He therefore had but one eye of his son put out, & in order to preserve his law inviolate had one of his own eyes ~~put out~~ extinguished. This was though a wonderful evidence of love to his son. But our Savior bore not merely half but the whole of the penalty — & saved not merely one but both of our eyes. He surrendered not only an eye but his whole body to torture & death ... further ... God ... his ... Paul. there ... which ...

2. **Preach it privately from house to house.**

Follow up your public preaching to the masses, by private individual instruction & care. Go in pursuit of those sheep that have strayed from the fold, as sheep without a shepherd.

Thus Paul did Acts 17, 17. "He disputed (argued, reasoned, preached) in the synagogue with the Jews, & with devout persons, & in the market daily with them that met him", therefore he was constantly employed in his work, & addressed all whom he met, persons of every rank & condition, Jews Gentiles & Christians; He regarded all as belonging to the flock over which the Holy Ghost made him overseer in a limited sense.

~~Acknowledge at every step your dependance on the Spirit's influence ... Sprague ... p. 114 ...~~

The result of this faithful inculcation of the truth is, that sinners are awakened — convicted — converted — believe — are justified — sanctified & saved.

What would you think of a physician, who after having prescribed for his patient never cared about seeing him again, or inquiring what effect his medicines produced? Such is the character of that minister who preaches publicly, but not privately or from house to house.

Attend & administer the tuition of the gospel to individuals of every class — (Specielle Seelsorge). All must experience the same essential features, even if not in common with others. The faithful minister should therefore

a) Careless Sinners
ascertain the progress made by the ~~...~~ person to be instructed & take him onward from step to step until we reach the perfect stature of perfect men in Christ Jesus.

b) Awakened sinners, you must. If they are merely

c) Penitent — you must

d) Doubting & tempted believers — you must

e) Backsliders — you must strive to reclaim them all, ~~...~~ by a clear & pungent ~~...~~ exhibition of your reply.

In short let a preacher preach not himself but Ch. & him crucified — Let him preach with simplicity & not with ostentatious display of words eloquence — let him address not the imagination of his hearers so much as their judgement & conscience — aim rather to instruct than to please your hearers — rather to save than to entertain them. — in short in the language of Cowper. "Would I describe &c — Dwight II. p. 493.

At every step acknowledge your dependance on the Spirit's aid — ~~Paul~~ Paul & Apollos — Sed & Aug. Confess. ubi et quando vult.

3. He maintains the Discipline & purity of the church in connexion with his council — the nature, principles & design uses of discipline.
Lutheran Manual.
If discipline has been ~~neglected~~ neglected, it may be well to preach on it.

a) (Rights) The right of discipline it is true rests with the church members in general, as we learn from — Those that offend ~~etc~~ See Formula of Discipline. Put out from among you &c

Yet the church council is entrusted with these duties in ordinary cases. But should a case of extreme difficulty & delicacy arise, the council could at any time call a meeting of the communicant members, who have the right to decide by vote.

b) (Principles) The exercise of discipline should be characterized by impartiality, promptness, tenderness, forbearance, & firmness — Let not human passion mingle in the work — let not partiality tarnish the decisions.

Private admonitions are often of great influence, where the crime is not public.

c) (Design & benefits) Them that sin rebuke before all that they also may fear.

He labors that he may present his flock as perfect & unblameable, without spot or blemish or any such thing.

4. ~~Keep~~ Rouse your church members employed in the various active efforts for the conversion of sinners & extension of kingdom of X.
If you do not keep the ch work Satan will —
Establish Bible, Tract, Miss. Sund. Sch Soc. Congreg. Library — charitable soc —
Behold what a beautiful sight is that of a church a congregation of believers! They sing together & pray together, & worship together. They watch over each others welfare & if any wander from the fold the faithful shepherd follows them & brings them back.

Inferences.

See the ordination discourses in Vol II of Dr Dwight's Occasional Sermons &
p. 506 & passim.

Inferences

I. How exalted the office to which you are invited & which we my brethren sustain! Paul says to Gal. he is an apostle not of man nor by man but of God, & so every true minister of C. can say I am a min. not of or by man but of G.

a) of divine origin — of noblest mode of operation, by truths on the soul — for highest purposes, the highest interests of mankind — We stand as ambassadors in His divine, glorious stead. The glory of the Monarch is reflected on his ambassador & thus the glory of heaven's King, is reflected on his ministers! Angels regard themselves honored when employed as messengers of his will, how much more we! ~~just the declaration~~ Would that we all felt as the humble & pious Payson did, when when near the close of his earthly ministry, said Oh, if &c see Spring Pow. Pul. p. 59 Oh, if ministers only saw the inconceivable glory that is before them, & the preci[ous]

II How fearful the doom of those who

a) refuse their services to God when he calls them to His work! 1. It is an honor to any creature to be employed as ambassador of the Creator, 2. When God calls, he has already consented & blessed with ~~favour~~ 3. Their guilt is therefore very great.

b) And of those who assume it, uncalled —

c) And of those who discharge its duties unfaithfully. either acting from wrong motives, or neglecting to act at all! Dwight Oc. Serm II. p. 487 Cowper. What will

III. How glorious the reward of the faithful servant of Christ! You will indeed have trials here, from indifference, from Saint speaking & other opposition & the Jesus has not left you comfortless — He hath sent another Comforter &c

a) The Master will attend him here — & give him the consciousness of his favor — the highest happiness of life! Consciousness of employing our talents for glory G. — of promoting the happiness of our fellowmen

b) He will be hailed at death by those souls he has saved —

c) He will be welcomed by the Master with this welcome plaudit "Well done good & faithful &c "Blessed are they who are called unto the marriage supper of the Lamb." Rev. 19:9. "They that be wise shall shine as the brightness of the firmament, & they that turn many to righteousness as stars for ever & ever." Dan. 12; 2.3.

Spring p. 257

Inferences

See the ordination discourses in Vol II of Dr Dwight's Occasional Sermons &

p. 500 & passim.

[illegible] your readers [illegible] rather to [illegible]

congregation of [illegible] so much as their judgement & conscience [illegible]

Grasp of Cowper "Would I describe" &c Dwight II. p. 493.

At every step acknowledge your dependance on the Spirit's aid — Paul, Apollos — Lord &c. Aug. Confess. ubi et quando velit.

Let it be the business of your life to "do the work of an evangelist & make full proof of your ministry".

+ ousness of Christ, they would not be able to refrain from going about leaping & clapping their hands for joy, & exclaiming, I am a minister of X, I am a minister of Christ!"

Paper No. I.

When an ambassador is dispatched to a foreign court, one of the most important preparatory arrangements is to furnish him with proper magnia of his office, & instructions for his mission — & when he makes his appearance before those to whom he is commissioned, his first duty is to present those credentials. Without the exhibiting of these no negociation can take place in relation to the interests of either party, because neither nation is bound by such action, nor has any security that the contracting powers will abide by the decisions.

Thus, when the ancient prophets, Moses, Samuel, Nathan, Elijah were sent to the people God authenticated the mission of these; also when the Son of God himself descended from the court of heaven, on his embassy of love & mercy, he was authenticated by the voice bath kol or voice from heaven at his baptism, "this is my beloved Son, hear him," & the miracles, striking, wonderful & amazing, that he wrought when he made the blind see, &c. And is it not reasonable that when men arise amongst us professing to be ambassadors of Christ, assuming to minister to our spiritual wants, & to instruct us in our spiritual interests, they also should be able to exhibit such evidence of their authority, as will satisfy intelligent minds in regard to their highest interests in time & eternity.

This important office is in the divine order of his house. During his lifetime he called persons, & of his ascension gave the final commission, standing commission designated by different names in S. all taken from one or other aspect of this duties — e.g. ambassadors, Watchmen, Laborers, Sowers, husbandmen, Fishers of men, Soldiers, overseers or bishops, & in one text two of these representations are combined, they are represented under the figure of Shepherds, who are to feed the flock, & overseers who are to have supervision of them.

These interests and of the devoted & self-denying apostle of the gentiles, present in

The apostolic Ideal of a Christian Minister.

Assembled as we are in the capacity of a representative body of the church to consecrate a member to this work, this subject seem appropriate to the occasion.

But a call to this work is necessary before any man can speak in God's name as his ambassador.

Nature of a call. Various theories have been adopted concerning church power.

a) Some suppose that power to inhere in the existing ministry alone, contrary to c.

b) Others in the bishop alone contrary to S.S.

c) The true opinion is that it inheres in the church i.e. ministers & laity together. Quote Chemnitz definition of Ordination p. 97 Manual.

Carlisle at Synod Sept 1857

1. Tim 4; 14.

I. Is a regular induction into the sacred office necessary?

a) this question not superfluous.

b) Its necessity evident from —
   1. The nature of the office
   2. the names given it in S. S.
   3. The examples of S. S.
   4. Regular provision for the continuance —
   5. the qualifications prescribed —
   6. The general declarations — of Paul —
   7. Denunciations of uncalled men

II. What are the constituents of reg. induction?

a) Not specifically defined in S. S.

b) But the texts refer to four points —

c) The term ordination in S. S. means them all.

1. Examination
2. Licensure of prob. required in S. S. — Licentiates are no ministers — must not be ordained if unqualified
   β. Testimony of the people required. The requisition good in Europe — former & now.
3. Ordination —
   a) The agent — our Saviour — apostles, regular ministry — several — or one — the church
   β. The subject — 1. S.S. require
      2. Canons of the church 12
   γ. prayer — 2. imposition of hands O.T. — Jacob — Moses — Jesus —
      3. subscribing Confession —
      4. Gregory oath to pope
4. Installation. Investiture contest

* of clothing the subject in the pallium & giving him the ring & staff. ~~In the beginning~~ the apostles & first christian ministers wore no peculiar garb. But in the 5th cent some bishops & other ministers adopted the peculiar dress of the monks & were much censured for it. These had been variously modified until the reformation, when the protestant clergy in most places rejected the Romish dress & assumed that of most customary among respectable laymen, viz a dark dress. &c &c Baumg. Altk. 5 27 &c

---

† to the laity & civil officers all interference in this matter — ex. gr. Concil. Laodiceni I. can: 13. — Nicaeni II. can. 3. — Constantinopolitani IV. can. 28.
Some of the ablest divines of the Luth. church have discussed this subject ex professo, with much ability, as, Chemnitz, Gerhard, Brochmann, Calovius & Quenstedt.

Luther, whose ordination the Catholics have vainly attempted to deny, was regularly ordained a presbyter by his bishops in 1507, ætatis 24. vid. also Smalcald Art. X, p. 3. And his call in a letter from the Senate of Wittenberg, is still extant Tom. IX. Wittenberg. fol. 103.

SERMON #142

Read 1 Kings 8:—

Consecration Sermon.

Gen XXVIII, 17. מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־
וַיִּירָא וַיֹּאמַר
בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

"And he was afraid and said how dreadful (venerable) is this place! This is none other but the house of God, and this is the gate of heaven."

These are the impressive words of the patriarch Jacob, one of that illustrious lineage, of whom according to the flesh, Christ came. He was lodgeing in the desert, on his way from Beersheba to Haran, the earth his bed & a stone for his pillow. Yet, even here, the God of Abraham, that never sleepeth nor slumbereth was round about him, &, in the silent watches of the night, appeared to him in one of those supernatural dreams which were often vouchsafed to the ancient patriarchs. Jacob saw a ladder, extending from earth to heaven, & at its summit Jehovah himself was seated & reiterated the promises of protection & guidance which he had made to his Father Abraham. Jacob awoke from his sleep deeply impressed by the vision, & exclaimed in the language of our text, Surely the Lord is in this place, & I knew it not. And he was afraid & said "How dreadful is this place! It is none other than the house of God & this is the gate of heaven." Then taking the stone on which he had reclined his head, he con=

secrated it to God as a memorial of the divine goodness, resolved to make that stone the house of God, & there offered a vow of self dedication to God.

The Hebrew term (נוֹרָא) here rendered "dreadful," also signifies venerable, awful, & is so rendered, with propriety we think, by some distinguished translators, in the passage before us. The idea impressed upon his mind seems to have been this: How venerable; how awful! is this place! It is none other than the house of God & the gate of heaven!

It may perhaps appear singular to some, that Jacob should call a stone, however large, a house of God. For among us temples always have interior apartments, & in this respect resemble our dwelling houses. But in some of the Eastern countries, even at this day, the heathen temples are nothing but solid piles or pyramids of stone; around, not within, which, the worshippers assemble. Thus the celebrated temple termed Shomadu at Pegu, in East India, is a pyramidal brick pile, one hundred & sixty feet square at the base, & three hundred & sixty one high & perfectly solid. When Jacob therefore ~~called this~~ exclaimed this is none other than the house of God, he meant this is a consecrated, holy spot, & may have referred either to the place itself, or to the stone erected as a memorial of the divine appearance to him there.

But why are places of worship, awful places? To answer this important inquiry is our present object, & seems not inappropriate to the present occasion.

I. The reason of this awfulness cannot arise from any superior sanctity in the house itself. It has with truth been said, "Weighed in the balance, hero dust
Is vile as vulgar clay;"

And we can with equal propriety assert, that viewed ~~by~~ in the light of truth, ~~[illegible]~~ the brick & morter of our houses of worship are, in themselves considered, possessed of no more sanctity than our dwellings. On this subject a degree of superstition highly criminal, yet congenial to the grovelling disposition of man, has, at different times, crept into the christian church. Alas, poor man! is ever prone to transfer his affection & reverence from heaven to earth, from the Creator to the creature, from the invisible God to some object of time & sense; or even to some image of wood or stone which his own hands have fashioned into an imagined similitude to the deity; or, ~~[illegible]~~ he bestows his reverance on the earthly house dedicated to ~~that~~ ~~invisible~~ omnipresent being, who is not confined to temples made with hands. These extravagant views of the sanctity of churches & temples naturally gave rise to superstitious rites. Thus Eusebius, of the 4th century informs us, that it was customary in some places to wash the hands just before entering the house of God.[1] Cassianus[2] affirms that in some of the oriental churches washing the feet was practised before entering. And Ambrosius[3] alludes to a custom of kissing the sills of the church door, under the vain delusion of their superior sanctity! Yet it is evident that all these external superstitious rites leave the heart unchanged & may be performed by a person destitute of that holiness ~~[illegible]~~ without which no man can see God.

II. But places of worship are awful places, because God manifests his personal or influential presence in them.

"Surely" exclaimed the patriarch Jacob, "The Lord is in this place". It is indeed true, God is every where. He fills immensity with his presence; & the heaven of heavens cannot circumscribe or contain him. In this sense we may say with Paul, "he dwelleth not in temples

---

1. Euseb. 10, 4. Larises edit. p. 416. 2. Institut. Lib. 1. cap. 10. de Monachis Egypti.
3. Epist. 33.

secrated it to God as a memorial of the divine goodness, resolved to make that stone the house of God, & there offered a vow of self dedication to God.

The Hebrew term (נוֹרָא) here rendered "dreadful," also signifies venerable, awful, & is so rendered, with propriety we think, by some distinguished translators, in the passage before us. The idea impressed upon his mind seems to have been this: How venerable; how awful! is this place! It is none other than the house of God & the gate of heaven!

It may perhaps appear singular to some, that Jacob should call a stone, however large, a house of God. For among us temples always have interior apartments, & in this respect resemble our dwelling houses. But in some of the Eastern countries, even at this day, the heathen temples are nothing but solid piles or pyramids of stone; around, not within, which, the worshippers assemble. Thus the celebrated temple termed Shomadu at Pegu, in East India, is a pyramidal brick pile, one hundred & sixty feet square at the base, & three hundred & sixty one high & perfectly solid. When Jacob therefore ~~called this~~ exclaimed this is none other than the house of God, he meant this is a consecrated, holy spot, & may have referred either to the place itself, or to the stone erected as a memorial of the divine appearance to him there.

But why are places of worship, awful places? To answer this important inquiry is our present object, & seems not inappropriate to the present occasion.

I. The reason of this awfulness cannot arise from any superior sanctity in the house itself. It has with truth been said, "Weighed in the balance, hero dust
Is vile as vulgar clay;"

And we can with equal propriety assert, that viewed ~~by reason~~ in the light of truth, ~~the mere~~ the brick & mortar of our houses of worship are, in themselves considered, possessed of no more sanctity than our dwellings. On this subject a degree of superstition highly criminal, yet congenial to the grovelling disposition of man, has at different times crept into the christian church. Alas, poor man! is ever prone to transfer his affections & reverence from heaven to earth, from the Creator to the creature, from the invisible God to some object of time & sense; or even to some image of wood or stone which his own hands have fashioned into an imagined similitude to the deity; or, he bestows his reverence on ~~even to~~ the earthly house dedicated to ~~that~~ ~~invisible~~ omnipresent being, who is not confined to temples made with hands. These extravagant views of the sanctity of churches & temples naturally gave rise to superstitious rites. Thus Eusebius of the 4th century informs us, that it was customary in some places to wash the hands just before entering the house of God.[1] Cassianus[2] affirms that in some of the oriental churches washing the feet was practised before entering. And Ambrosius[3] alludes to a custom of kissing the sills of the church door, under the vain delusion of their superior sanctity! Yet it is evident that all these external superstitious rites leave the heart unchanged & may be performed by a person destitute of that holiness ~~of the~~ without which no man can see God.

II. But places of worship are awful places, because God manifests his personal or influential presence in them.

"Surely" exclaimed the patriarch Jacob, "The Lord is in this place". It is indeed true, God is every where. He fills immensity with his presence; & the heaven of heavens cannot circumscribe or contain him. In this sense we may say with Paul, "he dwelleth not in temples

1. Eusab. 10, 4. Cruses edit. p. 416. 2. Institut. Lib. 1. cap. 10. de Monachis Egypti.
3. Epist. 33.

made with hands." But his spiritual presence, the special influences of his Holy Spirit are here contemplated. Jacob felt awful because he was sensible of the divine presence. His waking eyes did not indeed see that God who is a spirit, & whom no mortal eye hath seen or can see; but he was deeply impressed with a sense of the spiritual presence of Jehovah. Every true christian knows that he is more sensible of the divine presence at one time than at another; and when this impression is deepest ~~most~~ ~~lively~~, we feel the greatest awe for the divine being. Happily even such special seasons of divine influence are not confined to the patriarch. Similar communications were enjoyed by such men as Tennant, who was sometimes almost overwhelmed by an absorbing sense of the divine presence. The celebrated President Edwards was favored with similar influences, one of which he thus describes: "Once as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation & prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man; and his wonderful, great, full, pure, sweet grace & love, & meek & gentle condescension. This grace, that appeared to me so calm & sweet appeared great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought & conception, which continued, as near as I can judge, about an hour; which kept me during the greater part of the time in a flood of tears & weeping aloud. I felt withal an ardency of soul to be, what I know not how otherwise to express, than to be emptied ~~of~~ & annihilated; to lie in the dust & to be full of Christ alone: to love him with a holy & pure love; to trust in him; to

live upon him; to serve & follow him; ~~&~~ to be totally wrapt up in the fulness of Christ; & to be perfectly sanctified & made pure with a divine & heavenly purity. I have several other times had views ~~of~~ very much of the same nature, & that have had the same effects."[1]

Thousands have felt this special presence of God in his holy temples, ~~es~~ especially such men as Arndt, ~~H~~ Spener & Franke; Wesley, Whitefield, Tennant & others. And are there not some in this assembly who can say, that in seasons of special humiliation & prayer when they sought the face of their Redeemer in his house with special faithfulness, the Lord manifested his special presence to them, so that they felt as Jacob did Surely the Lord ~~[illegible]~~ is here!

How often does the psalmist praise the blessedness of God's house

one day in thy courts &c

I would rather be doorkeeper &c

1. Life of Mr Jonathan Edwards, (Northampton 1804) p. 38.

III. The house of God is an *awful* place, *because it is specially employed* for *the administration* of the *appointed* means of *grace*.

Man being a creature compounded of body & soul, the perceptions of the soul & ~~the~~ its communication with the spirit world, are limited by his bodily organs. God in making communications to him, in arranging the system of instrumentalities or *means of grace*, to present to him the offers of salvation & carry on amongst men the great work of human salvation, must needs address them through these organs of sense, as the channels of spiritual communication.

1. Among these means of grace stands foremost, the office of preachers of the gospel, and through them God speaks to us.

VI 5^0

IV. The house of God is a solemn place, because here the eternal destinies of men are mainly decided.

God having for wise reasons, seen fit to create man a moral agent, the originator of his own actions, deigns to treat him as such, & never violates his moral freedom. He places life and death before him & urges him to choose life.

He has bestowed upon you all, a mental structure capable of feeling the force of truth, of weighing the relative strength of conflicting evidence.

He has conferred upon his Word abundant probating influence or evidence to produce conviction in the mind of every impartial inquirer.

He sends his Holy Spirit to give efficacy to his Word in the case of all who faithfully use it. His instrumentality is thus complete, & proves his sincerity in inviting sinners to repentance.

Therefore, are there any careless sinners in this assembly, who are ignorant of their own depravity & know not the way to heaven, if you statedly attend the ministrations of this house, attentively hear the instructions of your beloved minister, who from sabbath to sabbath stands here & entreats you in Christ's stead to be reconciled to God; & if you pray for the divine blessing, you will sooner or later receive light from on high & be enabled to see the depravity of your heart in a new light,

Are there any awakened sinners here, souls that have been taught of God to see their aberrations, their want of moral holiness, & their liability

to the divine displeasure, but have not yet been able to find a way of escape, if you faithfully visit the house of God with a prayerful heart and earnestly desire to be saved; you will be taught your inability to save yourselves & be led to embrace Christ as your Savior.

Are there any here who, feeling their just liability to the wrath of God, have been enabled embrace the Savior, & see something of the moral glories of the plan of salvation? If you faithfully wait upon the Lord in his holy temple, & attentively listen to the instructions of the sacred desk, you will be confirmed in your faith, have the testimony of the Spirit bearing witness with your spirit that you are a child of God & sealing you to eternal life.

Thus will this new & beautiful edifice prove "the gate of heaven" to your soul. It will be the means of introducing you into our Father's house in which there are many mansions. The precise locality of this abode we do not know. Some have supposed it to be in a distant planet, others in the centre of our earth, others far up in the atmospheric regions & others suppose heaven to be round about us, & not confined to any one place. Indeed as spirits are affirmed to have no relation to space, neither ~~is spirit the world~~ of spirits confined to any locality. Heaven is probably <u>a state</u> rather than <u>a place</u>. Angels & blessed spirits may be hovering around us, & they may also range throughout the regions of a thousand worlds. Jacob saw angels ascending & descending between heaven & earth as messengers of the divine favor. Doubtless they will often be present when the gospel is preached in this house. Possibly some blessed spirits are now hovering over this assembly, perhaps your departed father or mother, brother or sister, wife or child,

watching with anxious solicitude the reception given by you to the truths of God's word! Thus is the church a bond of union between earth & heaven; and powerful cords of sympathy connect the house of God on earth with the throne of God in heaven!

On the other hand, my brethren, if you hereafter neglect to attend with regularity & fidelity on the services of this beautiful sanctuary; if after you have thus done every thing to render it a comfortable & desirable place of resort, your seat is often found vacant; if you suffer your secular business, or social engagements, or natural indifference to divine things, to prevent your attendance on the house of God; then alas you frustrate the benevolent design of the Creator, you refuse to place your souls under the enlightening & sanctifying influence of those means of grace which a merciful & benevolent Redeemer has appointed in order to prepare you for heaven & therefore, the house of God will not, cannot prove to you the <u>gate of heaven</u>.

Or, if though you attend from sabbath to sabbath on the ordinances of God's house, <u>you do so in an improper manner</u>; if you come after having spent the sabbath morning in worldly conversation & engagements instead of reading the Holy Scriptures & prayer; if ~~During~~ the progress of the sacred services, ~~[illegible]~~ your attention is engrossed not by the solemn message of God,

Or, if, when you hear the word & the Holy Spirit makes it effectual to your awakening to a sense of your sinfulness & danger; you resist these sacred influences

Or if after you have tasted that the Lord is gracious, & felt the sense of pardoned sin, like Peter you deny the Savior, then all the sermons you may hear will but aggravate your doom, because you have trodden under foot the blood of the covenant wherewith you were sanctified & done despite to the Spirit of God. Then will your distinguished sanctuary privileges rise up in judgement against you. Then will it be your condemnation that light has come into the world, because ye loved darkness rather than light. Then will ye find that whilst "the hand of God is upon all them for good that seek him; his power & his wrath are against all them that forsake him![1]" How awful will then be your doom, if regardless of all the sermons & exhortations of God's house, you forsake the Savior that is here proclaimed! For if we reject the Savior who is here preached, we have nothing left but a fearful looking for of judgement & fiery indignation, which shall devour the adversary. How awful then is this house of God. It is built for the rise or fall of many in this town. To many it will prove a savor of life unto life; but unto others we fear of death unto death! The bed of sickness is an awful place when the last hopes of a patient life are suspended on a final desperate remedy that must either kill or cure, for life & death are involved. The court of justice is a solemn place when the reputed murderer is tried for his life: and with what intense interest does the surrounding populace crowd

[1] Ezra 8:22.

the court house, & watch the fluctuations of the testimony! But the church of God is a far more solemn place, because here are adjudicated not secular, but spiritual interests; not temporal but eternal life is decided on. This house is therefore of greater solemnity than all others, just as far as spirit is nobler than matter, or eternity longer than time!

Oh could you listen to the testimony of the celestial spirits, now rejoicing in the presence of God! Or could you hear the wailings of the accursed in hell, the desecrated temple, the neglected or misimproved sermon would be a prominent object of their lamentation.

From this description we can clearly see

1. The propriety of having separate buildings assigned for sacred purposes. — To exclude all sinful associations.

2. We see the incalculable importance of & value of an able & faithful administration of the ordinances of Gods house.

3. We see the guilt of irreverent attendance on Gods house.

4. The duty of all, to resolve to improve the privileges of this new house with fidelity. — To attend punctually, prayerfully, & with Jacobs vow of eternal obedience to God.

Gettysburg, at consecration of New English Luth. church. 1834.

Sinking valley church, Huntingdon Co. Pa. at consecration Oct 11th 1840, for Revd Eyster.
Taneytown, at the consecration of the enlarged church, May 29th 1846 (for Seminary).
Hampton at the consecration of the Union church June 16th 1844.
Mt Horeb, Adams Co. Pa. consecration of the church founded by the students, Sept. 10. 1848.
Arndt's church consecration, for Revd Roth, Dec. 25. /51. Qu
Zwickel's church, consecration, German, Oct. 20. 1850.
Revd Weyl's church, consecration, German, April 5. 1854.
Revd Eyster's church, Chambersburg, consecration, Nov. 4. 1855.
Revd Diehl's church, Frederick city, December 7th 1855.

Gen. 28,17. Wie heilig ist diese Stätte, hier ist nichts anders denn Gottes haus, u hier ist die Pforte des Himmels!

I. Warum ist diese Stätte heilig?

1. Nicht dieweil die materialen woraus es gebaut ist heiliger sind als andere
2. Nicht dieweil sie irgend moralische heiligkeit besitzen – moralitat kan nur von freien, vernunftigen Geschöpfen prädicirt werden.
3. Es ist heilig dieweil heilige geschäfte vorgenommen werden. a) ein heiliger Gott wird verehrt. – b) Ein heiliges Gesetz wird eingeschärft, c) nur heiligende Lehren wird hier vorgetragen. d) Nur ein heiliger Himmel wird uns verheissen.
4. Dies haus wird heilig genannt, dieweil nach seiner Einweihung, keine politische oder weltliche versamlungen hier gehalten werden sollen, sondern nur solche, solche die mit dem Fortgang des Reiches Jesu verbund

II. Warum ist dieses Gottes Haus?

1. Nicht dieweil alle andere Häuser nicht auch Gottes eigenthum sind &c
2. Dieweil obgleich Gott überall soll angebetet werden, so ist die kirche besonders zu diesem Zwecke errichtet, – hier Gottes Wort gelehrt – Gottes Sacramente verwaltet –
3. Dieweil Gott hier seinen besondern Segen verheissen hat, Exod. 20,24. An welchem Ort ich meines Namens Gedächtniss stiften werde, da will ich zu dir kommen und dich segnen. Wo zwei oder drei Heb. 10,25. verlasset nicht die Versamlung nicht wie Etliche pflegen; sondern ermahnet euch unter einander &c

III. Wie wird sie uns zur Himmelspforte?

1. Wenn wir mit schicklichen Vorgefühlen Stimmung des Gemüthes zum Hause Gottes kommen. Den Sontag morgen nicht mit weltlichen Gesprächen &c zubringt – sondern Bibel lesen &c Gebet.
2. Wenn wir im Hause Gottes uns christlich verhalten –
   a) Nicht mit weltlichen Gedanken angefüllt sind. Umhersehen – Schlafen &c
   b) Den heiligen Handlungen des Hauses aufmerksam zuhören.
   Das Wort als das Hauptmittel zur Erleuchtung, Bekehrung & Heiligung des Sünders ansehen – 1. Ist er unbekehrt, so soll er den Rath befolgen & Gottannähern [?] bis er bekehrt ist. 2. Ist er bekehrt, so soll er die Vorschriften für die Heiligung befolgen in allen dingen, Missions Sontagschule [?], Mässigkeit Gesellsch. 3. Soll er die Sacramenten richtig beherzigen und benutzen nicht wie die Katholiken opus operatum Sündenvergebung. Denn diese kommt nur durch Glauben sagt Luther und die Schrift –

   c) Die Vorschriften des Wortes im Leben ausführen.
   1. als Glieder der kirche gegen andere Glieder – für die Kirche, Prediger &c
   2. Gegen eure Familien als Hausväter –
   3. Gegen die Welt als christen, sie zu gewinnen – alle Laster zu unterdrücken Trunkenheit, Schwören, Lug & Trug –

III. 30

al brick building file 160 feet square at base & 361 high & perfectly [illegible] in East Indies is a pyramid

III. Because it is consecrated to God, for the stated administration of the means of grace viz the words & sacraments.

Man being compounded of body & soul, the perceptions of the soul & its communication with the spiritual world are [illegible] by bodily organs, the communications to him are termed means of grace

Again how awful is this place when we recollect that it is consecrated to God, & the appointed instrumentality for salvation is here administered. God the great author of our being has had compassion on our sinful race, & sent his son to die for us, to make atonement for the sins of the world so that we might be raised from the depths of our degradation & introduced into heaven. +

How solemn is the place when the question of life & death is to be decided by a final dose of medicine which

Now the plan of this salvation, the most important topic men can attend to, is here discussed from sabbath to sabbath.

Here it is that the word of God is administered, by which the Spirit of God calls men to repentance.

Here that law of God is set forth in all its extent & spirituality, by which the inquiring sinner is enabled to see the depths of iniquity in his own heart, & his utter inability to fulfil its holy demands. Thus this law becomes a schoolmaster or rather "pedagogue to lead him to Christ."

It is here that the gospel is preached in which glorious fulness & sufficiency & suitableness & willingness of the blessed Saviour are set forth to the helpless, undone sinner.

Here it is emphatically that that word of God is preached, by the hearing of which faith comes. Faith comes by hearing & hearing by the word preached.

Here that truth of God is to be preached, by which while the Spirit of God sanctifies the soul. "Sanctify them, said the blessed Saviour in his sacerdotal prayer, by thy truth, thy word is truth." John 17:17.

In short here is to be published the whole counsel of God, exhibiting the principles of his moral gov. the purposes of his grace in converting the world & those scriptures which are able to make us wise to salvation through faith in Christ; that word which is the power of God & the wisdom of God &c (*)

+
1. the preacher in X stead.
2. The word very words of apostles & Jesus himself God speaks to us.
3. The sacraments
1) baptism
2) sacrament
God speaks to us

+ Sound kills or cures. How solemn the place. [illegible] then why a tick of life & death if [illegible] God! How solemn should be the house of God where the life of the soul is at stake? [illegible] [illegible]

(*) Here the holy life is inculcated

here the contents of Christ's kingdom are advocated.

~~the sacraments~~

Let not the house be desecrated to [illegible] worldly [illegible] of shows &c

the sacraments here administered

as the basis for the division & discourse. Sermons thus constructed on a theme, or topic, ~~are~~ are termed *Topical* Discourses.

The topical mode of treatment is preferable to the textual in the following cases.

1. When the materials of the text are so various & heterogeneous, as to be detrimental to the "*unity*" of the discourse.

2. When the text contains one or more ~~propositions~~ ideas, or clauses which we do not wish to discuss.

3. When we ~~wish~~ desire to discuss some special incidental or collateral view of the subject of the text.

These themes will always be found to resemble in their ~~nature~~ logical form, or in the materials involved, some one of ~~those~~ the texts contemplated in the foregoing rules: & therefore the following general rule may be given for the ~~division~~ construction of Topical Discourses:

Rule I. Seek out the rule for textual discourses which contemplates texts possessing the logical form or materials of your theme, & construct your discourse according to it's directions.

the place of ... ... and ... .
he consecrated it to God as a memorial of the divine goodness, resolved to ~~read~~ make that stone the house of God, & offered a vow of self dedication to God.

Gen 19:3
Joshua [illegible]
4; 14.

The term נורא also signifies venerable, awful, & is we think with propriety so rendered by some translators in this passage — the text would thus translated teach us

Theme: The awfulness of God's house, & to this subject we would call your attention. We design to call your attention to the reasons why the ~~Explication~~ house of God is an awful place.

I It does not arise from any superior sanctity &c

We are aware that a degree of superstition highly criminal, yet congenial to the grovelling disposition of man has crept into the christian church. Alas! poor fallen man is ever prone to transfer his affection & reverence from heaven to earth, from the Creator to the creature, from the invisible God ~~Creator~~ to some object of time & sense or even to some image of wood or stone which his own hands have made, or to the earthly house dedicated to the service of Jehovah. We then premise that this awfulness of the sanctuary of God,

I ~~It~~ does not arise from any superior sanctity in the house itself its brick, its mortar & wood.) From this erroneous superstitious notion, confounding the house with the spiritual worship for which it is designed arose various superstitious usages which are now justly exploded, ~~[illegible]~~ a) Thus Eusebius informs us that it was customary in some places to wash the hands just before entering the house of God. Eus. 10, 4. (p. 415 ed. Cruse) ~~Paulin ep. 12 ad [illegible]~~ b) Cassianus (Instit. lib. 1. c. 10. de monachis Aegypti) affirms that in some of the oriental churches ~~at~~ washing the feet was practiced before entering. And Ambrosius (ep. 33.) speaks of a custom of kissing the sill of the church door with the vain delusion of its superior sanctity!

Here those instrumentalities are to be administered which God appoints & through them God speaks to you The word, preach[ing] sacraments —

Here he is to proclaim
1. that men became rebelled against God
a that there was
b. — feelings
c — actions and opposed to his kingdom —

Here the dying love of the Saviour is to be pro[claimed]

Here must not some of you testify here I once bore you

SERMON #143

No 739, John 14: 1–26. 143
742,
747.

Sermon on the Rapture of St Paul.

2 Cor. 12: 1–7. It is not expedient for me doubtless to glory. I will come to visions & revelations of the Lord. &c.

The soul of man is a wonderful & mysterious being. It stands related to two worlds. In its own nature, it is purely spiritual, incapable apart from the body of exerting an influence on matter or of making itself perceptible to beings limited to time & space, such as the inhabitants of this material world. But by its bodily organs it is brought into connexion with this world of matter, & of sense; & is made capable of exerting an influence on material beings & objects, & also on other minds associated in like manner with organic bodies. Yet the bodily organs impose certain limitations on the operations of the soul, & confine it to specific modes of action. It can at present act on the material world only in five different ways, through what are termed, the five senses. But in the future world these limitations will be removed, & the powers of the soul be developed to an amazing degree. This we may infer from cases of exaltation of powers by disease. Pritchard &c &c. By these limitations, the lines of division between the two worlds, are clearly marked out. These lines are so universally & so unavoidably observed, as to be regarded as laws of nature, & in our normal state limit our knowledge of the visible & invisible world. Yet there are exceptions. Some times God has himself overstepped them, & in some cases, has enabled man to transcend them. God, the infinite Spirit, has sometimes spoken to the ears of men by a voice from heaven; or endowed them with the gift of tongues as on the day of pentecost; & sometimes he has made man the subject of visions, transcending far his ordinary powers of perception. Such a case is manifestly that of the vision of the apostle Paul in our text, to which your attention is now invited; in which he was elevated above the limitations of the bodily senses & enjoyed for a season, the vision of the soul.

New Test teaches us the Rapture of the Apostle Paul.
We purpose, by divine aid,

I. To explain the circumstances & nature of this trance; &

II. Deduce some lessons of instruction from it.

1. The occasion: The apostle Paul having, heard of the injury done in the Corinthian church by false teachers, who among other things attempted to undermine his authority & underrate his qualifications, deemed it proper to state his own claims as an apostle of Christ. Yet, his design was simply to confirm the confidence of the Corinthians in the instructions given by him, & not to indulge in personal boasting. He therefore passes on to some extraordinary tokens of the divine favor, which whilst they must tend powerfully to prove his apostolic authority, can not fairly be construed into personal boasting, as he had no agency in producing them; but was their passive recipient: God alone being their author.

2. The person. From the peculiar modest manner, in which Paul mentions the person, who had been favored by this vision, it has been conjectured by some, that he is speaking of another person; but obviously this is a mistake. For, how could there be danger of his being exalted above measure by these visions, if he had not had them? And why should the thorn be put into his flesh? It was his modesty which induced him to speak in the third person of himself; as the evangelist John does in his gospel. And this explanation is the more natural when we reflect that although he had been favored with these visions fourteen years before, he had kept them secret until that time.

3. The visions themselves

(a) their date If as we suppose this epistle was written about the year A.D. 58, it would follow, that Paul had been favored with these special manifestations at the year A.D. 44.; but the precise occasion cannot now be known. It has sometimes though we think erroneously been supposed that two several visions are here referred to, as the repetition would be rather unnatural & the circumstances of the two cases seem somewhat

different. But whether one or two visions be here referred to ~~mark~~, it is certain that this great & devoted apostle was at different times favored by such extraordinary communications from the invisible world. Not only had his conversion been effected by an extraordinary vision of the Lord on the way to Damascus, but when Paul had on that occasion been smitten to the earth, Jesus said unto him, "But rise & stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister & a witness of these things which thou hast seen, & of those things in the which I will appear unto thee."[1] According whilst Paul was at Corinth in the year A.D. 52, eight years after the vision of the text, Luke tells us, "the Lord spake to him by night in a vision."[2]

On a subsequent occasion when he was praying in the temple at Jerusalem, he tells us "I saw him (the Lord) in a trance, saying unto me, Make haste & get thee quickly out of Jerusalem; for they will not receive thy testimony concerning ~~thee~~ me."[3]

And again the Lord appeared unto him & said: "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."[4] From all which it is evident that the great apostle of the gentiles was sustained in his arduous labors & privations & dangers by extraordinary communications with the invisible world. Yea he had more immediate communication with the savior than any other apostle but John the author of Apocalypse. Perhaps this was in part as a compensation for the fact that though destined to be an apostle he had not like the other apostles seen the Lord during his life-time.

(b.) The nature of the trance [a] The nature of this rapture of the apostle seems to have been that of a trance. He appears to have lost all consciousness of impressions from object in the world around him. His senses appear to have been locked up.

---

1. Acts 26:16. 2. 18:9. 3. 22:17,18. 4. 23:11.

1. Nehemiah 2:8.

His eyes appear to have been closed. His ears heard not, & all the customary avenues to the soul were closed; for if his eyes saw & ears heard &c how could he doubt whether he was in the body? But whilst his spirit was thus withdrawn from all connexion with the material world, it seems that such a new & striking relation was opened between his soul & the world of spirits, that he was overwhelmed & at a loss to know, whether his spirit remained in the body or for a season had taken its flight from it; for he distinctly says, "whether I was in the body or out of the body I knew not." He was evidently in so strange & to him novel a condition, that whilst he was conscious of having been introduced into a new relation to the world of spirits he did not exactly know what relation he during that period sustained to the material world. His vision appears to have been not altogether unlike that of the prophet Ezekiel[1], who tells us, "I was lifted up by the Spirit between the earth & heaven, & brought in the visions of God, to Jerusalem".

[b] It was in this condition he tells us "he was caught up to the third heaven."

Some of the later Jews believed in seven heavens;[2] but the prevailing opinion in the earlier ages was that there were three heavens. The first was the Atmospheric heavens, which the fowls of the air inhabit. The second was the sidereal heavens or that ~~in which~~ region beyond the atmosphere, in which the stars were supposed to be contained. And still above this was supposed to be the third heaven, the abode of God & holy angels. The Jews however had no definite knowledge of the inmeasurable extent of the universe. For if we place the abode of the blessed beyond the fixed stars, & suppose them to travel after death, as fast as a cannon ball, it would require 4,700,000 years[3] before they could reach their place of destination, a period

1. 8; 3. see the passage.
3. Dick's Christian Philosopher.

2. An interesting passage in which we see this fabulous view of

804 times as long as ~~the time~~ has elapsed since the creation of this world; so that no departed saint could yet have reached heaven. Or if it be supposed that this difficulty would not attend the disembodied spirit, as spirits may possibly bear a very different relation to space; it will nevertheless belong to the body after the resurrection & ~~to~~ the soul will ~~then~~ again be connected with it.

The phrase to be caught up into the third heaven was also used by the Jews[1] to express the idea of a vision or trance of the highest order, & in this sense the apostle probably uses it; to designate in general the future abode of the blessed, the world of spirits.

[c] The same general idea is expressed when the apostle tells us that he was caught up into paradise. This term (פַּרְדֵּס) is found in the most ancient languages, & is used to designate a pleasure garden, a park, planted with ornamental trees & shrubbery.[2] The LXX employ this term (παράδεισος) to express the garden of Eden. In the N. Test. it is employed to designate the world of spirits, the place of happy departed souls, ~~spirits~~ as in the passage where our Saviour says to the thief on the cross, "This day thou shalt be with me in paradise."

---

[1] the heavens, & at the same time have an example of the fanciful & injudicious manner in which the Jews attempted to be wise above what is written is found in the following: "Originally the shechina (the visible glory of God) dwelt upon the earth. But after Adam sinned it ascended to the first heaven; after Cain sinned it ascended to the second heaven; in the times of Enoch to the third; at the flood to the fourth; at the time of the Babylonish dispersion (captivity), it rose to the fifth heaven; in the days of the Sodomites, to the sixth; & in the time of the Egyptians & Abraham, it ascended to the seventh heaven. But on the other hand, seven just men arose ~~...~~ and in the days of Abraham the shechina again descended to the sixth heaven: in the time of Isaac to the fifth; in the days of Jacob to the fourth; in the days of Levi to the third; in the time of Kohath to the second & in the time of Amram to the first. But when Moses came, he brought down the shechina again from heaven to earth." Tanchuma, fol. 40. apud Schoetgenii Hor. Heb. et Talmud. p. 720. "Schoetgen. p. 721.

2. Nehemiah 2, 3. 2:8.

[d] Into this abode of the blessed, this paradise of God it was, that the apostle was introduced. The Saviour—the thief—Father Abraham, Moses, Isaiah &c And what did he see there? "He heard unspeakable words, or things, which it is not lawful for man to utter." This may mean that things were revealed to him, which had never been revealed to man before; which no human language could describe; & which could not be rendered intelligible even by language of approximation, or by figurative terms taken from this world, ~~[struck out]~~ because the future world is so different from the present, that no analogy subsists between them sufficiently strong to justify comparative language.

Or it may mean that these things were revealed to him for his own use, for the confirmation of his faith, & for the purpose of sustaining him amid the uncommon trials, which awaited him, trials which as is well known eventually terminated in the martyr's death. But these things it was not proper to publish to others. Even those things which the Saviour revealed to his disciples during his abode with them on earth, he ~~[struck out]~~ communicated gradually; & then told them that he had yet many things to tell them which they could not now bear, but which the Spirit ~~[struck out]~~ whom he would send, should teach them.

Such are the circumstances of this wonderful vision of the apostle, which affords a strong evidence of of that fact, in support of which it was adduced, namely the truth of his apostolic office. But is not our design at present to dwell on this aspect of the subject. There are other more practical lessons, implied in it & to these we would now direct your attention.

~~II~~ 1. The nature & circumstances of this rapture of the apostle prove the immateriality of the soul, its capacity for separate existence & separate action in a future world.

a) The human soul is *distinct* from the body.

If the soul were material, as some infidels have contended, then it would necessarily be a part of the body, or as some advocates of this view have supposed it, would be the result of bodily organization. If this were the case, of course the soul could not possibly be separated from the body & & continue to exist, any more than motion could continue after the moving body had been removed, or a discourse be continued after you have removed the speaker. But Paul an inspired servant of God thought differently. He evidently teaches that the soul can exist, separated from the body. He affirms that his soul was caught up into the third heaven, into paradise. Of course, then, it follows that the soul is capable of separate existence, of existence apart from the body, & therefore cannot be material cannot be either a mere part of the body, nor the result of bodily organization.

b) It is capable of *separate existence*. The separate existence of the angels is a demonstration of the possibility of separate existence of pure spirits; but the reality of this power in *our* souls is clearly taught by our text. If the soul could leave the body, & traverse the spiritual world even unto the third heavens, as Paul apparently thought his could, whilst his body was on earth, & could return to that body, it follows that it must be capable of *separate existence*.

c) That it is capable of ~~[illegible]~~ perception, *sensibility* & *action* in this separated state, is also clearly taught by the rapture of Paul. Had he been in a state of dormancy or insensibility, how could he have known whether he was in paradise, in the third heaven or not? How could he perceive things which it was not lawful to utter? No, it is evident from our text as well as from other portions of God's word, that the doctrine of the insensibility of the soul, ~~[illegible]~~ between death & judgement, is false & unscriptural & is also demonstrated in the case of the rich man & Lazarus. On the contrary whilst the body is in the grave the soul [illegible] before ~~whilst~~ it is buried the

2. We learn from the example of Paul, that sometimes God's most favored people are visited by special afflictions to humble them. Paul says, ~~that~~ "Unless I should be exalted above measure by the abundance of the revelations there was given me a thorn in the flesh, the messenger of Satan to buffet me." Various opinions have been entertained concerning the exact nature of this thorn. Several distinguished divines, such as Baxter & Michaelis, have each supposed it to be some grievous disease with which he was afflicted. We think the most probable opinion is that it was some nervous affection, that was both troublesome & humiliating, accompanied perhaps by distortions of face or person. This disease may possibly even have been the result of the remarkable visions & revelations with which he was favored. We profess to believe that the things of eternity, the grand interests of the soul, the glorious character of God, are of infinite importance. No wonder then that if we at any time realize this greatness & importance in any tolerable degree, it should overwhelm us, & prove too much for our frail bodies to bear. The emotions excited by earthly objects, ~~the~~ grief at the loss of relatives or property & even sudden joy at unexpected ~~favourable~~ intelligence, have impaired the health, produced diseases & broken down this tabernacle of clay. Pauls disease, especially if it was of the nature supposed may have resulted from ~~these~~ revelations. When Daniel saw the glory of the Messiah there was no strength left in him. Dn. 10; 6.7.8. The apostle John fell down as dead at the feet of Jesus, & it is thought by some that Moses died thus amid the vision of God.

But the great truth ~~taught by the text is obvious~~; that the case of Paul is not peculiar; that God's own people are sometimes visited by special afflictions. We know indeed that all afflictions are sent not in wrath but in mercy; & that the light afflictions of this life which are but for a season, shall work out for us a far more exceeding & eternal weight of glory. And if any of you, my Brethren, have been afflicted, if

sickness has visited your family & filled it with sorrow, if death has snatched from you its most favorite individual, be not dismayed the Lord will sustain you. He wounds you but to heal; & if you submit to his chastening hand & improve his afflicting dispensations, he will cause your trials to promote your ultimate good. ~~And if~~

And if among the most advanced followers of the Lamb, there be any one groaning beneath the weight of special & deep affliction; you can as Paul thrice did, pray the Lord to remove it, but if he does not, you must not despair nor suppose your God has forsaken you. To you as to Paul he says "My grace shall be sufficient for you."

3. We see that God on special occasions, favors his his faithful servants with special communications of his grace, & manifestations of his influence.

a) God bestows seasons of ordinary favor to all true believers. Every Christian has or may have the testimony of the Spirit bearing witness with his spirit that he is a child of God & heir of the Kingdom. This testimony includes a sensible impression of the divine favor. But more than ordinary faithfulness in heartsearching, prayer &c is generally rewarded by special degrees of divine favor.

b) Extraordinary manifestations of his presence, he has given to some few individuals, such as Edwards, Tennant, Taro-

Says Edwards: Once I rode out into the woods for my health — & alighted ~~[illegible]~~ — from my horse in a retired place for meditation & prayer. — I had an extraordinary view of the glory of the Son of God, as Mediator between God & man — his wonderful love & condescension —

c) Actual trances though extremely rare are possible & real. Tennant, —

Peter's trance Acts 10,9.

Abercrombie — the servant girl, the Welsh woman —

Paul in the text.

4. ~~Finally~~, If these brief glances of the apostle into the eternal world revealed to him glories unutterable, what will not the righteous behold throughout the revolving ages of eternity! & what do not sinners lose by neglecting this great salvation!

5. Finally, as the soul ~~of~~ is immortal & there is a future state of being, it follows that as the wicked are unqualified for the joys of the righteous they will be shut out in outer darkness &c.

Gettysburg March 23rd 1862,

Gettysburg, June 25th 1843.

Hagerstown for Br. Keller Aug 20 1843.

Chambersburg for Br. Sprecher, Aug. 27. 1843.

Lewistown - Oct 3d for McMillan 1843.

Philadelphia for Br. Storck, May 4th 1845.

Gettysburg, Sept. 4th 1853.

" , Presb. church, for Revd Van Dyke, Aug. 9. /57.

Con: Bonar II, 400.

SERMON #144

The reign of Jehova a just cause of congratulation to all the subjects of his universal dominion

Psalm 97:1. The Lord reigneth, let the earth rejoice & the multitude of the isles be glad thereof.

My Christian Friends, Man is a dependent being, whose happiness is greatly influenced by surrounding circumstances. Amongst the most potential of these is the character of the rulers, under whose government he lives. Even in our own civil institutions, the best & safest ever vouchsafed to man, leaving as little as possible to the arbitrary caprice of the rulers, & where one branch of the government operates as a check upon the other, how greatly is the happiness of the people affected by the character of those in authority over them! If unwise & selfish rulers enact unequal & oppressive laws, which derange the

business of the country, how many innocent & pros=perous families are reduced, how many poor & industri=ous laborers are thrown out of employment & plunged in=to want! How easily may the nation be hurried into an unnecessary & unjust war! How much blood may not be unnecessarily shed! How many bereaved widows be cast on the tender mercies of a heartless world! How many help=less children may be robbed of a fathers care & be exposed to neglect, privation & ruin!

But if this truth is exemplified in our country, where as little as possible is left to the mere will of the rulers, the prosperity of the people in regal governments depends in a ten=fold greater degree on the character of the king or monarch, who possesses almost unlimited controul over the destinies of his subjects. Here the charater of the young prince is watch ed with intense national solicitude, because he is soon to ascend the throne for the weal or woe of millions.

Are his principles & character good, does he possess the requisite talents and knowledge, to devise & execute patriotic & judicious plans to meliorate the condition of his people, in short, does wisdom sit at the helm, & justice blended with mercy hold the balance; then will it be well with the nation; and then the monarch has far more power to do good, than the president of a republic. But if his character be unprincipled, or if his talents are inadequate to the duties of his august station, well may his people mourn over their prospects, & exclaim in the language of the wise man, "Wo to thee O Land, when thy king is a child"!

But if excellence of character is a source of congratulation in an earthly ruler, to whom our temporal interests are confided, how much more is this true, in regard to the great Ruler of the universe, who holds in his hand not only our temporal, but also our spiritual,

our everlasting destinies, & not merely those of our own world, but of all the myriads of worlds, which occupy the regions of space! And if even the imperfect excellence of of good temporal rulers affords us cause of congratulation how much more the unbounded excellence of Jehovah, all whose attributes are infinite perfections, & in whom there is no variableness or the shadow of a change!

Whatever aspect of his character we contemplate, we find it an ample & secure ground for rejoicing in his reign.

Gettysburg, ~~January~~ 30th 1848. & Nov. 25, 1855. Phil. for Heller May 4. 1856. Chambersburg, for Presb. ch. Sept. 28. 1856.

Gettysburg Oct. 18th/63 adapted to the rebellion & late battle.

The reign of Jehova a just cause of congratulation to all the subjects of his universal dominion.

Psalm 97; 1. "The Lord reigneth, let the earth rejoice & the multitude of the isles be glad thereof."

My christian Friends, Man is a dependent being, whose happiness is greatly influenced by the surrounding circumstances. ~~[illegible]~~ Amongst the most potential of these is the character of the rulers under whose ~~government~~ ~~[illegible]~~ he lives. Even in our own civil institutions, the best & safest ever adopted by man, leaving as little as possible to the discretion or arbitrary whims of the rulers, and where one branch of the government operates as a check upon the other, how greatly is the happiness of the people affected by the character of those in authority over them!

~~If avaricious or selfish rulers enact unequal & oppressive laws, which depress & derange the business of the country, how many innocent & prosperous families are reduced, how many poor & industrious laborers are thrown out of employment & plunged into want!~~ How easily may the nation be hurried into an unnecessary & ~~an~~ unjust war! How much blood ~~of our citizens~~ may not be unnecessarily shed! How many bereaved widows be thrown on the tender mercies of ~~the~~ a heartless world! How many helpless children ~~orphans~~ be robbed of a father's care & be exposed to neglect, privation & ruin!

But if this truth is ~~ex~~ exemplified in our own government where as little as possible is ~~left~~ ~~reserved~~ to the mere will of the rulers, the prosperity of the ~~community~~ people in a regal government depends in a tenfold greater degree, on the character of the king or monarch, in arbitrary governments, in whose hands ~~[illegible]~~ almost unlimited control is vested ~~[illegible]~~! Hence the character of the young & rising prince is watched with intense national solicitude, because he is soon ~~he~~ to ascend the throne for the weal or woe of millions. Are his principles & character good, does he possess the requisite talents & knowledge to devise & execute patriotic & judicious plans to meliorate the condition of his people, in short, does wisdom sit at the helm, & justice blended with mercy hold the balance, then it will be well with his nation, and then the monarch

has also far more power to do good than the president of a republic. But if his character be unprincipled, or if his talents are inadequate to the duties of his august station, well may his people mourn over their prospects, & exclaim in the language of the wise man, "Woe to thee, O land! when thy king is a child"!

But if excellence of character is a source of congratulation in an earthly prince or ruler, to whom our temporal interests are confided, how much more is this true in regard to the great Ruler of the Universe, who holds in his hand not only our temporal but also our spiritual, our highest, our everlasting destinies! & not only those of our world, but of all the myriads of worlds which occupy the regions of space!! And if even the imperfect excellence of a good temporal ruler affords us hope of blessing & cause for congratulation, how much more the unbounded excellence of Jehovah all whose attributes are infinite perfections & in whom there is no variableness or the shadow of a change! Whatever aspect of his character we contemplate, we find it an ample & secure ground of rejoicing in his reign. Thus

I. His infinite knowledge, wisdom & benevolence, give assurance, that in the counsils of eternity he was inclined to choose the best possible world for creation.

(His omniscience would place before his view, at one comprehensive glance, all possible worlds of every dimension from that whose surpassing magnitude seems to fill the regions of immensity, so that a ray of light travelling from it, would not yet have reached us, (since the creation of our race.) down to the microscopic world, found in a drop of water: & of every possible structure & with all possible materials & of all possible properties with which they could be endowed.

His wisdom would enable him to select the best possible ends & the best means for their accomplishment. The noblest of ends would seem to be the manifestation of the highest glory of God, exhibited in conferring the highest happiness on his sentient & especially his rational creatures. These are beautifully blended & announced by the tongues of angels at the incarnation of the Son of God, an event fully coincident in design with

~~the grand design of~~ creation itself: Glory to God in the highest, peace upon earth & goodwill amongst men. And this we find verified in the natural world around us. God aims at the happiness of all sentient beings. He feeds the beasts of the field, the fowls & sparrows of the air, the fishes in the sea, & of the myriads of insects floating in the atmosphere not one is forgotten by him. But man is of more value than many sparrows, & the very hairs of his head are numbered. But shall God care for the hairs of man's head & be indifferent about his soul? No the interests of his neverdying Spirit are a special part of his grand design in creation.

The best system of means, that is, the best world for the accomplishment of this moral end, the religious wellfare of the world, is, so far as known to us, a moral government for his rational creatures, & the subservience of all other objects in our earth to their good. This moral government embraces a perfect law, and moral agents placed under it. The physical world he governs, or causes to act in certain uniform ways, called laws of nature, but more properly styled the uniform modes of the divine agency. The moral law is the reflection of his own character & therefore perfect in its moral features. His moral or free agents are influenced invited by the exhibition of truth & the influences of the Spirit, but not irresistibly controlled by either. Man in this selected world is made a free agent not a machine: Life & death are placed before him & he is urged to choose life. (That God can & does thus influence our hearts is implied by every prayer for the influences of his Spirit. To these laws are appended sanctions of the most impressive character; eternal joys or everlasting sorrows — the society of angels, or the companionship of devils — the smiles of a reconciled Father, or the frowns of an offended judge. His penalties flow not from malignity but love; & form a gracious beacon at the door of the pit, to warn off all that come near, a merciful hedge or enclosure around the abyss of woe to keep men from plunging into it. And the number of the punished, compared with all rational intelligences saved by the knowledge of their punishment, may be no greater than the number of persons capitally punished ~~[illegible]~~ to that of the entire community.

Such is the world which we suppose a God of infinite perfections would create.

Gettysburg, January 30th 1848. ... May 4. 1856. Chambersburg ...
Gettysburg Oct. 18th /63 except ...

has also far more power to do good than the president of a republic. But if his character be unprincipled, or if his talents are inadequate to the duties of his august station, well may his people mourn over their prospects, & exclaim in the language of the wise man, "Woe to thee, O land! when thy king is a child"!

But if excellence of character is a source of congratulation in ~~an~~ earthly prince or ruler, to whom our ~~[illegible]~~ temporal interests are confided, how much more is this true ~~[illegible]~~ in regard to the great Ruler of the Universe, who holds in his hand not only our temporal but also ~~our spiritual~~ our highest, our everlasting destinies! & not only those of our world, but of all the myriads of worlds which occupy the regions of space!! And if even the imperfect excellence of a good temporal ruler ~~[illegible]~~ affords us hope of blessing & cause for congratulation, how much more ~~[illegible]~~ the ~~perfect~~ unbounded excellence ~~perfection~~ of Jehovah ~~[illegible]~~ all whose attributes are infinite perfections & in whom there is no variableness or the shadow of a change! ~~[illegible]~~ Whatever aspect of his character we contemplate, we find it an ample & secure ground of rejoicing in his reign. Thus

I. His infinite knowledge, wisdom & benevolence, give assurance, that in the councils of eternity he was inclined to choose the best possible world for creation.

His omniscience would place before his view, at one comprehensive glance, all possible worlds of every dimension ~~& kind~~ from that whose surpassing magnitude seems to fill the regions of immensity, so that a ray of light travelling from it, would not yet have reached us, (since the creation of our race.) down to the microscopic world, found in a drop of water: & of every possible structure & with all possible materials & of all possible properties with which they could be endowed.

His wisdom would enable him to select the best possible ends & the best means for their accomplishment. The noblest end ~~means~~ would seem to be the manifestation of the highest glory of God, exhibited in conferring the highest happiness on his sentient & especially his rational creatures. These are beautifully blended & announced by the tongues of angels at the incarnation of the Son of God, an event fully coincident in design with

~~the grand design of~~ creation itself: Glory to God in the highest, peace upon earth & goodwill amongst men. And this we find verified in the natural world around us. God aims at the happiness of all sentient beings. He feeds the beasts of the field, the fowls & sparrows of the air, the fishes in the sea, & of the myriads of insects floating in the atmosphere not one is forgotten by him. But man is of more value than many sparrows, & the very hairs of his head are numbered. But shall God care for the hairs of man's head & be indifferent about his soul? No the interests of his neverdying spirit are a special part of his grand design in creation.

The best system of means, that is, the best world for the accomplishment of this moral end, the religious wellfare of the world, is, so far as known to us, a moral government for his rational creatures, & the subservience of all other objects in our earth to their good. This moral government embraces a perfect law, and moral agents placed under it. The physical world he governs, or causes to act in certain uniform ways, called laws of nature, but more properly styled the uniform mode of the divine agency. The moral law is the reflection of his own character & therefore perfect in its moral features. His moral or free agents are influenced invited by the motives of truth & the influences of the Spirit, but not irresistibly controuled by either. Man in this selected world is made a free agent not a machine. Life & death are placed before him & he is urged to choose life. (That God can & does thus influence our hearts is implied by every prayer for the influence of his Spirit. To these laws are appended sanctions of the most impressive character; eternal joys & everlasting sorrows — the society of angels, or the companionship of devils — the smiles of a reconciled Father, or the frowns of an offended judge. His penalties flow not from malignity but love; & form a gracious beacon at the door of the pit, to warn off all that come near, a merciful hedge or enclosure around the abyss of woe to keep man from plunging into it. And the number of the punished, compared with all rational intelligences saved by the knowledge of their punishment, may be no greater than the number of persons capitally punished ~~[illegible]~~ to that of the entire community.

Such is the world which we suppose a God of infinite perfection would create.

Such seems to be that world of which we are a part. We would not maintain that it is in itself, & apart from other portions of the universe, the best possible world, but it must be regarded as a part of the universe of worlds which God created or will create. This universe of worlds taken as a whole is doubtless the best possible, & our earth as a part of this whole is doubtless also the best that could have been made to fill the space & accomplish the design for which infinite wisdom intended it. We contemplate a watch and regard it as a whole of many parts, as an ingenious excellent production; but who would take a ~~~ which stands in sympathy with it, wheel, & regarding it as a whole pass the same judgment? The relations of this world as a part of a far greater whole are unknown to us. If we understood them we could solve all the difficulties belonging to our world, & see that they either directly tend or are overruled for the greater ultimate good.

I need scarcely add that the infinite benevolence of God would constrain him to adopt that form of a world, which his knowledge & wisdom pronounced best: & that such a world would prove an incalculable blessing to all, who did not voluntarily turn it into a curse.

Such is the ideal of a perfect world, which the omniscience, wisdom & benevolence of God inclined him to create. We now proceed further & show

II. That his omnipotence & independence enabled him actually to carry his plan into realization.

His omnipotence enabled him to bring into existence all the elementary substances & properties in the universe which he did create, & to employ them in the execution of his purposes. As his omniscience placed before him all possible worlds & all possible contrivances & powers, so his omnipotence enabled him to call into being such of them as his wisdom preferred. Do we find the immensity of space filled with millions upon millions of worlds & systems of worlds, peopled with unnumbered hosts of inhabitants, exhibiting resources of knowledge, wisdom, benevolence & power at the exercise of which the morning stars sang together & the sons of God shouted for joy, it was the omnipotence of Jehovah that enabled him to produce them all. Reflect upon the vast masses of matter in these worlds, the inconceivable strength requisite to control them, to keep them in their orbits & cause to revolve. Or, do we examine the structure of our own earth & find every part of it abounding in amazing specimens of intelligent arrangement to accomplish

desirable ends, so that the entire globe is one storehouse of provision for sentient creatures; do we find that many detached part of it contains systems within systems & worlds within worlds, even microscopic worlds in a drop of water; it is the omnipotence of God which enables him ~~to~~ thus to execute the plans of his knowledge, wisdom & benevolence. Now all this power still belongs to God, & certainly enables him to administer the government of this world to the best purposes, to reign in such a manner that the whole earth will have reason to rejoice.

b) Nor could any being in the universe resist his arm of independence. None existed except by his permission & creative energy. None could claim a right to consideration from Jehova in the determinations of his will. Nor could even the tallest archangel dare to resist his purpose; lest he share ~~meet~~ the doom of those rebellious spirits, who kept not their first estate, & were hurled down into regions of darkness, reserved in chains to the judgment of the great day.

We may, therefore, be certain, as he created this world according to ~~the~~ uncontrolled dictates of his infinite wisdom, that this earth is the best possible in its place, as a part of a greater system, & that the universe of all worlds, of which this is but a very small part, is the best possible system of worlds, & that he governs it with infinite wisdom & benevolence. And such seems to be [here insert the paragraph from top of last page]

III. His ~~boundless~~ ~~unspotted~~ justice veracity & boundless mercy assure us, that he will administer his "reign" or government over nations & individuals with infinite fidelity & that ~~he will not~~, according to his revealed purpose, he will not ~~unconditionally~~ exclude those from his mercy, who have violated his laws, ~~will~~ not withhold his proferred grace ~~mercy~~ from the penitent sinner.
His government of our earth may be regarded in a twofold light, as his government of nations & of individuals. &

a) On nations in their associate capacity, the retributions of his providence are completed in the present life, because nations as such never appear in judgment in the future world. But nations have their lifetime as well as individuals, though centuries may be required to complete them. That is, God demonstrates to the world that ~~even~~ in this life also not even nations can prosper unless they observe the laws of his moral kingdom. He will have all men know that the distinctions of his moral law are unalterable & founded in the nature of things. That his is the "higher" yea the "highest law" & paramount to all other laws. This he accomplishes by having so constituted the universe that as long as nations are honest & virtuous, in

the transaction of their affairs, he bestows his favours on them, they are prosperous; & just as certain as the laws of morality are violated by the citizens or subjects of any government, so that the inviolability of an oath is disregarded, & bribery, perjury, corruption, fraud, violence & oppression of the weak, so certainly will the bonds of society be broken asunder & the security of person and property be destroyed, & the liberties of the people be ~~destroyed~~ subverted. Thus a career of dishonesty in the execution of treaties or other public obligations to other nations must inevitably corrupt the principles of the community in their individual capacity & private dealings, & bring on [& national judgements, such as wars, famine & pestilence, & if not repented of ends in] national ruin. Of the same tendency are all aggressive wars, which always partake of the corruption, violence, oppression & rapine of individuals, & must tend to ruin. Mere military glory is in reality the desire of being distinguished in the business of rapine, plunder & murder. [Here we would remark that the history of nations is yet to be written from the Christian standpoint, not glorifying great military chieftains but representing them as great pirates, robbers, murderers &c.] But although God has so constructed the universe that righteousness exalteth a nation & sin is a reproach to any people; still every individual is responsible to God individually also, for his political as well as his private acts.

2. But the <u>most</u> <u>important</u> <u>part</u> of the <u>divine government</u> is that which he carries on with the <u>individuals</u> of the human race. His government of nations as such, relates only to their temporal prosperity, whilst that over individuals regards especially their spiritual & eternal interests.

With our first parents before the fall, he dealt on the principles of a perfect moral government, ~~or~~ <u>covenant</u> of <u>works</u>; the leading principle of which was: <u>Do this</u> & <u>live</u>. Yet, after they ~~first parents~~ had violated this law, & exposed themselves to its just & eternal penalties, ~~& their posterity~~ & their posterity have all trodden in their footsteps & incurred the same guilt; God, who seeth the end from the beginning, & foreknew how not only our first parents, but all their posterity would act, resolved in mercy not to cut them off in their sins, but to provide an atonement for them

transgressions & offers them pardon & a title to heaven through the merits of his Son Jesus Christ. In other words he established the covenant of grace with Adam after the fall, & with his descendants, & added a new feature Redemption to his moral administration with man. Thus salvation is still within the reach of all.

No child of Adam was ever born under the inevitable necessity of damnation. God, having permitted the fall of our first parents, & thus suffered us to be born into this world with a depraved nature, so loved our fallen race as to give his only begotten Son that whosoever believeth in him should not perish but have everlasting life". His promises of mercy & the conditions on which it is suspended, are irrevocable & infinitely reliable, being based on his own unchangeable nature. In the execution of this plan, the Savior established his church upon earth, & inspired holy men to record his instructions & those of apostles, & sent the Holy Spirit the Comforter to give efficacy to the word, & to convince the world of sin & righteousness & judgment to come. Happy are you my hearer if you yield your heart to his gracious influences. He will illuminate your mind & give you new spiritual vision. He will teach you to feel your depravity & helplessness & conduct you to the Savior. He will show you the moral glories of the plan of salvation & seal your soul for eternal bliss. What better administration of the best world could be imagined? How could God himself deal more kindly, more mercifully with you?

Inferences.

1. From this subject it is evident, ~~fact thus established, that the attributes of God give a prospect of such excellence in his reign, that all the earth has cause of joy, it follows~~, that the complaints & doubts of the goodness of God by those less favored in temporal circumstances are unfounded & unwise.

Are there any in this assembly who born in poverty have failed notwithstanding their industrious efforts through life to provide for more than their present wants, you I would admonish not to repine at the dispensations of providence. Your poverty may be greater wealth to you than all the riches of India, if you are taught by it to lay up treasures in heaven where moth & rust corrupt not & where thieves break not through & steal.

Does want of talent assign you an humble sphere in life, remember an infinitely wise God has made the distribution; and that he is as just as wise, & he will reward us not according to the amount of talent entrusted ~~to our keeping~~, but by the degree of fidelity exhibited ~~by us~~ in their use & improvement ~~of them~~. In short all the bounties of God's providence are in themselves, blessings indeed for which we owe gratitude to ~~the~~ great Giver, but they are connected with responsibilities from which those escape who do not possess them; & if they are misimproved they prove a curse instead of a blessing.

2. That those, who, in the providence of God, are specially afflicted, should not despond.

Of some afflictions we may ourselves be the authors, yet even here we must recognize in the painful consequences of our sins, the just retributions of God's moral government, & feel called to sincere repentance & abhorrence of sin. But, if our afflictions are such as must be traced specially to the providence of God without being caused by ~~any~~ any guilt on our part; then may we with still greater confidence, seek our ~~refuge~~ consolation in the unfathomable depths of the divine wisdom and goodness, assured that eternity will reveal the mystery, & prove that even in these afflictions we had reason to rejoice, because the

it is true "clouds & darkness are round about him";—

Lord God omnipotent reigneth. Yet, Oh! how hard is it for the victim of painful, incurable disease to realize these views! How hard for the victim of [a] painful incurable cancer, to see the fell destroyer, that painful, loathsome disease daily eating further & further into his vitals; & yet feel resigned, yea rejoice that the Lord reigneth. But true religion has often achieved this conquest, & will do so wherever the scriptures views of the divine government are cordially embraced.

So also in social afflictions, & in religious gloom, or spiritual darkness, the true source of comfort is in the providence of God.

3. Christians must not despond when calamities & decline befall even the church of God. Every instance of individual decline is a just cause of lamentation, & of course if declension be general our humiliation & repentance before God should be proportionably greater. So also if any outward circumstances befall the country by which the cause of religion is materially retarded & the prosperity of the church destroyed we must necessarily deplore these events as evils. Thus the increase of formality & Puseyism & Romanism & infidelity & war in our land are great evils, to be deplored as the curse of the church & the world; yet are we faithfully to labour against them & find our consolation not in the infidel tenet that these reputed evils are not really so, but are necessary preparations to greater blessings, but in the hope that as an infinitely wise & good God has permitted their existence he must have some good reason for doing so, & may bring good out of the evil. Thus the infidel attacks of Celsus which did not survive his own age called forth the immortal work of Origen, which has confirmed the cause through all centuries. The British war in China, broke down the partition wall of 1000 years & the present war may possibly be overruled for some good.

4. How infinite is the loss of these impenitent sinners, who finally & forever reject the interest offered them by this best of governments & remains a rebel against it.

And now poor sinner reflect

If this world is the work of so great & glorious & good a being, & if his administration of it through time & eternity is a just cause of joy to all rational & sentient creatures in it, then no language can express the boundless happiness which a God of such resources can bestow on his faithful subjects; & of course no language can depict the loss of those who put themselves in opposition to this infinite Jehova. He is no less omniscient, all-wise & omnipotent to devise & execute any means of punishing sinners which his justice may dictate, as he is to bestow ages of bliss on those who become the willing subjects of his grace. And whilst the righteous shall grow in the divine favour & in bliss through millions of ages; you the poor deluded impenitent sinner, will at a distance see him in Abrahams bosom & yet by an impassible gulph be shut down in hell & in torment, where you cannot obtain even a drop of water to cool your parched tongue, & realize forever the solemn but now despised truth, that it is a fearful thing to fall into the hands of the living God!!

Utile. Sermon on

The Providential Reign of God.

Dan. 4:35. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; & none can stay his hand, or say unto him what doest thou?

Int. It is a melancholy reflection that in this world of ours formed with such boundless wisdom, goodness & power, abounding in provisions for the wants of all sentient creatures, especially in numberless contrivances for the happiness of man, that so many of that very favored race should exhibit proofs of practical infidelity, should ignore the God who made them, & formed this earth for their benefit. There are but few theoretical atheists, men who profess not to believe in the existence of a God, for everything pantheists who deny the personality of God [illegible] declared by the fool, yet practical atheists abound in our land, men who say in their heart there is no God.

a) Some of these act & speak as if this world existed from eternity or were the work of chance — rarely do we hear them mention or employ the great Creator — b) Others if they admit the ex. of the Creator speak as if he had cast off this world like an orphan child to take care of itself, & they feel no obligation, no gratitude for the numberless mercies & blessings of life. c) And others whilst admitting the ex. of God, the bounties of nature, deny his overruling providence in the affairs of men. They attribute all events to the laws of nature or to the free agency of men. They exclude God from history.

Such a practical atheist was Nebuchadnezzar, who uttered our text, the haughty founder & monarch of the rich & powerful Babylonish empire. In the tide of his prosperity he forgot God & despised him, "Is not this great Babylon that I have built &c." Dan 4:30. For this he was smitten with insanity by God, & for he imagined himself an ox, he was turned out of his palace & dwelt among the beasts of the field eating grass &c. see context — but when his reason was restored he saw his error & proclaimed to all the most High who ruleth in the kingdom of men, & who doth &c.

The Providential Reign of Jehova. Are there not some among us, who view the affairs of life in the same light & see no God in history? Let us, therefore, examine

I. God reigns supremely (& exclusively & sovereignly). Reason teaches that if a being of intelligence & power created the world, he would govern it for the purposes for which it was intended. ~~[illegible]~~ & so the Bible teaches. The Lord God omnipotent reigneth &c. & in the words of our text: He doth &c.

No man or angel is his counsellor. Earthly monarchs, kings & presidents have counsellors or ministers who form their cabinets. But God has no cabinet, no secretaries of State or War, or Navy to aid him in his plans, to direct the thunders & lightnings & earthquakes by which he punishes guilty nations, aid & direct the storms by which he upheaves the ocean. He does not take counsel of the tallest archangel, seraph or cherub, he reigns alone & supreme. He does indeed employ angels as ministering spirits, not however to advise Jehova; but to execute his wise purposes. Sometimes the cabinet amongst men through superior wisdom overshadows the king; but not in the kingdom of God. He is the infinite allpervading intellect before whom the tallest seraph is but a [illegible]. In England the theory of the government is that the king can do no wrong, & there the ministers actually do reign & they also bear the responsibility. But God is supreme, & responsible to none; he in reality never can do wrong, none can resist him & ~~none can call him to account or say to him, what doest thou?~~

Nor can any one either angels or archangels call him to account, & Earthly ministers sometimes attempt to thrust in their selfish sinister ends, & deceive or resist their master, but none can deceive or resist the most High &c.

We sometimes hear of men whose rebellious spirit rises in opposition to the dispensations of God; but they are hardened in iniquity, & brands preparing for the everlasting burning. He reigns supreme among the nations: "The most High ruleth in the kingdom of heaven, & giveth it to whomsoever he will" Dan. 4:25. Ps 135:6. 115:3. Job 9:12.

II. He reigns universally.

1 His benign reign extends to all animals — not a sparrow falls to the ground without his will &c. — over all classes of society rich & poor, rulers & citizens (texts). Earthly rulers often neglect the interests of the laboring poor & humble & favor the rich & influential, but God's administration embraces in its paternal regard absolutely all creatures:

a) And rules over all their actions public & private, political and social & religious — Corrupt politicians vainly suppose God does not regard their corrupt combinations.

b) Over their thoughts & words as well as deeds. He who planned a murder or robbery is as truly guilty as if he had executed it, though perhaps not quite in equal degree. Matth. 15.19. Out of the heart proceed evil thoughts, adulteries, &c.

They who connive at public frauds or treason against the constitution & liberties of the country, are as truly guilty as those who ~~attempt~~ openly take arms, though not perhaps in equal degree. P. He governs the church & state by general principles & special laws in his word: & rules both by his Providence. Ephes 1; 20–23. 1Tim. 1;17. Is. 11; 34. Ps. 33; 11.

2. He rules over all nations of our globe. The cares of governing a single nation are greater than one man alone can endure: & many Kings & rulers have sunk under the weight of the burden. But God works & rules alone over all the nations of our entire globe.

3. Over all worlds — over heaven, earth & hell — in armies of heaven, i.e. of the skies, stars, worlds:

a) If you contemplate the starry heavens on a clear summer night you behold above stars, which as so many world in general like our own. Not a sparrow falleth to the ground — the very hairs of our heads are numbered.

b) If you look through the most powerful telescope say that of Lord Ross, you can see about millions of worlds — over all these God reigns, — over each world — and each inhabitant each insect, on them all. How vast, how incomprehensibly large is the kingdom of God!

III. (He reigns immediately ~~(through ministers)~~ or personally.

a) Earthly monarchs reign through a vast army of officers military & civil, distributed over ~~all~~ parts of their kingdom, & exercise their power, but Jehovah is himself personally present in every portion of his kingdom, & exercises all powers & influences himself which constitute his divine government & providence, excepting only those good actions, which he induces his moral agents to perform by moral means addressed to them as free agents; & those wicked acts which though violations of his law, he permits his moral agents to commit, because he sees that he can overrule them for greater good to the moral universe.

b) Some have indeed contended that God governs the world mediately, through ~~established~~ certain established laws of nature in the beginning & that these laws &c. now produce the various phenomena of the physical universe. But this is a self delusion. A law is not an agent, but a rule of action. The law prescribing death as the penalty of murder, does not punish the criminal, it is merely the rule of action according to which the magistrate inflicts punishment. So also the laws of physical nature are not agents; they do not cause the changes in inanimate nature; they are mere statements of the uniform manner in which God the creator by his omnipotence causes them to occur.

c) Still more wicked is the theory of those, who saying in their heart with the fool, there is no God, suppose this physical world to possess & from eternity to have ~~possessed~~ certain inherent powers to produce mechanically all the changes which occur. This is the so called positive philosophy, the theory of some French infidels, such as La Place & Augustus Compte.

But the bible as well as reason teaches, not that God is the author of ~~all important~~ changes in the physical world. "He giveth snow like wool: he scattereth hoarfrost like ashes." Ps 147:16. — He sends the early & latter rains. 2. He upholds all things by the word of his power. Heb. 1; 3. O Lord thou preservest man & beast. Ps 36; 6. 3. He provides for all. He maketh the grass grow for the cattle, & herbs or grain for the service of man. Ps 104; 14.

4. He governs his rational creatures by moral means, giving them his holy law as their rule of action & placing life & death before them ~~command~~ ~~them~~ to choose life. Deut. 30:9.

IV. He reigns ~~wisely~~ { & benevolently }.

"God (my brethren) say the apostle John ~~[illegible]~~ is love", & the psalmist Ps. 107;8.

— "Oh that men would praise the Lord for his goodness & for his wonderful works to the children of men! 9. For he satisfieth the longing soul & filleth the hungry soul with goodness."

Accordingly every aspect of his providence toward his sentient creatures exhibits evidence of his desire for their happiness ~~[illegible]~~ & especially for that of his rational creature man. The paternal & maternal instincts of brutes, prove his benevolence there.

1. The structure of our bodies, with their superadded pleasures — & provision in nature for their gratification shows it: making it one grand storehouse of provision for the comfort & happiness of man & other animals: & sometimes he provides miraculously for his children as in the case of Elias fed by the ravens: 1Kings 17: 4. Widow of Sarepta.

2. All his laws for the government of the minds & actions of men are benevolent
a) The laws inscribed in nature. Every good man knows the blessedness of obedience to his laws.
b) Those contained in Scripture.

3. All the leadings of his Providence a) When he afflicts man, it is that their light afflictions
b) When he prospers them, that the goodness of God may lead them to repentance;
~~[illegible]~~
~~[illegible] the wrath of man shall praise thee & the remainder of wrath thou shalt restrain.~~" Ps 76;10. He permitted Joseph to be wickedly sold into Egypt because he foresaw he could overrule the evil for good Gen 37:23 & wonderfully preserved & elevated him.

V. He reigns justly.

Rev 15.3. And they sing the song of Moses the servant of God & the song of the Lamb, saying Great & marvellous are thy works Lord God Almighty, just & true are thy ways, thou King of saints.

Ps 97: 2. Clouds & darkness are round about him, righteousness & judgement are the habitation of his throne." He is no respecter of persons &c. He deals equally with every human being. If he distributes his favors differently, here he tells us: For unto whom much is given, from him much is required &c.

1. All the actions of the divine reign proceed from a being of essential justice; & as we never expect an unjust act from a just man much less from God &c.

2. His legislative justice is exhibited in his reign. All his laws for the government of his rational creatures are just, & all the principles of his own action are so.
a) He has given us a law just & righteous & salutary & intelligible. To love God supremely & our fellow man as ourselves. To do unto others as we would they should do unto us; & the self regarding duties, securing our well being & rights. To glorify God in our bodies & spirits which are his — whether we eat or drink &c.

b) He accepts our best efforts though imperfect, if sincere — "He knoweth our infirmities, he remembereth that we are dust." For he as provided a better righteousness than our own even that of Jesus Christ the Redeemer. He has taught us that in every land they that fear him & work righteousness are accepted of him. & that the ~~condition~~ ~~of salvation~~ in all ages & lands is obedience to the light granted was bestowed ~~[illegible]~~

3. The ~~retributive~~ justice of his reign is manifest both in this life & that which is to come. a) In this life. Example. The case of a man whose aged father lived with much to the displeasure of his penurious & selfish wife. The aged patriarch was bent under the weight of years, & so tremulous as often to spill his food & occasionally to break the dish. After repeated complaints the hardhearted woman finally requested the son who had often resisted her conduct, to make a wooden dish or trough for his father, which he finally consented to do. His little son asked him, Father what ~~[illegible]~~ are you making? & when told, innocently replied, that's right father, make grandpa a nice trough, & when you grow old & trembling, I will make you one too. The man ~~[illegible]~~ cast away the halfmade trough & ever after treated his aged parent with ~~[illegible]~~ kindness.

b) In the world to come, he will reward every man according to his works, whether good or evil &c. Lazarus & the Rich man. Remember son, thou hast in this life received good things & Lazarus evil &c.

VI. He reigns mysteriously. Job 11:7. Canst thou by searching find out God; canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know.

1. The attributes of his nature lead us to expect that his actions will be in accordance with them, just as we expect an honest man not to defraud, nor a truthful man to lie: & such a harmony between the divine acts & attributes we find generally to exist. Yet there are exceptions a) the infinity of his nature,

2. The fact that our earth is but a small part of Jehova's empire, that we stand closely related to the rest — that we see but a small part of Jehova's ways & may cause us to misunderstand the dealings of God, & believe them unjust whilst in reality they are accordant with his attributes if we knew all.

3. The fact that our observations are confined to objects of the senses common world & cannot extend to the world of spirits, nor reach into the future, disqualifies us from comprehending the plans of God.

4 our own interests appear to us of supreme importance.

Hence it seems mysterious to us

a) That he suffered the angels & man to fall — or rather that foreknowing their fall, he did not refuse to create them —

b) It is often mysterious that he suffers the virtuous to be oppressed & the wicked to prosper.

Our judgement is often like that of a little boy on board one of the magnificent steamers descending the Mississippi, loaded with hundreds of passengers & a costly load of merchandise, when he ran to the captain of the vessel & said Capt quick stop the vessel my orange fell overboard."

4

c) He suffered the Jews with wicked hand to slay the Savior, of their own will, uninstigated & uninfluenced by him in any way — yet has he overruled it for greater good to our fallen race. Where sin abounded grace hath much more abounded." Dan. 3:219. ~~Inferences~~ [illegible] of every day — sparrow &c

1 Let us recognize the reign of God [illegible]

2 Let us obey the intimations of his [illegible] & all will be well.

Cases of remarkable & mysterious providences.

Du Moulin. Amer Rel. An. No 4 p. 343.

Mr Dod's visit saves life " " p. 344 (e).

Regina recognized by the hymn p. 347 (f)

Algerine captive saved by singing Old hundred " " p. 347. (g)

Gettysburg, July 14th 1861.

~~Example of Elias [illegible] fed by ravens [illegible] strengthened [illegible] angel 1 Kings 17:4-6 [illegible] Joseph [illegible] sold [illegible] to Egypt Gen. 37. p. 227~~

The purposes of the wicked shall be defeated —

V Let us not murmur under apparently severe dispensations ~~he~~ reign justly

I Although important interests & extensive territories & numerous people are apparently subject to the control & gov. of individual men — yet God in reality governs them all.

II Let no one suppose himself excluded from the gov. of God for it is — universal, nor regard any event as too insignificant for the smallest events are often conditions of the most important — De Morlin the epidemic.

IV Let no one regard God as a hard master, for though his dispensations may appear severe, he is a kind father & behind a frowning providence he hides a smiling face

The inhabitants of the earth, their sciences & resources are reputed as nothing — &c.

121

SMITHSONIAN INSTITUTION,

WASHINGTON, D. C., April 22, 1861

SIR:

We have this day forwarded to J. B. Lippincott & Co., Philadelphia subject to your order, a package containing volume XII of SMITHSONIAN CONTRIBUTIONS TO KNOWLEDGE, a present from the Smithsonian Institution to the Theological Seminary, Gettysburg, Pa.

You will please direct the above mentioned agent how to send the package to you. An acknowledgment of reception should be made out on the accompanying blank, and returned to the Institution, as no further transmissions will be made until such acknowledgment is received.

In return for its publications, the Smithsonian Institution wishes copies of all printed matter which has been or may be issued by its correspondents. It is deemed of much importance to possess the memoirs, transactions, and annual reports of Societies and Associations, catalogues of officers and students of Colleges and Academies, catalogues of Libraries and Collections, public documents of States and Territories, miscellaneous tracts, &c., nothing being too trivial for transmission. Meteorological registers are also desired.

Very respectfully, your obedient servant,

Joseph Henry

Secretary Smithsonian Institution.

Gettysburg

Pu.

Favored by
Br. McHenry

IV. ~~This eternity gives endless security to the righteous for all the blessings promised them.~~

~~them~~. These words inculcate this interesting ~~theme~~: ~~teach us that~~ The dominion of Jehovah is a just cause of congratulation to all the subjects of his ~~the~~ universal dominion.

Although we must naturally suppose that the dominion of the great, the infinite Creator is ~~very~~ different from that of one creature over ~~of~~ his fellows, yea that it is such as our finite ~~[illegible]~~ capacities are unable fully to grasp; yet ~~the~~ God has condescended to represent it to us in the similitude of earthly governments. ~~[illegible]~~ He stoops ~~condescends~~ to wear the name of king, his mandates are represented as laws, the consequences of obedience and disobedience, are termed reward & punishments. Indeed it is only by this comparative language of approximation that we can form any definite conception of his control of the universe.

God, my hearers, is a being of infinite perfection, & in a world created by him, we would naturally expect ~~that all~~ nothing but happiness.

But ~~W~~when we contemplate the condition of mankind in the past history of the world we cannot deny that life is a scene of many sorrows ~~troubles~~, that man appears to be born unto trouble as the sparks fly upward. In all ages we see him the victim of multitudinous diseases ~~troubles~~, which seize one or other part of his frame & filling him oft with agonozing pain.

Sometimes we see the hand of the Almighty, closing the windows of heaven & withholding the early & latter rain, causing famine & its attendant pestilence, to sweep ~~stalking~~ over extensive portions of the land, & filling it ~~it~~ with lamentation & woe.

Sometimes we behold the earth when convulsed with volcanic ~~natural~~ fires, open her jaws & consume entire cities of 10,00 20, 50 or as in the case of Lisbon (year) 100,000 inhabitants, burying in promiscuous ruin men women & children.

Still more universally as to time & place, do we behold the demon of war invading one nation after another, & not only maiming & torturing tens of thousand of soldiers, but filling the land with destitute, broken hearted widows ~~orphans~~ & neglected & dispersed orphans.

Nor need we refer for these proofs only to distant places or distant time. (Our own peaceful village has in the providence of God become the scene of such slaughter & havock, & maiming &c, ~~& by~~)

Our own blessed country, the happiest & the best, the ~~world has~~ ever known, has been convulsed by rebellion, ~~brought on by~~ through the selfish passions of wicked political demagogues, more than a million of men brought into deadly conflict with each other, & several hundred thousand of lives have been sacrificed, the entire land filled with widows & orphans, with lamentation & woe,

And our own peaceful village,

more than 100,000 human beings were hurled against each other in the fearful shock of battle.

~~Let [illegible]~~

or an empty dream ~~or a very~~ a constant scene of sorrows a very imperfect world.

But directly the contrary is the doctrine of the text, which ~~[illegible]~~ calls on us to rejoice in the divine gov. of the world. It is not our purpose to deny nor is it necessary to deny that all this suffering does exist in the world. But that the light of God's word places these sufferings in such a light that ~~[illegible]~~ they are not inconsistent with the text, or with the theme;

The divine gov. of this world a just ground of joy to all intelligent beings.

All these circumstances render it difficult to regard this world in its present state as the natural result of an infinitely benevolent God or his reign as ~~[illegible]~~ cause of unmitigated joy. But it must be remembered that ~~this~~ our race has fallen from its primitive state. Man has rebelled against his God. In paradise & before the fall, the world was a scene of unqualified happiness & may be regarded as the natural result of a purely benevolent ~~God~~ Being: O

Of the moral evils of the world man is himself the cause & agent; & the physical are disciplinary and even since the fall, the administration of Jehova presents this world as the best possible system for the probation of fallen creatures.

To the evidences of this fact we design to call your attention at this time.

DAMAGED PAGE(S)

[illegible]

V. His eternity gives security for the endless duration of these blessings of his reign.

Human monarchs are mortal, & however excellent & salutary may be their reign, a few score years at furthest will bring it to a close, & expose all their subjects to the uncertainties & apprehensions connected with the uncertain character of the new untried prince. But this monarchy of Jehovah is entirely different. Thrones & palaces & kings will crumble into dust. But thy throne O God is for ever lasting to everlasting. The reign of God not only offers us security & happiness to the end of life, but follows us into eternity & there through all its revolving ages, elevates our joys & perpetuates our felicity. Ah who can estimate the value of such a reign? When the christian has once committed his soul to the keeping of this heavenly King, & feels within his breast the Spirit bearing witness with that he is a child of God, he may rest assured that his provision is made for eternity, & nothing in heaven or on earth or under the earth can take from him this hope, unless he voluntarily renounce it himself. With Paul he can say I know in whom I have believed &c. Men of the world consider themselves wise when they have laid up provision sufficient to enable them to retire & live on the fruits of their labours. Yet what is this provision of a few days, compared with the eternal blessings of the reign of our heavenly King?

Infer

There are few natural evils in the [illegible] except such as we create & most evil is in [illegible] our [illegible].

[illegible] the powers of earth or hell can [illegible]

Thus Celsus infidelity in 2nd cent led Origen to write his able work.

Therefore Let Puseyism

Let Romanism –

Let Infidelity –

§. We ought not to stumble at the physical & moral evils in the world.

We may have some consolation amid the ~~desolation~~ crimes & desolations of nations. We are indeed to weep & mourn over these desolations but not without hope.

III. He will overrule the destinies of nations to his glory & make the wrath of man praise him.

God cannot indeed exert his omnipotence so as to put an end to sin by force else would he soon clear the world of all transgressions. But to do this would be to destroy man's moral agency & make him as incapable of virtue as of sin – of obedience as of disobedience to his law.

But God can & does overrule the sinful acts of the wicked for the good of his children.

There by [illegible] the sale of young Joseph as a slave to Egypt [illegible] by the [illegible] of his people.

Thus the unjust war of England with China [illegible] down the walls of partitions

Thus the plottings of some [illegible] [illegible] to Romans of [illegible] of Burmese to the [illegible] & all [illegible].

And the unjust American war with Mexico,

Thus thousands of infidels or at least ungodly men are laboring to advance their various schemes, little dreaming that they are aiding the triumphs of the gospel. Yet He that sitteth on the throne so orders it. By the aid of the press he multiplies the word of God indefinitely by steam & commerce he brings the heathen nations into intimate acquaintance with his disciples & enlists their sympathies & hands then to send their missionaries abroad.

Introduction.

Man is a Responsible & free agent ~~to~~ the Creator endowed him with the ability to chose & regulate his conduct by the ~~[illegible]~~ light of reason & revelation & to a certain extent he is the maker of (as a Roman writer has said) ~~in~~ his own fortune. As a man soweth so — so shall he reap — & when we cast a glance over our world & find so many ~~ani~~ ences of mingled joys & sorrows, & so many happy & so many miserable, we may to some extent say of each, it is his own fault.

But this can be said only to a certain extent — Man is also a dependent being His happiness & misery are greatly influenced by the circumstances around him.

Often temporal prosperity seems to follow those who reject the counsels of true wisdom & others most careful & provident, & attentive are baffled in all their attempts to make provision for their families or themselves. Sometimes influences prevail around them which they cannot resist, which destroy their prosperity & involve them in misfortune want & unhappiness. Sometimes the best and wisest are caught up by the current of events which they cannot control, & are driven ~~[illegible]~~ they know not whence,-

In all these cases where prosperity attends the wicked & improvident, & poverty & misfortune follows the industrious & virtuous; we may find consolation in the fact that this overwhelming tide which controls our fortunes, & shapes our destiny is the hand of a superior power — that these are the stately steppings of Jehovah, the being of infinite excellencies, or in the language of our text, we may rejoice that the Lord God omnipotent reigneth &

Such is the situation of our nation at present — such is especially our situation in this town & County, where ~~the~~ immense armies have swept over our fields & devastated our crops, & ~~when~~ they rushed against each other in deadly combat & tens of thousands have met an untimely grave. When in view of these ~~things~~ calamities we have mourned over the sufferings of our fellow men or our own we find our only consolation in the Lord God &c — & ill bring good out of evil, will overrule the wrath of man to his praise. The reasons of this fact or faith are found in the glorious attributes of his character as we purpose to show: I.

When we reflect on the troubles & misfortunes of life, we are apt to despond & regard this world as a mere scene of troubles &c

When we behold the virtuous industrious, frugal, unfortunate & poor — When we behold the victims of hopeless disease agonizing beneath the weight of his pains &c, we are ready to regard this world as a scene of sorrow & troubles — ~~But it is not~~ & wonder that God should form a world including so much suffering in it, & that he should suffer the wicked to prosper, the virtuous to be unfortunate & often oppressed. The war is permitted to devastate the world & hurry thousands to a premature grave. Then we are almost tempted to suppose that God has abandoned our wicked world to its own folly guilt & misery.

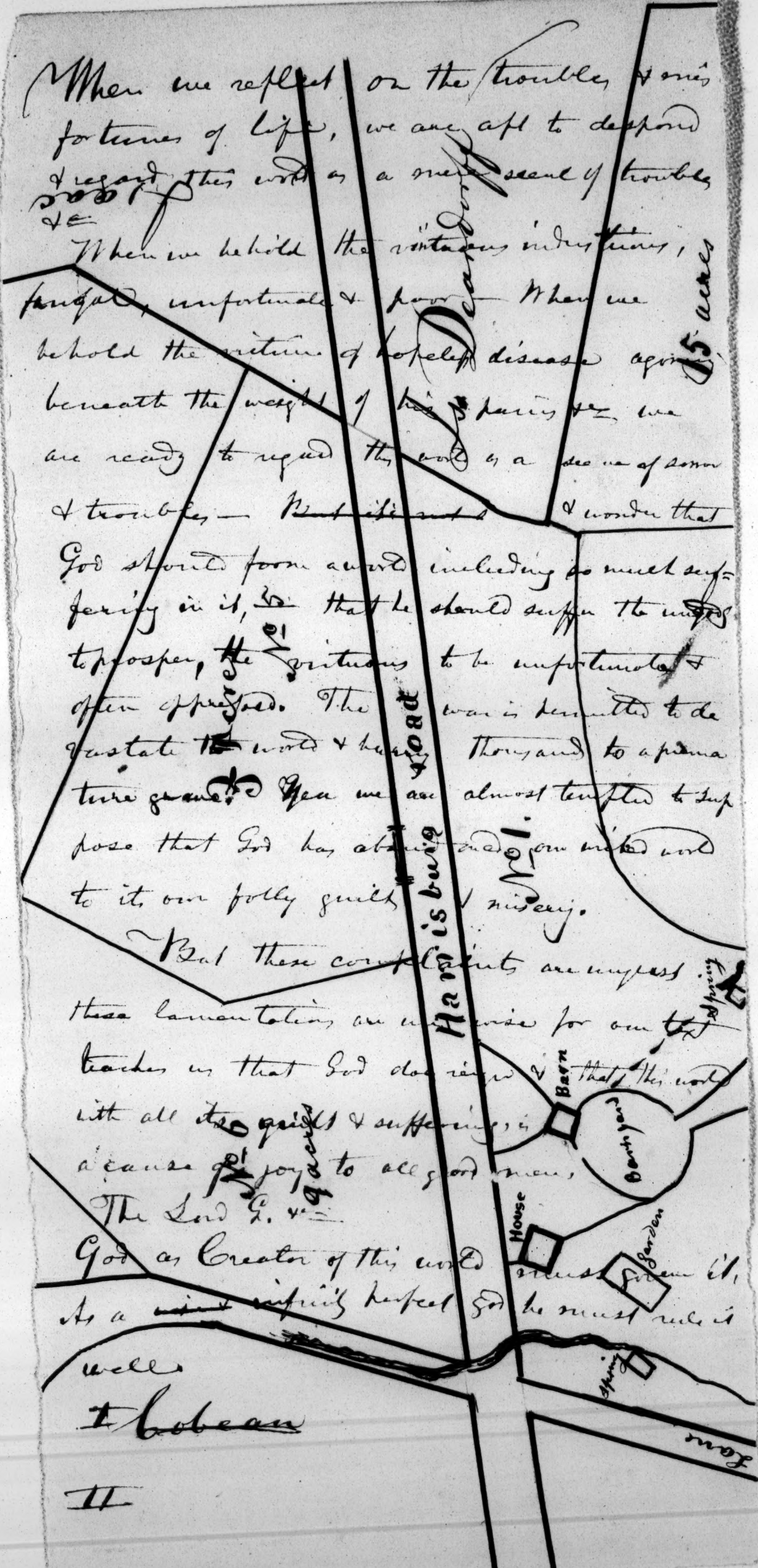
But these complaints are unjust, these lamentations are unwise for our text teaches us that God does reign & that this world with all its guilt & sufferings, is a cause of joy to all good men,

The Lord G. &c

God as Creator of this world must govern it, As a ~~wise~~ infinitely perfect God he must rule it well.

I ~~Cobean~~

II



SERMON #145

The Influence of Foreign Missions on the Church at Home

Mr. President, The triumph of the kingdom of heaven ~~upon~~ over the earth, is the object of highest interest to men & angels. The rise and downfall of empires, the exploits of philosophers statesmen & ~~heroes~~ patriots & philanthropists, may justly employ the pen of the historian & the chisel of the statuary; but there is no kingdom that involves so many & such farreaching interests as that of the Son of God on earth, there are no exploits so worthy of commemoration as those which attend its victorious march over the kingdoms of this world. This is the estimate of the Saviour himself. Accordingly he placed it first among the prescribed objects of christian supplication. Hallowed be thy name, thy kingdom come, thy will be done on earth as in heaven, are to be the first & highest aspirations of the christian heart; as the interest of the ~~whole~~ millions upon ~~a~~ millions of the human race must necessarily be intrinsically more important than those of any one individual. This paramount desire for the kingdom of God, is the missionary spirit. It is generically the same in the faithful minister of Christ whether he labours at home or in foreign lands. Yet the self-denial required in the foreign missionary is doubtless greater & therefore a willingness to engage in that work is ordinarily an evidence of superior piety. Yet in truth Christianity is essentially & every where aggressive ~~that~~ it becomes the domestic minister to be a missionary, & the church at home to be a missionary church, as much as those in foreign lands. But this is too often forgotten. Some of the enemies of the church at home have been subdued, & with others she has been betrayed into an unhallowed truce. It cannot therefore fail to be useful to her to be brought into close & interested intimacy with the foreign conflict; where the line of distinction is clearly drawn between the foes & friends of the Redeemer, & the warfare is open & avowed by all parties.

1) Such an active participation in the foreign missionary enterprise, <u>cannot fail to elevate the tone of piety & selfdenial ~~at home~~ in the church at home.</u>

Whilst there are many things in the past history of our American church to cheer us, it will not be denied that the state of piety is ~~drooping~~ low; & coextensive with drooping

piety is missionary apathy. But if the church can be brought to take an active interest in the foreign missionary enterprise, her piety must be improved. The ~~[illegible]~~ monthly concert of prayer for missions will be better attended. The examples of conversion of heathen, those most hopeless specimens of human depravity, by the power of the gospel, will demonstrate its efficacy in the most signal manner, & reinspire our zeal to labour & hope for conversion of the sinners around us at home. And when we hear of Holy Spirit descending in showers of reviving grace on some of the foreign missions, we are led to hope & labour more earnestly for more frequent revivals at home. The history of missions is ~~[illegible]~~ moreover a history of selfdenial & various privations. Familiarity with these cannot fail to put to shame the selfindulgence & luxury of many christians at home, who are willing to contribute to the cause of God only out of their abundance, & who shrink from every duty & neglect every call of benevolence, which demands any selfdenial or involves any inconvenience.

By bringing the foreign field into close connexion with the domestic, the missionary work keeps up before the mind of minister & theological students, the question am I willing to devote myself to this work? Is it not as much my duty as that of those nobleminded men who have entered on the ~~work~~ field? Am I willing to labour in any part of the entire world, if the Master should clearly call me? We have had the privilege of aiding to prepare two young brethren for this noble work, who are now glorifying their God in the missionary field of India; and I have no hesitation in saying that the foreign missionary ~~[illegible]~~ is thought & felt to be a higher & more arduous destination by all the inmates of a Seminary in which some are preparing for it, & that this fact exerts a decided influence in the piety of others. If then we would promote piety at home, among our ministers & students & members, let us take an active part in the work of foreign missions.

II The influence of foreign missions stimulates the church to more active & enlarged domestic efforts.

When Paul & Silas returned to Jerusalem from a missionary tour, they declared all things that God had done with them & the conversion of the gentiles, & "caused great joy to all the brethren." Nor can it be thought strange that the conversion of the gentiles should rejoice all true christians! How can we contemplate the poor benighted heathen,

conscious of his guilt before God, but ignorant of the way of reconciliation ~~through~~ by grace, through Christ, inflicting on himself the most cruel tortures? How can we see him attempt to appease an offended God, by lying on beds of spikes, by having an iron hook thrust into his flesh & hanging, suspended by it in the air, by being buried alive, or consumed on the funeral pile of a deceased husband? We ask how can we contemplate these thrilling scenes, & not feel compassion for them, & rejoice that the glad tidings ~~that the~~ of a Saviour's love have been proclaimed to them & found willing hearts? How can a christian fail to rejoice in their conversion, when he reflects on that dreadful hell from which they are thus rescued? But whilst we are reflecting on the sufferings of lost heathen, we are met by the solemn declaration "From him to whom much is given more will be required", & "The servant that knew his Master's will & did it not was beaten with many stripes". If then we sympathise in the sufferings of the lost heathen, we cannot be insensible to the ~~greater~~ more fearful perdition of those who are unconverted in our midst beneath the sound of the gospel & calls of mercy. We are thus quickened to greater activity for the conversion of souls & if we ~~do~~ can not labour directly for the heathen we feel bound to do the more for the unevangelised of our own country.

(b) The habit of praying for foreign missions keeps up the feeling of the aggressiveness of Christianity & bids men look around for labour at home if they will not or cannot go abroad. c) By keeping the worldwide destination of Christianity before our eyes, foreign missions teach us the comparative littleness of our portion of it, & our obligation at least to finish this & do it soon. If we expect the few ministers in the foreign field to ~~produce~~ make any perceptible progress in converting the hundreds of millions of the heathen ~~the heathen~~ world; should not the hundred fold greater number of labourers soon occupy fully the ~~[illegible]~~ length & breadth of our own country? In short foreign missions link our sympathies with the kingdom of Christ at large & urge us to keep pace ~~with~~ in our individual sphere with its general aggressive movements.

III. Again, in Foreign missions the instrumentalities of the church are brought in direct action on the unsanctified intellect of heathenism, & their mode of influencing and subduing that hostility most clearly seen. This impressive experiment teaches us 1/ that the rising generation is the hope of the church. Now & then the gospel exhibits

its transforming power in the converting adult heathen, long enslaved in sin to the freedmen of the Lord; but the general conviction of the laborers in the foreign field is that their reliance is on their christian schools in which the doctrines of the gospel are inculcated on the youthful mind. And there was certainly great wisdom in the practice of the founders of our American church who connected with every house of worship, also a congregational schoolhouse, in which the Bible & catechism were taught. Another lesson taught us by foreign missions, is the fact that the mass of the people are better indoctrinated & more benefited by a simple and off, catechetical method of conveying instruction, than by the most elaborate, and ~~[illegible]~~ well finished sermons. Wise undoubtedly is therefore the custom of Germany, practiced by the founders of our church in this country, of spending an hour in the afternoon, in ~~passing~~ rehearsing the morning sermon. in examining the congregation & especially the rising generation We have no doubt ~~that~~ of the excellence of such a plan at the present day,

SERMON #146

Hymns
No 67.
30.
428.

On the duties resulting from the Unity of the human Family.

Acts 17:26. And hath made of one blood all nations of men, to dwell on all the face of the earth, & hath determined the times before appointed, & the bounds of their habitation.

~~It was one of the peculiar characteristics of the instructions of him who spake as never man spake, that with inimitable felicity he adapted his communications to the peculiar views & prepossessions of his hearers. To imitate him in this, is~~ One of the most difficult, & at the same time most important duties of the christian minister in every age, is to suit his instructions to the peculiar ~~views~~ necessities & circumstances of those to whom they are addressed. In the illustrious apostle of the gentiles ~~also~~ we see an eminent example of the same ministerial excellence. When addressing the Jews, we hear him deriving his arguments from the predictions of their prophets, the biographies of their patriarchs, their well known ritual service, & the dealings of God with their nation at large. But when speaking to an assemblage of gentiles, who were ignorant of all these things & acquainted only with the light of nature; we find him addressing himself to their reason, appealing to the dealings of divine providence in the world, & summoning the works of ~~nature~~ creation to the aid of his argument, to lead them if possible from nature up to natures God. Of this our text affords a pleasing example. Paul was now not at Jerusalem but at Athens, not before the Jewish Sanhedrim but the court of Areopagus. He had before him not the disciples of Hillel or Shammai but of Socrates & Plato. Accordingly his speech to them is not only truly eloquent & faithful; but highly intellectual & teeming ~~replete~~ with classical allusions. ~~Today~~ On the present occasion his grand design was to preach to the Athenians the unity of God & the folly of their polytheism. And mark with what a master hand he accomplishes this object. It happened[+] that in a time of pestilence, which they attributed to the displeasure of their gods, the Athenians invited the poet, Epimenides, to purify (lustrate) their city. The method which he adopted was to carry several sheep to the Areopagus, & let them thence wander at pleasure ~~th~~ over the city, & wherever each one first laid down there it was sacrificed to the propitious God. By this means they sup-

+ Says Diogenes Laertius. Horne vol I. 225.

posed the city had been relieved; but as it was unknown ~~doubtful~~ which of the several sacrifices had accomplished the work & which of the deities was propitious, they erected an altar on the very spot where one of the sheep had been sacrificed, & dedicated it to the unknown God. This altar Paul in walking through the city had seen, & happily determined to turn it to his advantage, by telling the Athenians ~~that they had already~~ God whom he wished to preach unto them was the very being whom they had unconsciously worshipped as the unknown God. ~~When then~~ "Then, says the sacred historian, Paul stood in the midst of Marshill & said, Ye men of Athens, I perceive that in all things ye are too much given to the worship of deities. For as I passed by & beheld your devotions, I found an altar with this inscription To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you"— ~~[illegible]~~ I am come by commission from ~~that~~ this very God to preach to you. that God who made the heavens & the earth,— that God who giveth to all, life & breath & all things,— & that God who is the father of us all & whom you & I, Greeks & Jews should unitedly worship; for "he hath made of one blood all nations of men to dwell on all the face of the earth &c." To this latter declaration of the apostle we would call your attention whilst we discuss

I. The doctrine contained in it; &

II. Several of the duties which result from it.

The doctrine of the text is so plain as to admit of no dispute. The apostle asserts that all the nations of the earth sprang from one original source, from one & the same stock, the primitive parents of our race. The same fact is taught in the first chapters of our bible, where we are informed by Moses, that after God had created the heavens & the earth & all things in them, he on the sixth day ~~[illegible]~~ created also man. But as this doctrine has been denied by infidels it is proper to show, that even apart from the evidence of scripture, the ~~same~~ fact may be established from reason.

a) This fact is evident from the substantial similarity of form

are inhabited by a [illegible]

erect as Ovid says "God gave an erect posture &c. Os sublime dedit &c."

and structure, & speech or organs of articulation, as also the mental, & moral character, observable between the individuals of every nation under the heavens. The varieties between are not greater than occur between individuals of the same nation, & not as great as those between the different species of other animals when found in different zones and climates, so that from these facts alone the infidel Buffon himself maintained their essential unity.

b) In the history of the human family, as contained in profane historians, we find all the several nations of the earth springing the one from the other, until we trace them all to Asia, the cradle of the human race, & find them little more numerous than our Indian tribes; evidently showing, that in that country, where Moses says the ark rested, they all sprang from one common stock.

c) We find that different nations of traditions incorporated with the earliest era of their history, which in substance teach that they all proceeded from the same stock. They have traditions of a great flood in which all men were drowned save one family, & there is yet a medal extant struck at Apamea in the time of Philip the elder several centuries before Christ representing an ark with two hovering over it birds, a man & woman coming out of the ark & the name ΝΩΕ on one side of it.

d) Nor is there any force in the objection of infidels (1) that this Western world being not connected by land with Asia, its aboriginal population must have been created here. For the North western extremity of our continent is divided from Asia by Behring's strait of less than 30 miles, & that with intervening islands: so that persons might have crossed it either on the ice in winter or boats in summer, or the two continents were many centuries ago probably united by an isthmus like that which yet connects N. & S. America. Asia & Africa. The ancient Phenicians always could navigate to the Straits of Gibraltar &c. + (2) Nor is the objection from the great diversity of complexion of any more force. Here meets us again the poor negro, that stumbling block of humanity. Excepting some variations accounted by peculiar location, climate, migration or mode of living, we find all the black population in the torrid zone, & the shades of colour becoming lighter & lighter in the temperate zone. Travellers residing but a few years in Africa have found their complexion changing & their hair curling, & there can be no doubt that the same causes acting for several 100 or even 1000 years would produce the entire difference. But there are facts at hand which amount to demonstration. The colony of Jews which some centuries back settled on the Malabar coast at Cochin, are now as dark as the natives, nearly as dark as Guinea negroes, & yet they have not intermarried with the native Malabarians. The Portuguese, who 300 years ago settled in Ceylon are already almost as black as the natives. Now as these changes have been wrought in a few centuries, how much more might they be produced in several thousand years.

The name Ethyopian signifies having the face burned from αἴθω & ὤψ, & indicates the opinion of the ancient Greeks as to the origin of their dark complexion.

+ And whilst the Esquimeaux tribes are thus accounted for, the aborigines of Southern & Central America, including our American Indians, are almost certainly tribes of Malays from South Eastern Asia, who crossed along the chain of Islands extending for 4000 miles toward America till Easter island, all of which islands are inhabited by a similar race.

And in Solomon's Song, ch. 1:6. that wise man makes his spouse say "I am black, because the sun hath looked upon me" or as De Wette renders it, "because the sun hath scorched me so", "dieweil die Sonne mich so verbrannt." ~~[illegible]~~.

II. We will call your attention to some of the Duties which result from this doctrine.

~~IV. From this doctrine of our text we see that nations ought to regard each other as brothers & not cherish hatred to each other.~~ ~~perversity of national prejudices.~~ [Ethi[illegible] [illegible]]

I If ~~we are all members of the same family we should endeavor to rise to a lively sense of the fact & cherish the feelings & discharge the duties resulting from it. But what is more common among men than national prejudice? The Jews~~ we are all of one blood, then God is our universal Father & [illegible]

II If we are all ~~[illegible]~~ descended of one blood, ~~they~~ we should discard all national prejudices, & treat each other with kindness & justice in our international legislation & action.

If we are all [illegible] for [illegible] [illegible] [illegible]

[illegible]

We [illegible] [illegible]

II Duties resulting &c.

1. If we are all made of one blood then God is [illegible] common & [illegible] universal parent [illegible]

be loved & reverenced as such, by us all. [illegible] He as sovereign, He has intro= duced for wise reasons varieties of grade & privilege talents &—

We should recognize his impartial, paternal hand, in the various allotments [illegible]

of life, however mysterious they may be. A father may assign different professions [illegible]

to his different sons, & yet be prompted by equal love to each. He may give a different [illegible]

training to each one adapted the better to qualify him to meet a particular emergency once a century. God raises up a man who towers in ability & usefulness or influence far above his generation he is actuated alike by wisdom & love. Thus also when for his peculiar destination or profession [illegible], a Wickliff, a Huss, a Luther, a Washington were all raised up by God at the proper time & educated trained by him for his peculiar work. He determined the time [illegible] & fixed the habitation of each of them with infinite wisdom & equal goodness. He is not like some earthly parents liable to partiality but is no respecter of persons, but in every land &c. hence all his sovereign dispensations just & benevolent. [illegible] from him to whom much is given more will be required.

We should all recognize his infinitely perfect law not only as the higher, but the [illegible]

highest law which all rational creatures are bound to obey.

[illegible]

[illegible]

[illegible]

2. ~~From the doctrine of our text we see the impropriety of nation~~

~~prejudice~~ National prejudices grow out of our natural depravity & have prevailed in all ages.

The Jews, from whom Paul was descended, regarded themselves as the favourite people of God — the very land in which they dwelt they considered holy & when returning from ~~they had been journeying in~~ foreign countries, ~~they~~ before they put their foot on their holy land they shook off the foreign dust, which adhered to their sandals ~~shoes~~.

The Greeks as you may see even from the quotation from their poet Aratus which Paul cites, regarded themselves as the offspring of their gods —

But the Saviour puts all this national prejudice to shame — He told the Jews that he came not to condemn the world or gentile nations, but to save the whole world. By his religion, the wall of partition between Jews & gentiles was torn down — & as Paul tells the Grecians in the text, not only one & the same God made them all, but they are even all originally of the same family. If there is a nation on earth by which this doctrine of Paul should be felt & practised it is these United States — fled hither from every land —

We cannot but revert to the lot of the poor African who is degraded & enslaved — equally

How improper it is for individuals to cast an eye of [illegible]

[illegible]

DAMAGED PAGE(S)

AID

Pd

Smucker

the Theological

Gettsburg

Pa.

3. If we are all the children of one Father descended of one blood, how improper is it, for individuals, to cast an eye of scorn, or of envy, on those either above, or below them in life.

We have already seen that as God is our common father, all the diversities of situation, so far as they result from providential arrangement are ordered for the best interests of all; and any apparent inequality which exists, will be equalized in the winding up of this world's concerns, in the world of retribution.

What is there ye wealthy in your riches of which ye need be proud? Admitting that ye have accumulated it by your own labor and enterprize. Have not thousands laid their plans as wisely as ye, & pursued them with as much diligence & yet seen their fondest hopes decay? Fire from earth or lightning from heaven has consumed their houses & their barns, unforeseen changes in the current of business, or failures of others have eaten up their profits & a day has seen tottering to ruin the edifice which years had erected. Might not God thus also blasted your prospects? And ought you not rather to thank him for his blessing & remember, that you are merely appointed as stewards over what you possess. That God has entrusted it to you that you may show faithfulness in applying it to proper objects so that being found faithful in few things he may hereafter appoint you steward over many & greater treasures in the eternal world. But, remember, if you forget yourselves, & withhold it from its proper use, & place your trust & pride in it, you may verify the Saviour's declaration "Hardly shall a rich man enter into the kingdom of heaven." Yea sooner may a camel pass through the eye of a needle than a man thus trusting in his riches & abusing them enter into heaven: and the time will come when, in hell, lifting your eyes in torments, you would gladly give all you are now worth for a drop of water to cool your parched tongue!

Nor ought the poor either to despond or envy the rich. Man wants, but little here below nor wants that little long. The necessaries of life all can ordinarily possess in

our happy land, unless their own impropriety of conduct prevent. With the apostle Paul therefore we should learn in whatsoever state we are, therewith to be content. If your heavenly Father has not granted you wealth; be assured it would be injurious to your soul to possess it. If you only die as rich as was poor Lazarus, you will take enough with you to carry you through the valley of death, & in heaven ye will receive from the exhaustless fountains of the divine treasure not according to the quantity you possessed on earth; but according to the degree of faithfulness evinced in what you had.

4. ~~[illegible]~~ If we are all descended of one blood, how manifest is ~~[illegible]~~ the duty of universal benevolence toward ~~each other~~ as individuals

If God is our common father, we are all his children, in the eye of heaven & of truth we are members of the same family, having one common head, one common interest, one common duty. If we are all derived from one blood, we are blood relatives, & ought to bear to each other that love which naturally belongs to ~~kindred~~ families. Do we regard that man as unnatural who feels no sincere ~~peculiar~~ interest in his relatives, & no ~~peculiar~~ willingness to relieve them from difficulty & promote their wellfare in life? The principle of our text teaches us that if we are children of God indeed, we will feel this love to all mankind, for all nations are our kindred.

But the Saviour has clearly inculcated this doctrine. "Jesus said unto him, "thou shalt love the Lord thy God with all thy heart, & with all thy soul & with all thy mind. This is the first & great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself".[1] Again, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another".[2] Paul says "Look not every one on his own things, but every man also on the things of others".[3]

---

1. Matth. 22; 37—39. — 2. John 13; 34. 35. — 3. Phil. 2; 4.

Yea, our Lord expressly informs us that from this affection we have no right to exclude even our enemies. The heathen sages had uttered many beautiful sayings touching our love to friends. But both heathen & Jews considered it right to hate our enemies. It remained for our blessed Saviour to publish a precept of universal benevolence, the only one which accords with the fact that of one blood all nations & individuals were made to dwell on the face of the earth. "But I say unto you Love your enemies, bless them that curse you, do good to them that hate you, & pray for them that despitefully use you, & persecute you, that ye may be the children of your Father who is in heaven."[1] And the beloved apostle John expressly says that no man destitute of benevolence can be a christian. He that loveth not, says he, knoweth not God; for God is love.[2]

Of what nature then must this benevolence be? In what sense are we bound to love our neighbour as ourselves?

a) It cannot be that we are to love all other men equally in degree. For this is impossible. Even among the little band of the Saviour's apostles he evidently exhibited some peculiar attachments so that the evangelist himself styles John emphatically "the "beloved" disciple. Yea even the inspired volume tells us "to do good unto all men, *especially* to them who are of the household of faith".[3]

b) Nor can the Saviour mean that we must love others in the same degree in which we love ourselves. Nothing is more certain than that the principles of our mental nature exhibit a stronger natural attachment to ourselves & our own interests, than to others. This principle moreover, when regulated by grace, exerts a very important & salutary influence on the salvation of our own souls, & the consequent interests of the kingdom of Christ in general.

1. Matth 5;44.45. — 2. 1 John 4:8. — 3. Gal. 6;10.

¶ But the Saviour's meaning we suppose is that we should love our neighbour also as well as ourselves, love him really, love him sincerely. Our duty is to love all the ~~percipient~~ creatures of God, known to us in the universe. The degree of our love ought to be regulated by the character of its objects. Our love of benevolence, to others, ought to be proportioned to their capacity for enjoying happiness; and our love of complacency ought to be apportioned to the degree of their moral & intellectual excellences of the percipient beings themselves.

Let us inquire my hearers whether we possess this benevolence ~~which~~ as comprehensive itself as are the nations who sprang from one blood; & which is essential to the character of a christian, without which no one can truly love God.

a) Are you ever ready according to your means to minister to the temporal wants of your fellowmen as individuals?

b) Do you advocate the cause of justice & truth between nations?

Do you base your views of international intercourse on the eternal standard of truth God's word & adopt it as your higher & highest law?

Do you discard the unchristian principle "of ~~defen~~ding the conduct of the nation's representatives "whether right or wrong"? ✗

c) Are you ever willing to do justice to oppressed of every nation, or tongue or complexion? And to aid in vindicating their cause? If God made all nations of the same blood, then all belong to the same family & have certain equal & inalienable rights, & it is as sinful for one nation to enslave another or to enslave portions of another as for one individual of a family to enslave his brother or his sister & treat them as mere chattels, exacting labor ~~from them~~ without compensation. This is unhappily the degraded & cruel condition of nearly 3,000,000 of our fellow creatures in this boasted land of republican liberty. The declaration of our fathers was just, that "all men are created equal" but the practice of some of them was a far more glaring violation of it than that of Britain against which they fought. Are you my hearers doing any thing in your power to relieve the oppressed? Do you exert all the moral influence you can upon your neighbours & labour to have the general government abstain from this injustice in the territories, district & high seas &c &c

d) Do you especially feel a deep concern for the souls of your fellowmen? And a sincere desire to contribute by your prayers & your purse to the

e) Do you feel it your duty to take active part, yea if need be take the lead in carrying forward the great plans of human benevolent reform? Are you active in promoting the grand temperance reform? Do you exert all your influence to obtain for our State the Maine Law totally prohibiting the traffic as a beverage?

Have you protested against the reestablishment of slavery ~~amongst us~~ in our State even for the limited time proposed by the governor (six months in visits or transits)?

(The miser might find happiness in heaven, if the vast concave around us were one vault of money & the glittering stars in it so many guineas: but

* Gettysburg in church Nov 23rd 1833. & [illegible] Sept. 7th 1845. Gettysburg, June 29/62. ant. Prof. St.
——— Jan 23rd 1853. Gettysb. Sem. Aug. 20 1854.

SERMON #147

I The reasons why such disappointments may naturally be expected.

1 From the difficulty of knowing our own hearts.
We can ~~[illegible]~~ easily see the mote in another's eye than a beam in our own!
From its depravity (deceitfulness and desperate wickedness) This depravity implies ~~the~~ a blindness of understanding & difficulty of seeing the truth.
A man may think himself charitable in giving to the poor, whilst love of applause is his ruling motive — or benevolent for the same reasons. or frugal when the love of money the root of evil is his motive.
Or he may believe himself ~~[illegible]~~ governed by the law of God as his rule of action whilst he is insensibly warped in his judgement of that law by expediency or selfishness.
~~[illegible]~~
2 Selfishness is included in this depravity, which leads us to misjudge our own case.

So fully is this understood that human courts provide against it by never suffering an ~~interested~~ [illegible] individual to be his own judge. All admit that it would be absurd to expect an impartial decision if a man ~~[illegible]~~ were judge [illegible] for himself.
~~[illegible] things of the spirit.~~
There is indeed a great disposition among men to judge too favorably of their own conduct & religious condition; & too unfavorably of that of others.

Hence the ~~[illegible]~~ heart of the sinner may justly be compared to the eye, which can indeed accurately discern other things but cannot see itself unless a mirror be presented ~~[illegible] or like a spy glass [illegible]~~
Such a mirror is the word of God.
This is an acknowledged trait in human character, observed even by youth. Now if this blindness is so great that it prevents us from seeing even such faults as our neighbours can discern, how much more does it fail to notice all those various & latent sins which though unseen by man, cannot be hid from the eyes of ~~[illegible]~~ God, the allseeing judge!

Hence the more wicked men are, the fewer faults they can see in themselves. Sin sears the conscience — hardens the heart — blinds the eyes &c. The light (of conscience) that is ~~naturally~~ in them becomes darkness & how great must that darkness be.

[So in the recent revival (Jan 28th/39) though every possible instruction was given, some of you who think you have given your hearts to God may be deceived, may not have renounced any selfish consideration.

Adopt the new plans for introduction & pt II 1. & for pt III.

147

Luke XIII; 28. Εκει εσται ο κλαυθμος, και ο βρυγμος των οδοντων &c εν τη βασιλεια του Θεου, υμας δε εκβαλλομενους εξω.

There will be weeping & knashing of teeth, when ye shall see Abraham & Isaac & Jacob, & all the prophets, in the Kingdom of God, & you yourselves thrust out.

This Life my Brethren has often been characterised as a scene of disappointments & so it is to those who make its objects their chief pursuit & forget that life ~~It is a terrible thought to cast ourselves forward in imagination to the~~ which lies beyond the grave.

~~judgment day when the assembled universe will ... then found ... & find ourselves shut out from the kingdom of heaven!~~

~~Even they ... How ... by disappointments in the ordinary incidents of life & often disconcert & distress many.~~

Thus;

How painful is it for us to be disappointed in the expectation of some prominent object of our earthly wishes & long continued efforts.

~~The ambitious man~~ –

The votary of pleasure –

The idolater of wealth –

Better Introduction.

It is a fearful terrible thought my friends that any of us now in this house should at the last great day find ourselves shut out &c.

Yet it is certain that all of us who do not make a credible profession of religion will if we go on in our present course, eventually be shut out.

Yea it is probable that some of us who profess & are regarded as christians will be disappointed in our hope for Jesus said &c many will strive to enter in & not be able. Yes even we are in danger &c.

Let us therefore examine the causes, nature & consequences of the disappointments of judgment day.

~~Yet what are all these? compared &c~~

~~But as christians these are disappointments which we would expect. Yet there is a time coming when disappointments of a higher order will occur – the great day of judgment! after the Master has ... the door of mercy – & has taken his place on judgment seat And these disappointments will not only befal the ungodly who expected to repent & neglected it, but some of us also are in danger who profess repentance & cherish the christians hope!!~~

The disappointments of the ~~day of~~ judgment ~~day~~.

I. The reasons ~~why~~ such disappointments may reasonably be expected.

II. ~~Their nature of~~ the disappointments themselves; &

III. The consequences of them.

SERMON #148

2) The difficulty of judging correctly of the character of others.

a) Others may be deceived themselves when they profess piety.

b) 1. They may be insincere in their profession (hypocrites)

c) 1. Even when we behold the seeming fruits of holy life, they may flow from sinful or at least inadequate motives, & instead of a sincere purpose to make the will of God the rule of duty in all things —

Thus vice assumes the garb of virtue.

d) Some who run well for a season, beginning in the Spirit

for our Saviour says "Many will seek to enter in & shall not be able".

II. ~~The~~ ~~nature~~ (specific items) of ~~the~~ disappointments.

1. Many shall be refused admittance, who themselves expected to enter.

a) "They will come with all the confidence of members of the family, saying Lord, Lord, open to us" but he shall answer & say I know you not, do not recognize you —

b) They will say we have eaten & drunk in thy presence, at thy sacramental board, & thou hast taught in our streets." ~~That is we can~~ We attended the worship of thy house &c.

c) Yet "yourselves shall be shut out." or as Matthew in parallel passage has it (8:12) "the children of the kingdom": the Jews who expected admission only for the sake of the Abrahamic descent — & also all nominal christians who expect admission only any other condition than those of the Gospel. All
1) who depend merely on their external profession of religion [& forms (Pharisees)] — (Refute the hope —) Mecca — Rome
2) — — — — their supposed good works — (Refute)
3) — — — — — fairly religious frames without religious activity — Enthusiasm —
~~it is delusive, & afford no evidence of final acceptance, but rather of spiritual pride & danger~~

2. Many ~~shall~~ be rejected whom we expected to see ~~admitted~~ among the saved.

II. 1. a) Those will be disappointed who trusted in their morality. They see that it was merely superficial — motives wrong heart depraved — filthy rags.

b) The formalist who trusted to outward forms & ceremonies ~~also~~ will find that these were but means to an end, & that the plan of salvation was based on the moral nature of things, & that without holiness no one can see God —. That l bapt conf. Eucharist could not secure pardon — nothing but faith in Jes C. & not a dead historic but a living faith, which presupposes regeneration —

c) Backsliders will be disappointed —

3) Many will be admitted whom we did not expect to find there.

a) Many live in retirement making little show of their religion; & yet the Lord seeth in secret & knoweth them that are his. German christians have more, Eng. & Am. christians less piety than they seem to profess.

b) Many whose connexion with other denominations kept them out of our view, or made us view their conduct through the distorted medium of bigotry and sectarianism, were better known to our God & will be received by him. How often do we hear men deal out the epithet heretic &c. to others who in the eyes of God present more evidence of piety than their selfexalted judges. God will not ask the name of the sect we belonged to, but whether we worked righteousness & believed in the Lord Jesus.

4) And many doubting timid christians will be surprised to find themselves there.

a) Because we even now see our sinfulness, unworthiness & danger.

b) Then we shall see it still more clearly.

~~III.~~ The Warnings which this subject addresses to all classes
~~The consequences of the~~ of this audience.

I. To Professors of Religion ~~they are just & right in acting~~

~~judgments, I. God the~~ The divine justice will appear as proper,

1. Beware of self deception —

~~necessary, lovely & glorious as his mercy itself (?)~~

~~Many will enter in the [illegible] (quote texts)~~

2 Beware of hypocrisy.

3. Beware of apostasy —

~~II~~ (To non professors

1. To the young —

2. To the old —

3. To the moralist — There is a vast difference between moral & religious

4 To the immoral — Trust not the uncovenanted mercy of God nor intend late repentances. —

2. To the wicked. Weeping & knashing of teeth — Their doom will be

a) aggravated by its unexpected nature. For most sinners intend to make their peace with God before they die: but death overtakes them suddenly, or if gradually, they still put off the work of repentance another & another & another day till the last comes & the work is undone. And after rapture &c

b). The high, the rich, the proud, the despisers of God's poor, will there be pained to see the objects of their hatred & contempt raised to glory & themselves cast down to hell! There if we despised the poor of any color we shall suffer for it. How grievous would such a change be to them on earth! how much more in eternity when all hope is gone forever! How many husbands will find their wives there — laymen their brethren or even their minister. How will they groan to see those they condemned as [illegible] taken to heaven & themselves cast out!

Yet they will acknowledge the justice of their doom. They like the Devils will then at least believe & tremble — believe all the G. doctrines & therefore see the necessity & justice of their doom.

Inferences — We should

1. Examine your hearts whether you are not deluded.
2. Be humble in our estimate of our own character. "God resisteth the proud & giveth grace to the humble
3. Be charitable in our judgement of others.

~~Gettysburg, Sept 8th 1839.~~

III The consequences —

1. Those that are admitted — will

a) Be admitted to the Society of M. Is. Lamb & = table of their body, of Providence with them —

b) ~~him was our~~ greatest delight the Blessed Savior. but there see him as he is | - have com. with — for ever streams of bliss

c) ~~State~~ Will see the moral glory of plan of salvation suited to all sinners, efficacious, glorious — more clearly — see how it shines forth in their salvation amid all their infirmities.

II Those shut out —

a) Will see the evil of sin far more clearly than in this life. — in the light which the flames of hell reflect upon it!

b) They will feel the most intense pangs of misery & despair "weep & wail & knash their teeth".

c) They will see & acknowledge the justice of their doom.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

PHILADELPHIA, Dec.   1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

SERMON #148

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

YORK, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting " the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

~~III~~ ~~The consequences of the~~ The Warnings which this subject addresses to all classes of this audience.

I. To Professors of Religion ~~they will see just & righteous acts~~ ~~judgments, I cont. All~~ The divine justice will appear as proper,

1. Beware of self deception — ~~necessary, lovely & glorious as his mercy itself(?)~~

~~They will enter into the joys of their Lord (quote texts)~~

2 Beware of hypocrisy.

3. Beware of apostasy —

II. To non professors

1. To the young —

2 To the old —

3. To the moralist — There is a vast difference between moral & religion

4 To the immoral — Trust not the uncovenanted mercy of God nor intend late repentances.

2. To the wicked. Weeping & knashing of teeth — Their doom will be

a) aggravated by its unexpected nature. For most sinners intend to make their peace with God before they die: but death overtakes them suddenly, or if gradually, they still put off the work of repentance another & another & another day till the last comes & the work is undone. And after rapture &c

b). The high, the rich, the proud, the despisers of God's poor, will there be pained to see the objects of their hatred & contempt raised to glory & themselves cast down to hell! There if we despised the poor of any color we shall suffer for it. How grievous would such a change be to them on earth! how much more in eternity when all hope is gone forever! How many husbands will find their wives there — laymen their brethren or even their minister. How will they groan to see those they condemned as fanatics taken to heaven & themselves cast out!

Yet they will acknowledge the justice of their doom. They like the Devils will then at least believe & tremble — believe all the S. doctrines & therefore see the necessity & justice of their doom.

Inferences — We should

1. Examine your hearts whether you are not deluded.
2. Be humble in our estimate of our own character. "God resisteth the proud & giveth grace to the humble"
3. Be charitable in our judgement of others.

~~Gettysburg, Sept 8th 1839.~~

III The consequences—

1. Those that are admitted—will

a) Be admitted to the society of M. Is. Jacob &c—talk of their leadings of Providence with them—

b) ~~him~~ was our greatest delight—but then see him as he is.)—have com. with them—forever strong

c) ~~State~~ Will see the moral glory of plan of salvation more clearly—suited to all sinners, efficacious, glorious, see how it shines forth in their salvation amid all their infirmities.

II Those shut out—

a) Will see the evil of sin far more clearly than in this life.—"in the light which the flames of hell reflect upon it!"

b) They will feel the most intense pangs of misery & despair "weep & wail & knash their teeth."

c) They will see & acknowledge the justice of their doom.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

II. ~~The nature~~ (specific items) of the disappointments.

1. Many shall be refused admittance, who themselves expected to enter.

a) "They will come with all the confidence of members of the family, saying Lord, Lord, open to us" but he shall answer & say I know you not, do not acknowledge you —

b) They will say we have eaten & drunk in thy presence, at thy sacramental board, & thou hast taught in our streets." ~~That is we saw~~ We attended the worship of thy house &c.

c) Yet "yourselves shall be shut out." or as Matthew in parallel passage has it (8:12) "the children of the kingdom", the Jews who expected admission only for the sake of the Abrahamic descent — & also all nominal christians who expect admission only any other conditions than those of the Savior. All

1) who depend merely on their external profession of religion — forms (Pharisees) (Refute the hope —) Allen. Rom.
2) — — — — their supposed good works — (Refute)
3) — — — — ~~fairly~~ religious frames without religious activity. Enthusiasm.
its delusion, afford no evidence of final acceptance, but actions of spiritual faith & duty

2. Many ~~shall~~ will be rejected whom we expected to see ~~there~~ among the saved.

II. 1. a) Those will be disappointed who trusted in their morality.
They see that it was merely superficial — motives wrong heart depraved — filthy rags.

b) The formalist who trusted to outward forms & ceremonies will find that these were but means to an end, & that the plan of salvation was based on the moral nature of things, & that without holiness no one can see God — That bapt. conf. Eucharist could not secure pardon — nothing but faith in Jes. C. & not a dead historic but a living faith, which presupposes regeneration —

c) Backsliders will be disappointed —

3) Many ~~shall~~ will be admitted whom we did not expect to find there.

a) Many live in retirement making little show of their religion; & yet the Lord seeth in secret & knoweth them that are his. German christians have more, Eng & Am. christians less piety than they seem to profess.

b) Many whose connexion with other denominations kept them out of our view, or made us view their conduct through the distorted medium of bigotry and sectarianism, were better known to our God & will be received by him. How often do we hear men deal out the epithet heretic &c. ~~to~~ others, who in the eyes of God present more evidence of piety than their selfexalted judges. God will not ask the name of the sect we belonged to, but whether we worked righteousness, & believed in the Lord Jesus.

4) And many doubting timid christians will ~~wonder~~ be surprised to find themselves there. ~~Most of all shall we~~ ~~then~~ ~~wonder if we are admitted ourselves.~~

a) Because we even now see our sinfulness, ~~vileness~~ unworthiness & danger.

b) Then we shall see it still more clearly.

2) The difficulty of ~~[illegible]~~ judging correctly of the character of others.

a) Others may be deceived themselves when they profess piety.

b) 1. They may be insincere in their profession (hypocrites)

c) 1. Even when we behold the seeming fruits of holy life, they may ~~be~~ flow from sinful or at least inadequate motives, instead of a sincere purpose to make the will of God the rule of duty in all things — ~~[illegible]~~

Thus vice assumes the garb of virtue.

d) Some who run well for a season, beginning in the Spirit and in the flesh, for our Saviour says "many will seek to enter in & shall not be able".

SERMON #149

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

SERMON #150

150

The Sabbath an Institution of unmitigated blessing.

Mark 2, 27. (The sabbath was made for man (τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο.)

God, my christian friends, has in the constitution of the universe established an indissoluble connexion between holiness & happiness. The ground of this connexion is found in his own nature. It is the infinite holiness or moral purity of God which makes him capable of infinite happiness. The fallen spirits, though highly elevated in intellect are still supremely miserable, because unholy. But archangels, angels & good men, participate in the happiness of God, because they partake of his holiness.

This connexion between holiness and happiness is not confined to the experience of man as an individual. It runs through all the ramifications of associated humanity, in its social, political & religious aspects.

Hence that system of remedial instrumentalities, based upon the grand work of redemption accomplishes its end by destroying the works of the devil, by purifying from sin the children of God, & training them as a peculiar people zealous of good works, a people following after holiness in the fear of the Lord. The cardinal features of this instrumentality, are the establishment of his church, the institution of the ministry, of the word, & of the sacraments, & the appointment of one day in seven, to be devoted by all his followers, to the worship of God, & the extension of his kingdom upon earth.

This day is the sabbath of the Lord, an institution intimately

interwoven with the best interests of our race: and as the world is ever prone to desecrate this holy day, it is alike the duty of the philanthropist, the patriot & the christian, to unite in efforts to promote its better observance as an important engine to advance the happiness of the community. by promoting the holiness.
For this purpose we have been spending a few days in convention, advocating amongst you the claims of this holy day; & for the same reason we accepted the invitation of ~~your~~ a committee of your church-es to address you on the same subject from the sacred desk.

Our text affords us the following theme;

The Sabbath a divine institution of unmitigated blessings.

(We shall I glance at the evidence that the Sabbath is a divine institution, that it "was" "made": & then

II Prove it an institution of unmitigated blessing to man, prove that it "was made for man".

I. What evidence have we that the sabbath was made, or appointed; & not only for a portion of the human family, but for man in general, for all mankind: and appointed not merely by pious & zealous christians to facilitate the observance of public worship, nor by enlightened & religious statesmen whom experience had taught that without religion there could be no public virtue, & that without virtue in the community the liberties of the people could not long be preserved, but by one having authority to prescribe the conduct of mankind, by God himself?

We find, at the present time, the Lord's day, or christian sabbath, almost universally observed, or acknowledged, with some variations of views amongst christians of all denominations. How did we obtain it? We can follow ~~except one or~~ this practice of observing as sacred one day in seven, up through the era of the Reformation, & through the Middle or dark ages, till the times of the apostles. Beyond this

period, we find the same custom prevailing among the Jews of sanctifying one day in seven; but in the age of the apostles we find those inspired men making a change in the day, & holding their stated public meetings on the day of the Saviour's resurrection, on the first day of the week, instead of the seventh, however retaining the same proportion of time, the seventh day. With this change of the day, we trace the observance of the sabbath to the times of Moses, by whom some special regulations were enacted in regard to it. Yet we find this distinguished Jewish legislator not speaking of this institution as an original enactment, but calling on the Israelites to remember the sabbath day as an institution already known, but neglected by them. Probably the sabbath had been neglected by them, during their bondage in Egypt, as their task masters doubtless required them to ~~continue~~ their labour on that day. That the Hebrew term (זָכַר) here rendered "remember", fully admits of this version, as implying a reference to something existing & known before, is evident from many passages in which it is used. Thus in Deut. 5;15. Moses in the name of the Lord, says to the Israelites "Remember that thou wast a servant in the Land of Egypt, & that the Lord thy God brought thee out thence through a mighty hand, & by a streched out arm". And Levit. 26; 45. I will for their sakes remember the covenant of their ancestors, whom I brought out of the land of Egypt &c." Now, both the bondage of the Israelites in Egypt, & the covenant of God with them, were ~~both~~ historical facts, whose reality is presupposed by the exhortation to remember them; & in the same manner the exhortation to remember the sabbath, implies not only its previous existence, but also, the fact, that they had some knowlege of it. This is rendered still more probable, as it is an established fact that many of the other ordinances, adopted by Moses in his code, had existed, before his ~~previously~~ time.[1] Indeed, we ~~When we ascend the stream of time still higher till the flood, we find that man of God Noah, in repeated instances, measuring time by seventh days evidently implying the ~~ ~~thus sabbaths, by which these hebdomadal portions of time were measured.~~ ~~And it is worthy of note as a confirmation of our position, that those~~

1 Jahn's Archaeology p. 438. S. 346.

~~most ancient nations descended from Noah, retained this di-
vision of time by weeks~~ find the sanctification of the sabbath itself, referred to before its formal promulgation from Mount Sinai. In XVI chap. of Exodus (v. 4.5.) we are informed, that ~~God~~ during the wanderings of the Israelites in the desert, but some time before they arrived at Sinai, Jehova informed Moses, that he would rain manna from heaven for the people; & ~~he~~ adds: And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." And when the rulers came and told Moses, that on the sixth day the people gathered a double portion, he said "This is that which the Lord has said, Tomorrow is the rest of the holy sabbath unto the Lord." (Exod 16; 22-30.)

But to place this matter beyond all dispute, Moses in the very act of reviving this observance of the sabbath expressly refers to its primitive appointment by God: The reason assigned by him #

When we examine the records of the profane nations of antiquity ~~from~~ which existed long before the time of Moses & indeed reach to within a few centuries of the deluge, such as the Egyptians, the Assyrians, the Arabs, the Indians & orientals generally, we find that when they first became the subjects of historic record, the division of time into weeks is customary amongst them, & probably had been so from the infancy of their history. They doubtless learned this hebdomedal division from their progenitors the family of Noah, for as the learned Jahn justly observes, "from the laws of Moses they certainly did not learn it."

If we ascend the stream of time still higher, to the flood itself; we find that man of God Noah, in repeated instances measuring time by ~~seven~~ seven days, thus incidentally ~~im~~ implying the existence of the sabbath, by which these periods of time were marked out. Thrice he tarried seven days, when sending out the dove from the ark, & himself preparing to leave it (Gen. 7; 4.10. & 8; 10.12.) Now the fact that the family of Noah observed this day, leaves us no other alternative than the supposition, that they & their ancestors derived it from ~~the~~ God himself, who, as we are told in the ~~only~~ few & only lines of authentic history of the antediluvian world, "ended his work which he had made, & he rested on the seventh day from all the work which he ~~& sanctified~~ had made; and God blessed the seventh day &

sanctified it, because that in it he had rested from all the work which he had made." (Gen. 2; 1-3.). And although the holy sabbath was doubtless much desecrated by the corrupt antediluvians, it is reasonable to suppose that as Noah observed it, "the sons of God," that is, the truly pious before his time had done the same, especially as in consequence of the longevity of the antediluvians, the life of Noah reaches back to within 126 years of that of Adam.

Since, therefore, we can trace the observance of the seventh day, as a division of time, through the various ages modern & ancient till the time of the creation; and there find that God himself appointed it as a day of rest by his own example, & also that he blessed it & sanctified it; the inference is overwhelming, that it is a divine institution, in the observance of which God is well pleased that men should imitate his example, & cease from the labour of the week. That its obligation is perpetual & universal is evident; because the work which it originally commemorated, is equally an object of interest to all ages & nations; secondly, because the rest & sanctification are ~~—~~ objects of equal necessity to the whole family of man, & thirdly because it was acknowledged by the inspired teachers of both the Old & New Testament dispensation.

During the Mosaic dispensation, various ceremonial injunctions were appended to the observance of the day, & the sabbath, like the rainbow of old, employed as a type or sign to the Israelites without altering its primitive relation to other nations. This ceremonial character & its appendages, which were peculiar to the Mosaic economy, & "were shadows of things to come, of which Christ is the body", Paul tells the Colossians (2; 16.), were abolished in the New Testament, with the other types & shadows of the old; but the abrogation of the Mosaic ritual could not abolish what had existed before it & independently of it, & the primitive design & obligation remained, & were recognised by the inspired apostles, as they continued to observe every seventh day as holy as the special time for their public worship, although they selected a different day of the week, namely the day of

LANCASTER P
DEC
8

5

Rev. S. S. Schmucker D. D.

Gettysburg.

The reason expressly assigned by him for the observance of the sabbath is stated in these words: For in six days the Lord made heaven & earth, the sea & all that in them is, & rested the seventh day; wherefore the Lord _blessed_ _the_ _sabbath day_ (יום השבת the day of rest) & _hallowed_ _it_. Here the seventh day is expressly called the _sabbath_ day — & God's hallowing it given as the reason why we should hallow it also. Hence if Moses was inspired, then his declaration that God blessed the seventh day as a sabbath, proves that God actually did so, proves that the sabbath was ~~made~~ instituted at the close of the creative week. And as our Saviour teaches us that this sabbath was made for the benefit of man, not restricting it to any age or country, it follows that it must have reference to man in all ages & countries, else how could it benefit them?

the Lord. Their object in this change may have been to connect the triumph of the Saviour over death & the power of hell, with the perpetual public devotions of his church; & perhaps also to prevent the ceremonial aspects of the Jewish sabbath from becoming connected with that of Christians, to which there would have been a constant tendency if the same day had been retained.

This entire view of the institution, as of universal & perpetual moral obligation, of all ages & nations, to devote a portion of time statedly to the public worship of God, the portion being fixed by God himself at one seventh, is powerfully confirmed by the language of our text. ~~in which~~ The Saviour tells us, that the sabbath was made for ~~man~~ man in general (because although the article is prefixed in Greek, it is obviously not emphatic); not for a part of mankind, not for man before the flood or after it, not for man under the Jewish dispensation or the christian, not for man in one quarter of the globe or another; but for man, without any limitation, in all ages, under all dispensations, & in all lands.

II. It being thus evident, that the great Parent of mankind, having created man & placed him on this earth, having endowed him with the powers of moral agents & assigned him as the great end of life the high & holy purpose of glorifying God & enjoying him forever, ~~[illegible]~~ also appointed a definite portion of that time to be statedly devoted to a review of these ends, to an inquiry into his progress, & more especially to the direct worship of the Great Author of his being; it remains to inquire

II. How does the Sabbath prove a blessing to man?

1. It was made for the benefit of man as an individual.

Gen II. 3. And God blessed the seventh day & sanctified it.
Deut. 5:14. But the seventh day is the sabbath (rest day ruhetag DeWette) of the Lord thy God.

I. The obligation to observe sacredly [illegible] seventh day.

II. The proper mode of observing it.

III. The advantages of its proper observance.

1. Necessary to growth in practical piety.
   a It enables us to review our ground & keep ~~up~~ a proper standard of piety in view.

2. It is the great day for publishing the gospel.

3. It compells the whole nation of ungodly to stop in their career of worldliness & vanity, every seventh day, & thus tends to make them feel that there is other & higher business claiming the attention of man, than mere earthly pursuits.

4. It gives rest to the laboring classes—

5. It saves intellectual men from insanity.

6. It gives rest to brutes.

Chambersburg, Dec. 17th '45.

Rev. & dear Sir,

I expect to lecture to one of the Fire Companies of this place, in a short time, and as my subject will, most proba-bly, be, "Capital Punishment," I write to request that you will be so kind as to send me by mail, a copy of a sermon which, I have been informed, you preached recently, on this important question.

Very respectfully

Yours &c:

Alfred Nevin.

I Blessing to man as an individ.-pilgrim-candidate for eternity. Harmonizes his studies, business &c & lights his reflections. the soul without reflection like a house [illegible]

II. Blessing to the domestic circle. discipline of children — [illegible] of house

III. — the business community (how better informing)

IV. — to the body politic — Polybius &c

V. — to the church —

God my the[illegible] has in the constitution of the universe established an indissoluble connexion between ~~moral~~ holiness & ~~pure~~ happiness. The ground of this relation ~~connexion~~ is found in his own nature. It is the infinite holiness, moral purity of God, which makes him capable of infinite happiness. The fallen spirit though highly elevated in intellect are supremely miserable because unholy. But archangels angels & men, participate in the happiness of God because they partake of his holiness.

This connexion betw holiness & happiness is not confined to the experience of man as an individual; it runs through all the ramifications of associated humanity, in its social, political & religious aspects.

Hence that system of remedial instrumentalities, based upon the grand work of redemption, accomplishes its end by destroying the works of the devil & by purifying from sin the children of God, and training ~~making~~ them as a peculiar people zealous of good works, following after holiness in the fear of the Lord. The cardinal features of this instrumentality are the active & passive righteousness of X the foundation of a church the institution of the preached word & sacraments & the appointment of a particular portion of time, devoted to their application. That is the Sabbath of the Lord — and as the world is ever prone to desecrate this holy day it is alike the duty of the philanthropist, the patriot & the christian to cooperate & labor for its better observance as an important means of promoting human holiness & human happiness. For this purpose we have spent a day in Convention —

Rev. Dr. S. S. Schmucker,
Gettysburg
Adams Co.
Pa.

2

ish dispensation or under the Christian, for man in one quarter of the globe or in another but for man without any limitation, in all ages under all dispensations, & in all lands.

1. Blessing to man as an individual.

Every man woman & child ~~[illegible]~~ is encircled by a cluster of interests duties & relations, which belong to it individually or primarily, which relate to it & concern it before all others. As an individual, each one of us stands as a moral agent under the moral government of God. As such we are to receive our instructions from our Governor & make his will the paramount rule of our belief & action. We are to exhibit fidelity in the discharge of incumbent duties, & thus escape the penalty attached to his law & accomplish the end of [illegible]

b) We are to secure the highest interest of our immortal spirits.

But with our depraved nature we are in danger of missing our aim in both these points. He that travels through life carelessly, & without an occasional pause & inquiry as to his course, will certainly make shipwreck of his hopes. In the language of England great moral poet, The soul without reflection like a pile without inhabitant to ruin runs. How important then for the student — the man of business, the father, the mother, to pause & inquire &c. Now the Sabbath [illegible] the happiest opportunity [illegible]

II. Blessing to the domestic circle.

The grand object of the family or economic institution is — to promote the comfort & happiness of the human family & to train up the rising generation under the best influences for the glory of God. When we look at the state of ~~[illegible]~~ society in a ~~state~~ of heathenism we find it anything else than desirable. The weaker & more tender sex, adapted by the superior delicacy of the mental & bodily constitution for the modest & retiring virtues of the fireside, are made the mere slaves of the so called lords of creation, compelled to perform the severe labours of the field & drudgery. Conjugal fidelity & affection in their nobler forms are rarely met with, & children grow up in the ignorance, sensuality & degradation of their parents. In so called Christian lands, the condition of irreligious families is little better, ~~[illegible]~~ only so much better as the indirect influence of Christianity has made them.

What could be better than the sabbath which calls men & women to pause, to reflect on their condition and prospects, & through the sacred institution of the sabbath, diffuses those holy & elevated principles, which teach us the proper sphere of woman as well as of man, & inculcate those principles of action which are necessary to domestic happiness, & those rules by which children are to be trained to the glory of God. How many families may trace their wretchedness, & the dissipation of their children to the neglect of the holy sabbath of the Lord! Did you not lay the foundation of his ruin by teaching him to desecrate the Lord's day? [illegible] lost son

III. Blessing to the business community.

When we inquire what are the sources of success, & what the causes of failure in business, we shall find that the sabbath & its ordinances are most happily calculated to produce the one & to prevent the other.

Are industry, punctuality, integrity, & ~~[illegible]~~ forethought essential qualifications of a good business man, what can better familiarise him with these than the stated sabbath instructions from that book which teaches us:

Exod 20,9. Six days shalt thou labour & do all thy work. Prov 13:4. The soul of the diligent shall be made fat.

Eccles 9:10. Whatever thy hand findeth to do, do it with thy might.

Levit. 19, 36. Just balances, just weights, a just ephah, & a just hin shall ye have: & Rom 13:7. Render therefore to all their dues. Are dishonesty, drunkenness, indolence causes of failure — how well to listen often to that book which teaches us — them from extravagant speculations &c.

The drunkard & the glutton shall come to poverty.

The privileges of the sabbath temper the desires of men — save

IV. Blessing to the Body Politic. The best judges decide that the stability & prosperity of our country depend on the prevalence of industry, intelligence & virtue among the people.

The sabbath powerfully tends to diffuse & inculcate

a) Industry among the community. 1) It affords the necessary rest which predisposes the body to renewed action.
2) It inculcates those principles which dispose men to industry 1) the duty & desire of providing our daily food for our household — 2) the duty of providing for the future. 3) the desire to acquire a surplus for benevolent & religious purposes.

b) Intelligence — a vast amount of various knowledge — Few men reflect on the amount of various & useful information disseminated by the pulpit independently of its grand object, to teach men the way to heaven — chronology, history, manners & customs, law, government, political economy, psychology &. The population of a neighbourhood is a kind of transcript of ~~the~~ its pulpit & reflects the character of the instructions dispensed from it, from sabbath to sabbath.

c) Virtue & religion — There can be no popular virtue without religion; because the principles of virtue are the elements of religion & whoever loves these elements (virtue) will in a christian country rise higher to religion & acknowledge its claims at least in theory.

V. Blessing to the church.

1. Without it public worship could not well be sustained — constant interruption & noise without — engagements of members —
Even the occasional desecration by waggons & railroads interrupts relig. worship.

2. The grand means of training the rising generation, — by sabbath school & catechetical instruction.

3. The great occasion for awakening sinners & edifying saints.

4. The grand occasion of advocating Missions, Tract, Bible &c enterprises.

5. For perpetuating the ministry.

The Sab. was made for man.

God is good &

God is Love &

God is — & his loving kindness & tender mercies are over all his works —

Whenever therefore we find ~~an~~ ~~[illegible]~~ institution among men of at least a partly positive nature, i.e. & calculated to do good — we may attribute it directly or indirectly to God — either by positive command, or by the instructions of his word, the application of principles contained in it by faithful men.

V. Finally, the sabbath is a blessing to the church of God.

For the attainment of the exalted, moral & religious purposes of his being, God requires all in any particular neighbourhood who profess to be his disciples, to associate themselves together in ~~a~~ a church, to be governed by regulations & principles contained in his word, for the purpose of mutual instruction & edification, to let the light of their example shine before others, & to cooperate more efficiently for the furtherance of the kingdom of their Redeemer. Now it is by the ordinances & institutions of the sabbath that the prosperity of this church is most successfully promoted.

Without the sabbath, public worship could be but imperfectly sustained. Individual christians themselves being often encumbered by business, could not well agree upon times for public worship, & no attempts at concerted arrangement could be uniformly & generally successful, unless the strong arm of civil government interfered & the attendance would not be general even among christians unless the powerful influence of divine obligation & command were added. Even amid all these inducements the services of the sanctuary are not as well attended as they should be. And when convened how often are christians in many places disturbed ~~even~~ by the passage of waggons & stages, of railroad cars & locomotives ~~from~~ by the few who still violate this holy day by secular business?

Gettysburg, Dec. 2nd 1849.

SERMON #151

Hebrews XIII, 8.

Ιησους Χριστος χθες και σημερον ὁ αυτος, και εις τους αιωνας.

Jesus Christ is the same yesterday to day & forever.

Brethren! "The time is short. It remaineth that they who weep be as though they wept not; & they that rejoice, as though they rejoiced not; & they that buy, as though they possessed not; & they that use this world, as not abusing it; for, the fashion of this world passeth away." Yes, on every object that meets the eye, we see inscribed in legible characters this doctrine: the fashion of this world passeth away. Since the time that the Almighty impressed on the chaotic mass, the lineaments of intelligent organization, & made this earth the land of pilgrimage for immortal man, no object has dwelt upon its surface, & none has been its constituent part, which could dispute the truth of this remark. Every ~~object~~ particle of matter in the vegitable, mineral or animal kingdom, is subject to constant change. Still more transitory are the monuments of human skill & power. Intent upon perpetuating their name, men have embalmed the bodies of the illustrious dead, or erected to them pyramids, whose towering height would seem to bid defiance to the ravages of time. Now they serve but as mementos of the folly of man, when attempting to contend with the fiat of Jehovah; whilst the names which they were intended to ~~preserve from~~ perpetuate, have long since been consigned to oblivion. Nor have the ancient fabrics of human governments evinced more stability. However illustrious the genius by which they were conceived, however accurate the equipoise of principle by which they were adjusted; all, all have either been rent asunder by the discordant passions of man, or, grown to too ponderous a magnitude, have like ~~the~~ most of the pyramids & towers, sunk beneath their own weight.

But is not man, the Lord of creation, exempt from the common lot? Let the generations that have ~~past~~ been swept from our earth,

afford the reply. When we contemplate the whole population of the antediluvian world, overtaken by the righteous judgement of God, & buried in the deluge, our blood is wont to run cold, whilst imagination depicts ~~as~~ the complicated horrors of such a scene. But we forget that about one hundred & twenty times has death, since then, by a more gradual, but no less certain operation, buried the whole population of the earth! We forget that this work of destruction is going on with undiminished power at ~~the present day!~~ the present hour the present moment; that every second of time, every tick of the clock is responded to by the dying gasp of some fellow mortal! Yes who is there among us, that has not seen his brightest earthly hopes decay?

Our friends, or parents, or relatives, — whither are many of them gone? When we had learned to value & to love them, when they were entwined around the fibres of our hearts, alas! these cords were rent asunder, &, like the fashion of this world, they passed away! And whither, my hearers! shall we soon go? Hear it ye aged, who are bending beneath the weight of years, & expect soon to be gathered to your fathers! Hear it ye young & gay, whose buoyant spirits banish sober thought, & who look for years of solid happiness in the enjoyment of the world! Say — when ye see your brightest hopes decay, & when you feel the vigour of your body sinking beneath the ravages of disease, and when the cold grasp of death is upon you, to whom will you look for support amid the agonies of dissolving nature, to whom for the pardon of your life of transgression, to whom for shelter against the storms of eternity? To your farms & your money? The world could not purchase one hour's respite for you: To your friends? Their tears assure you that they would succour if they could; but alas! they too expect the same fate, much less can they rescue you! Whither then shall poor dependent man direct his ~~attention~~ eye for succour? Where find a supporter amid the revolutions of eternity, a protector against the storms & desolations of the world of retribution?

And have we no advice, no comfort to give you? Does the sacred volume give you none? Oh yes! friends! from all that is transitory & uncertain in this tottering world, turn your eyes to Jesus of Nazareth. He raised Laza-

rus from the dead, & he can make these mortal bodies rise from the dust; he bade the winds be silent & the waves retire; and he can tranquillise the storms of eternity that may howl around us. He is the same to day, yesterday & forever; ~~& he can~~ his person, his character & offices have experienced no change, & he is therefore at all times the best & safest friend ~~for~~ of sinners in the hour of need.

I (His Divinity) 1. Christ is the same to day yesterday & forever as to It is indeed true that there has been some change in the states or circumstances, in which the person of the Saviour was placed. It is true that he who "was in the form of God, was not solicitous about his equality with God," but made himself of no reputation & took upon him the form of a servant & was made in the likeness of men: & being found in fashion as a man he humbled himself & became obedient ~~even~~ unto death, even the death of the cross."[1] But even at that time my hearers was he not still possessed of his divine character? Hear the testimony of favourite disciple of the Lord: "The word or Logos, that is, the Saviour existed in the beginning, & the Word was with God, & the Word was God — & the Word, this word was made flesh & dwelt among us". It was still the same ~~[struck]~~ identical Word, the Creator of all things. It was he, who though dwelling in the flesh, could say "before Abraham was I am". It was he who could raise the ~~dead~~ departed Lazarus from the tomb, to whom the inspired apostles could address their prayers in such terms as these: Lord thou knowest the hearts of all men[2]; who burst the bars of death & has ascended to heaven & sitteth on the throne of universal dominion; it was he at whose name every knee shall bow of those in heaven & those on earth, & those under the earth, & of whom every tongue should confess, that Jesus Christ is Lord to the ~~praise~~ glory of God the Father".[3] Divinity is, moreover, in itself immutable and inalienable, so that if ~~the~~ words of our text were expunged from the sacred volume, we would still be certain, that he who was at one time "God over all blessed forever", could never cease to be possessed of divinity, &, therefore, in this respect, must be "the same, to day, yesterday & forever." ~~Hence~~ The divinity of that Saviour who is to be the basis of our hopes, is essentially necessary to the reasonableness of the ~~expectations~~ confidence which we repose in him. The more we reflect upon on this subject, the more fully are we convinced, that the ~~godhead~~ ~~divinity~~ Deity of Christ is

1. Philipp. 2; 6, 7. 2, Acts 1, 24. 3. Philip. 2, 10, 11.

the life-giving principle which pervades, & animates & stamps the impress of divinity on the whole word of God. Take away this doctrine & the pages of inspiration are enveloped in darkness. Without it many parts of the holy volume are, utterly unintelligible ~~enveloped in darkness~~; but with it, all are consistent & even its narratives & genealogical tables rise to the utmost importance, for on them may be suspended the faith & the salvation of immortal souls. In short the doctrine of the Saviour's divinity is alike essential to the bible as a divine Revelation, to Theology as a system & to Christianity as a practical scheme. Without it ~~the~~ Revelation would reveal but slender light, Theology as a system would have no central point ~~about~~ to which all its doctrines could tend or stand related, & Christianity as a practical method of Salvation would be nugatory. For with what confidence, my brethren, could I exhort you to turn from all that is uncertain & mortal on earth, to Jesus of Nazareth for ~~help~~ support in ~~death~~ the hour of dissolution, if his were an arm of flesh, which, like yours, would dissolve at the touch of death? We would not lightly rest our own hopes upon a frail foundation; but we would after the most deliberate examination, proclaim to you "Jesus Christ as God manifest in the flesh" to day yesterday & forever", ~~as the~~ friend of sinners, as the only firm support in the hour of death. With them that deny the Lord that bought them, we desire no community of religious interest in this life ~~world~~ & when the vital spark that animates this tenement of clay, shall have ascended to God that gave it, & our body shall be deposited in the earth, we desire not that our ashes should be mingled with theirs. For we would avow Jesus to be our God, & we would ever count it the greatest honour to be ranked among his faithful followers, & pray that when we leave this world, we may be enabled with a heart of faith, to utter Stephen's prayer, "Lord Jesus receive my spirit."

II. Again, Jesus Christ is the same yesterday, today & forever, as the appointed & only Mediator between God & man.

As man was placed under the moral government ~~law~~ of God, & as God had promised reward to the obedient, & threatened ~~[illegible]~~ death & all its woes to trans-

gressors, all the attributes of God, as well as the wellfare of the universe, required that the transgression should be punished & the honour of the law be reinstated in the face of his whole moral empire. What would be the situation of our own country, if it were known that, henceforth theft, murder & every kind of crime could be perpetrated with impunity? But still more awful would be the condition of society, if, in addition to this civil anarchy, the dread of future punishment were removed from the minds of men. It is the dread of the punisment which all goverments human & divine have annexed to the commission of crime, that keeps alive in the great mass of mankind the idea of the difference between virtue & vice. If this were removed all government would be at an end, security of person, or character, or property would be unknown, & earth would be a hell. Nor would this be the boundary of the evil. All other moral agents in the universe to whom the events of this earth are known, would loose their idea of the inviolable sanctity of the law of God, & be tempted also to transgress it. It is evident, therefore, that either God must abandon the moral universe which he created for happiness to general rebellion & misery; or he must support the dignity of his moral government by teaching his subjects that his laws can not be transgressed with impunity. Hence it was absolutely necessary, in the view of all created intellect, that the sinner should suffer the penalty of the law in his own person. That God, in his unbounded mercy & benevolence, devised a scheme, which not only sustains & even exalts the honour of the law to his moral universe as much as the personal & eternal misery of the sinner could have done, but, at the same time, opens a way by which the sinner himself can become an heir of glory; this was a miracle of benevolence which will be the subject of adoration & praise throughout eternal ages. I need not tell you that this plan is the scheme for the redemption of the world through Jesus Christ, that the salvation offered by it is the burden of the gladtidings of salvation constituting the gospel. The substance of this plan is that Jesus C. "bare our sins in his own body on the tree", & thus by his vicarious sufferings made a "propitiation" for our sins & not for ours only but for the sins of the whole world. On the basis of this atonement rests the covenant of grace between God

& the fallen race, by which ~~[illegible]~~ in consideration of what Christ has done & suffered for us, he offers us pardon & eternal life, and actually bestows it on all who do not refuse to accept it. Jesus C. is thus by divine appointment the "only Mediator between God & man". Although this covenant of grace has passed through several economies or modes of administration, in substance it has always been the same, & Jesus was in every instance the ~~[illegible]~~ mediator of it. Thus the ~~[illegible]~~ scripture ~~are wont to~~ designate four different ~~states~~ ~~[illegible]~~ in the gradual developement of the new covenant of which C. is always the mediator.
Under the ~~first or~~ Adamic dispensation, which was the first, Jesus is proposed as the ground of the sinners hope in the memorable promise that "the seed of the woman should bruise the serpents head". The next was the Abrahamic dispensation. Here the Lord ~~[illegible]~~ revealed to mankind ~~his people~~ that the Deliverer in whom all the nations of the earth should be blest should be of the seed ~~be descend of~~ Abraham. To this succeeded the Mosaic dispensation, the ceremonial ~~[illegible]~~ ritual of which was a detailed prefiguration of the circumstances of the Saviour & of the New Testament economy. And, finally, God having thus prepared the world by prophecies & types & shadows, at length permitted ~~[illegible]~~ the light of the Christian dispensation, to burst in on the human family in all the fulness of its glory. To enter into a detailed proof that Jesus is the only mediator proposed in the New Testament, would be wholly superfluous, before this ~~[illegible]~~ Christian assembly. Suffice it to say, we are not only told that his is the only name given under heaven amongst men, by which we can be saved", but it is added with an awful explicitness, "he that believeth not shall be damned".

III. Again, Jesus Christ is the same today, yesterday & forever as to his ability to save even the chief of sinners.

This is indeed a necessary consequence of his appointment in the counsels of eternity as the only Saviour till the end of the world. Even the prophet Daniel (VII, 14.) had predicted ~~that~~ of the Son of man whom he had seen "in the night visions"; that "his dominion is an everlasting dominion ~~& that~~ which shall not pass away, & his kingdom ~~that~~ which shall not be destroyed". The Saviour himself, when commissioning his disciples to preach the gospel to every rational creature, expressly promised to be with them till the "end of the world." The apostle Paul speaking of final resurrection clearly represents the Saviour as in full power at that time, as having "put down all rule & all authority & all power, & adds "for he must reign till he hath put all enemies under his feet," & until "death, the last enemy shall be destroyed"."[1] It is therefore evident, that if the power of the Saviour was ever sufficient, to deliver men from the ~~power~~ bondage & curse of sin, "his hand is not shortened that it cannot redeem."

It is upon his divinity that we depend for the safety of our souls, for ~~the~~ his power to deliver; & his divinity is unaffected by the lapse of years. It was the son of God, that was revealed to destroy the work of the devil. He, to whom when veiled in mortal flesh, Peter could by inspiration say "Lord thou knowest all things," is now not less acquainted with the peculiar condition, the necessities, the temptations, the infirmities of his disciples. He who in his own name, & by his own omnipotent power could make the blind see, the lame walk, the deaf hear, & the dead return to life, & who as the son of man had power on earth to forgive sins, can still control the powers of nature, ~~can~~ still

1. 1 Cor. XV; 25.26.

cause light to shine out of the darkness of the soul, can still say to the penitent, believing sinner, "my son, my daughter be of good cheer, thy sins are forgiven thee." Yea throughout all the ages & generations which have intervened since the Savior tabernacled in the flesh, he has continued to manifest his undiminished power to save the chief of sinners.

How consolatory is therefore the condition of the believer who has put his trust in this Redeemer. Fellow christians! However numerous & formidable the enemies which surround us, stronger is he that is for us than all that can be against us! He will not suffer us to be tempted above what we can bear, & if he see fit to permit us to be tried, he will with the temptation send us relief. How safe are they who put their trust in this redeemer! United to him by a living faith, how happy are they! though poor, how rich! though weak how strong! though ignorant, how wise! though abject, how sublime!

How encouraging is this doctrine to the returning prodigal! Fellow sinner! however far you may have wandered from your Father's house, however long you may have perverted your powers to the service of sin, however low you may have fallen, Jesus is able raise you from your degradation & place your feet upon a firm foundation; is able to purify your sinstained soul, to qualify you for his service on earth & for the eternal enjoyment of his presence in heaven.

IV. Jesus Christ is the same today yesterday & forever <u>as to his willingness to save sinners</u>.

York. Presb. ch. at Synod Oct 5 – 1839.

Gettysburg, Dec 17th 1825.

Gettysburg Nov. 3d 1839.

Harrisburg Nov 10th in the New [illegible] Amel. 184–

It was he who uttered these memorable words verily verily I say unto you before Ab. was I am. John 8,58

scheme unchangeable.

~~He~~ As the only Mediator he remains the same.

He was the only M. under the Adamic economy ~~—~~

Abrahamic —

Mosaic ~~Dispen~~

Christian

~~Lagos~~ heathen &c 1000 worlds

And shall ever be — Nologians Deist may speculate & propose new ways, but to all this we reply without the shedding of blood no remission — No other name given — the pride of human intellect — unwilling to bow —

~~His willingness is still the same.~~

III. He is the same as to his ability ~~willingness~~ to save sinners. Proved from

1. his appointment in the councils of eternity as the Saviour of the world. unto the end — 1 Cor. till all enemies are put under his feet &c — all in all —

2. From his personal character.
   a. omnipotent power.
   b. infinite wisdom.
   c. compassion to the weak believer
   d. loveth all —
   e. His experience on earth —

3. The circumstance that he has done all that the law can require at the hand of any man

4. That God has acknowledged him as a Saviour, & called on all nations: hear ye him:

His enemies have gained no victory over him —
The number of sinners saved does not diminish his ability to save others, — his plan is infinite — & if 10,000,000 ... all who by faith put their trust in ...

1 That God was enraged at his creatures & that the death of Christ appeased his wrath.

2.

our own country without laws

2 without dread of future punt

French Revolution.

If vice were not punished &c the very distinction between virtue & vice would be done away & earth would be a hell.

Quote texts on the willingness of Christ &c

He is willing to receive the young
old
rich
poor
learned
&c

Newmarket.
Thanksgiving
No.

J Schmucker

25

Paul says it is a faithful say & worthy of all acceptation that Jesus C. came into the world to save sinners of whom I am the chief. And for this cause (he adds) I obtained mercy that in me first, Jes. C. might show forth all longsuffering for a pattern to them who should hereafter believe in him. And thousands since that day could repeat his declaration. Ys the most abandoned sinners of every age, have found the blood of J. C. able to cleanse them from all sin.

You can yet rejoice in the Lord & become heirs of eternal life.

J. J. Jao

III. His willingness still the same. Proved from.

1 The same attributes of his nature which prompted him to devise a
of mercy would still incline him
1. ~~From his atonement = itself:~~ to receive sinners for dinings

2. The appointment of his ministry to go & call men
who is now working with some of you
3. The sending of his Spirit to enlighten men
4. His now making intercession for us —
4. The fact that ^S.S. examples^ thousands living can testify
that he has received them:

Paul says It's a faithful saying & worthy of all acceptation that C. J. came into the world to save sinners of which I am chief. 1 Tim. 1, 15. And for this cause (he adds) I obtained mercy, that in me first J. C. might show forth all longsuffering for a pattern to them who should hereafter believe in him.

Him that cometh unto me I will in no wise cast out John VI, 37. Were you murderers of fathers & murderers of mothers, nay had you betrayed your savior & were your hand imbued with the blood of the Son of God, he would be willing to receive you only come.

How precious in the eyes of his saints is the savior!

Come, O my guilty brethren, come,
Groaning beneath your load of sin!
His bleeding heart shall make you room,
His wounded side shall take you in.
He calls you all invites you home:
Come, O my guilty brethren, come!

Application

~~Here~~ To Christians —

— Unbelievers —

— to Infidels (theoretical) — Like Julian the apostate you will cry, O Galilean thou hast conquered!

SERMON #152

The Apostle Paul an illustrious example of entire self dedication to God.

Acts XX. 22–24. And now, behold, I go bound (constrained) in spirit to Jerusalem, not knowing the things that shall befal me there: save that the Holy Ghost witnesseth in every city saying bonds & afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy & the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.

This is the language of one of the most interesting & remarkable men, whose actions are recorded in the annals of history. Saul, or as he was afterwards called Paul, was possessed of towering talents, of great sincerity of heart, of singular firmness of purpose, & of exalted scope of soul. Born at Tarsus a city of Cilicia, distinguished as Strabo one of Paul's cotemporaries informs us, above Athens & Alexandria for its literature & science, his mind was early conducted into the paths of knowledge, & having passed through the usual course of studies at home, he travelled to Jerusalem, there at the feet of Gamaliel, a renowned doctor of the Jewish law, he completed his studies; & having profited in the Jews' religion above many of his equals in age (συνηλικιώτας) he came forth a rigid pharisee, exceedingly zealous of the traditions of his fathers," of flaming zeal for what he thought the cause of God. Such was the character of the man who uttered our text.

It is a melancholy fact that at the first mention of him in the scriptures, he should appear in the character of an accessory to murder! About five years after ~~the death of Christ~~ the Saviour was suspended upon the cross, when the protomartyr Stephen sealed his testimo-

ny with his blood, we are told that Saul stood by "~~holding~~ keeping the clothes of them that stoned him & consenting to ~~his death~~" (or rather as the Greek signifies (συνευδοκων) approving, taking pleasure in his death".[1] Then he thought he did God service by persecuting the disciples of Jesus. ~~church of God~~ [illegible]

~~But was not Paul moved by the dying [illegible] of [illegible] of God~~ Thus, my brethren we must not ~~[illegible]~~ regard it as mere cruelty of disposition or bloodthirsty spirit, when history informs us that Roman-catholics have on various occasions fallen upon their unsuspecting protestant neighbours & in cold blood massacred thousands & tens of thousands men women & children; for, their councils & popes have commanded them to do so ~~religion teaches them to do so~~, where they have the power; their priests in those cases taught them that it would be doing God service to sweep these heretics, as they termed them, off the face of the earth. But we should also learn the importance of enlightening the popular mind on this subject & circulating the bible & other good books among our Catholic neighbours that they may not be under ~~[illegible]~~ the influence of their priests so as to be led astray by them to persecute their neighbours. Like Paul they did it ignorantly.

But was Paul not moved by the dying testimony ~~prayer~~ of Stephen, when looking to heaven he exclaimed Lord Jesus receive my spirit? or by his dying ~~[illegible]~~ prayer in behalf of his enemies, so ~~truly~~ like to that of the Saviour upon the cross, "Lord, lay not this sin to their charge?" It would seem not. Or if he had any momentary misgivings, his Jewish prejudices soon regained the mastery. For he continued to make havoc of the church, entering into every house & haling (dragging along) men & women, committed them to prison. Thus he continued to waste the church ~~[illegible]~~ until the ensuing year when he was converted on his ~~[illegible]~~ journey to Damascus which memorable event the evangelist Luke describes in the following solemn language: "And Saul, yet breathing out threatnings & slaughter against the disciples of the Lord, went unto the high-priest, & desired of him letters (in the name of the Sanhedrim) to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them

[1] Acts IX; 1-10.

bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven & he fell to the earth & heard a voice saying Saul, Saul, why persecutest thou me? And he said; Who art thou Lord? And the Lord said I am Jesus whom thou persecutest: it is hard for thee to kick against the goads, And he trembling & astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, & go into the city & it shall be told thee what thou must do. And the men who journeyed with him stood speechless, hearing the voice but seeing no man. And Saul arose from the earth, & when his eyes were opened, he saw no man: but they led him by the hand & brought him into Damascus. And he was three days without sight & neither did eat nor drink." Such was the wonderful manner in which the blessed Saviour arrested him in his ~~perilous~~ career of cruel persecution. But we have not time to dwell upon it. Suffice it to say further, that he saw Ananias in a vision, that Ananias visited him, told him that Christ designed him as a chosen vessel to bear his name before the gentiles, & kings & the children of Israel, put his hands on him & he received the Holy Ghost & his sight was restored: And straightway he preached Christ in the synagogues, that he is the Son of God. When Paul was thus miraculously converted ~~to God~~, he saw that he had been fighting against God, that it was an amazing instance of unmerited grace that he should be accepted by him whom he had thus bitterly persecuted in the person of his followers. He felt that he was among the chief of sinners, because "beyond measure he persecuted the church of God" "and wasted it." He therefore conferred not with flesh & blood, but cheerfully surrendered himself ~~[illegible]~~ to his Redeemer & dedicated to him all the powers of his ardent & capacious soul, for time & eternity. Yea he resolved comparatively to know ~~But, my brethren, although the means~~ ~~extraordinary~~ ~~by which Paul was~~ ~~brought low before the Saviour, the conversion of every sinner partakes of the same general nature. ~~and this~~ It includes an entire dedication of the soul to God, & any man who is not willing to renounce every sinful pursuit & pleasure, &~~

~~who is unwilling to follow Christ through evil as well as through~~ good report & make his service the great business of his life, is not ~~worthy of him, he has a name to live but is dead.~~

nothing but the cross of Christ, by which, he says, the world is crucified unto me & I unto the world." This holy object he pursued regardless of every obstacle, until as we see from our text he went forward though bonds & afflictions had been certainly predicted to him, yea he professes even a willingness to die in this cause of his divine Master: And now behold I go bound &c &c.

The manner in which he persevered & executed this purpose makes him ~~Let us, therefore, contemplate the apostle Paul as~~ an illustrious example of entire selfdedication to the service of God, & in this light we purpose on this occasion to consider him.

This is the more necessary, my brethren, because although the means were extraordinary by which this apostle was brought to the feet of the Saviour, the conversion of every sinner partakes of the same general nature. It includes an entire dedication of the soul to God, & that professor of religion who is not willing to renounce every sinful pleasure & pursuit, who is not willing to do the will of Christ in evil as well as in good report, & make his service ~~is not worthy of him,~~ the great business of his life, is not worthy of him, he has a name to live but is dead!

How then did the apostle manifest his entire consecration of himself to God?

I. He renounced the comforts of life & spent his days as a pilgrim & wanderer, having no abiding place.

He renounced the circle of ~~his~~ his friends & relatives & the comforts of a home.

He renounced the confidence & favor of the Sanhedrim & Jewish nation, & all his prospect of preferment among them. ~~What things were gain to me, he says,~~ Nor did he merely renounce the prospects of preferment ~~among~~ amongst the Jews, in hopes of attaining the same distinction among Christians. For you will recollect, that when his friends at Corinth carried their attachment so far as

to propose forming a sect, & calling themselves after his name; he absolutely condemned their course, & told them that Paul & Appollos & Peter were but ~~the~~ instruments in the hands of the Saviour, that the Saviour alone had died for them, & redeemed them on the cross, & therefore in his name alone ~~they~~ were baptized & by his name alone they should be called. As the noble-minded apostle renounced all views of personal aggrandizement, ~~he~~ himself informs us, "What things were gain to me those I counted loss for Christ. Yea doubtless & I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord".[1] 34

He renounced the paths of literature & literary distinction in which his prospects were flattering. That he had attained a high degree of learning, is evident not only from the acknowledgements of Paul himself; but from the fact that after listening to Paul's defense before king Agrippa, Festus, who being a Roman, was ignorant of the Jewish scriptures & promises of a Messiah, ~~[illegible]~~ believed that he had become deranged through excess of learning: "As Paul thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad."[2] And that he was well acquainted with Greek literature, though as a Jew ~~not perfectly classical in~~ his own style was that of Hebraistic Greek, is evident not only from ~~the~~ his quotations ~~from~~ of the Greek poets, but also from the fact that ~~[illegible]~~ in those cases in which when referring to the Old Testament, he does not quote the septuagint version which was in common use but gives a version of his own it is pronounced by critics better than that of the LXX. But the pleasant paths of literature he renounced, for the sake of the cross.

Feeling how much he owed to that Saviour whom he had so bitterly persecuted, he felt that the least he could do was to consecrate himself wholly to that ministry which he had received of the Lord Jesus, to spend his days in bearing to kings & gentiles & Jews that plan of salvation which sufficed for the

1. Philipp. 3:8. 2. Acts 26:24.

recovery of the chief of sinners. He determined to travel bearing this news from city to city, from village to village, from nation to nation, "to enter every open door, & cry to all behold the Lamb."

In these journeys he travelled many thousands of miles, traversing the countries & provinces of Syria, Arabia, Judea, Phenicia, Cilicia, Cappadocia Pamphylia, Phrygia, Galatia, Pisidia, Lydia, the Isles of the Mediterranean, Macedonia, & Greece & Italy. These countries he visited not only once but for thirty years continued travelling through them twice, trice & some even four times, tarrying weeks & sometimes months & in a few cases several years in the principal towns & cities, preaching the gospel of the grace of God & forming churches & ordaining preachers over them.

II. He prosecuted his great purpose of selfdedication to God amid many personal privations & wants.

We have reason to believe that the apostle's health was delicate, his constitution infirm & consequently these unexampled journeys & exposures must have been the more oppressive. His bodily presence, said his Corinthian opponents, is weak;[1] & to the Galatians says "In infirmity of the flesh, that is, in bodily weakness, I preached the gospel to you at first"[2]

He prosecuted these journeys, moreover, without any regular support. He had no private funds. Either he received nothing from his parents or as was the case with many other Jews who embraced christianity, he suffered the spoiling, or confiscation of his goods. He therefore accepted charitable support from the churches already formed, when he could procure it. He was far removed from the worldly views of some who regard it unnecessary in the churches to give & dishonorable in missionaries to accept support from the churches whilst they are laboring

1. 2 Cor. 10:10. 2. Gal. 4:13.

II. He prosecuted his grand design ~~[illegible]~~ amid personal want & privations.

He accepted the charitable support of the church. Not regarding it mean as some worldly minded men are wont to do, to accept the bounty of the church — it is their due of debt; the church owes it as much as to pay any other debt — so nothing dishonorable in students being beneficiaries & accepting the aid of others. They give to God more than their benefactors do — they mere money — these their time, ~~talents~~, life &c.

He endured great bodily fatigue in preaching by day & often laboring for a subsistence at night.

~~He suffered want [illegible]~~

As he tells us that he suffered the loss of all things some have thought his property was confiscated, as was done in the case of other believers who suffered the spoiling of their goods Heb 10.34. But when all resources failed him did he not regard his absolute necessities as a sufficient excuse for relinquishing the Saviour's work? No when at Thessalonica he worked at his trade with Aquila & his wife Priscilla, who were tentmakers, an excellent trade in the oriental countries — & every sabbath he reasoned in the synagogue & persuaded both Jews & Greeks. Acts 18:4. How far is ~~this~~ Paul above the low meanness of many in our day ~~those~~ who are ashamed to work! He knew that man can glorify God ~~too~~ with the body as well as with the soul; & he knew that even the Son of God himself was not ashamed to engage in like labor ~~[illegible]~~ that of him before whom angels bow it ~~was~~ was said, is not this the carpenter, the son of Mary? Mark 6:3. Let ministers learn &c.

To the Philippians who were much attached to him, & supported him in some of his missionary journeys he says he had learned both to be full & to suffer hunger, both to abound & to suffer need. ch. 4:12.

1 Cor 4:11.12 To the present hour, we do both hunger & thirst, & are naked & are buffeted, & have no certain dwelling place; & labor working with our own hands (at Ephesus).

recovery of the chief of sinners. He determined to travel bearing this news from city to city, from village to village, from nation to nation, "to enter every open door, & cry to all behold the Lamb."

In these journeys he travelled many thousands of miles, traversing the countries & provinces of Syria, Arabia, Judea, Phenicia, Cilicia, Cappadocia Pamphylia, Phrygia, Galatia, Pisidia, Lydia, the Isles of the Mediterranean, Macedonia, & Greece & Italy. These countries he visited not only once but for thirty years continued travelling through them twice, trice & some even four times, tarrying weeks & sometimes months & in a few cases several years, in the principal towns & cities, [illegible] preaching the gospel of the grace of God & forming churches & ordaining preachers over them.

II. He prosecuted his great purpose of selfdedication to God amid many personal privations & wants.

We have reason to believe that the apostle's health was delicate, his constitution infirm & consequently these unexampled journeys & exposures must have been the more oppressive. His bodily presence, said his Corinthian opponents, is weak;[1] & to the Galatians says "In infirmity of the flesh, that is, in bodily weakness, I preached the gospel to you at first"[2]

He prosecuted these journeys, moreover, without any regular support. He had no private funds. Either he received nothing from his parents or as was the case with many other Jews who embraced christianity, he suffered the spoiling, or confiscation of his goods. He therefore accepted charitable support from the churches already formed, when he could procure it. He was far removed from the worldly views of some who regard it unnecessary in the churches to give & dishonorable in missionaries to accept support from the churches whilst they are laboring

---

1. 2 Cor. 10;10. 2. Gal. 4;13.

II. He prosecuted his grand design amid personal want & privations.

He accepted the charitable support of the church. Not regarding it mean as some worldly minded men are wont to do, to accept the bounty of the church – it is their due of debt, the church owes it as much as to pay any other debt – so nothing dishonorable in students being beneficiaries & accepting the aid of others. They give to God more than their benefactors do – they mere money – these their time, talents, life &c.

He endured great bodily fatigue in preaching by day & often laboring for a subsistence at night.

~~He suffered want as that ...~~

As he tells us that he suffered the loss of all things some have thought his property was confiscated, as was done in the case of other believers who suffered the spoiling of their goods. Heb 10.34. But when all resources failed him did he not regard his absolute necessities as a sufficient excuse for relinquishing the Saviour's work? No when at Thessalonica he worked at his trade with Aquila & his wife Priscilla, who were tentmakers, an excellent trade in the oriental countries – & every sabbath he reasoned in the synagogue & persuaded both Jews & Greeks. Acts 18:4. How far is Paul above the low meanness of many in our day who are ashamed to work! He knew that man can glorify God with the body as well as with the soul; & he knew that even the Son of God himself was not ashamed to engage in like labor – that of him before whom angels bow it was said, is not this the carpenter, the son of Mary? Mark 6:3. Let ministers learn &c.

To the Philippians who were much attached to him, & supported him in some of his missionary journeys he says he had learned both to be full & to suffer hunger, both to abound & to suffer need. Ch. 4:12.

1 Cor 4:11.12 To the present hour, we do both hunger & thirst, & are naked & are buffeted, & have no certain dwelling-place; & labor working with our own hands (at Ephesus).

In prosecuting this design

III. He took upon himself the care of all the churches. "Besides those things which are without, that which cometh on me daily the care of all the churches 2 Cor 11: 28.

~~a He had a deep & painful conviction of the lost & undone condition of the world that lieth in iniquity.~~

a) see infra.

b) But his chief anxiety & concern was that the churches might spiritually prosper — & as dissentions & relapses, & persecutions &c — then arose as in every age of the church, he was often deeply distressed.

c) For this end he wrote his many epistles, to combat error inculcate truth reclaim backsliders &c

d) But he also had a deep ~~concern for~~ & painful conviction of the lost & undone condition of the world that lieth in iniquity, & an anxious desire that the cross of Christ might be proclaimed to them all.

Some of his epistles were written with chains on his arms —

a) He felt a warm personal attachment to his brethren & sisters in Christ.

He expresses the most affectionate interest in the churches even where he had been persecuted —

He sends his salutation by <u>name</u> to many individuals in the churches to which he wrote —

So strong was his attachment for the Jewish people, that he was willing to be anathematized for their sake if it would ensure their salvation.

e)

~~Then~~ Nor is this feeling of the apostle peculiar to him. Christian whoever thou art it is thy duty to have some of the care of the churches —

Christian ministers

Theol ~~Students~~

Elders & deacons — daily prayers & effort

Lay members —

IV. In prosecuting his great design he put in requisition his distinguished literary attainments.

His attainments were highly respectable as well in Grecian as in Hebrew literature — when he quotes the Heb. O.T. his translations are often better than the LXX.

Thus will all literary gifts ever bow to announce.

V. He prosecuted his design amid almost constant persecution & dangers.

a) He never sought persecution as some enthusiasts have done.
1 He accommodated himself as far as he could to the prejudices – he circumcised Tim. because being a Jew on his mother's side, the Jews would expect it. He refused to circumcise Titus, a Greek, because ~~they~~ circumcision was then represented as necessary to salvation
1. He sought the protection of the law
2. Accepted a military escort to (~~[illegible]~~ Acts 23.31.) from ~~Rome~~ Jerusalem to Caesarea sent by Claudius Lysias to save his life; thus proving the fallacy of those peace men, who object to self defence.

3. He fled from his persecutors when he could without injury to the cause. From Damascus he was let down the window in a basket & escaped

b) But he suffered no degree of danger to ~~deter~~ silence him, to ~~him~~ from the discharge of his duty, from prosecuting the great work which had been entrusted to him, to "finish the ministry which he had received of the Lord Jesus & testify ~~[illegible]~~ the gospel of the grace of God."

1. He was five different times beaten with 40 stripes less one, by the Jews whose law Deut 25;3. admitted not of a larger number, inflicted by a whip having three cords each stroke inflicting three stripes & 13 strokes = 39 stripes.
2. "Thrice I was beaten with rods" by the Romans, lictors, among whom that was a common punishment – Acts 16; 20.

3. "Thrice I was shipwrecked" he tells us ~~[illegible]~~ in 2 Cor. 11; 25. & as he was again wrecked on his subsequent voyage at the island of Malta, he was shipwrecked at least four times.

I have spent a night & day in the deep – tossed about on the fragments of the wreck & finally either driven ashore or taken off the wreck by some passing vessel.

v.26. He was in perils of (waters) rivers" (ποταμων) which he was obliged to pass & which on account of their rapidity & depth ~~[illegible]~~ endangered my life.

"In perils of robbers," who ~~often~~ infested the roads which I passed &

In perils of my own countrymen, the Jews, whose relation to me by blood & religious descent ought to have made them my protectors - but who persecuted me from city to city & sought my life.

"In perils by the heathen," who were enraged at me because I exposed the wickedness & absurdity of their idolatrous religion & criminal worship & were even sometimes instigated by the Jews to ~~do~~ mob me—

~~In perils in the cities of Jerusalem, & Damascus~~ let down from window in basket, & ~~Philippi~~ & Rome

In perils in the deserts or wilderness through which I travelled in prosecuting my apostolic office to preach or proclaim the gospel, the glad tidings of the grace of God, of that gracious plan of salvation which God has devised for a lost & ruined world.

"In weariness & painfulness," through the excessive fatigues & labors of my journeys & preaching — "In watchings often" when the hours of the day were insufficient for my work I ~~[illegible]~~ took the hours of the night, for preaching as well as other labors.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

ROBERT CATHCART.

York, Penna. 2d Dec. 1835.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

VI. He prosecuted it until called to the martyr's crown — until his enemies drank, he sealed his testimony with his blood

His death when it came was not unexpected to him — he did not expose himself to persecution in the expectation that he would always escape — No he expected death —

When on his third apostolic tour, at Caesarea, on his way to Jerusalem, a certain man, named Agabus came down from Judea & predicted to Paul that the Jews would bind him & deliver him to the gentiles, & Luke & the family of Philip & his other friends begged him with tears not to go to Jerusalem, — was Paul insensible no! he was deeply affected by their tears, But did he yield? Then Paul answered What mean ye to weep & to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, & when he would not be persuaded, we ceased, saying, The will of the Lord be done. XXI:13,14.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

VI. He prosecuted it until called to the martyr's crown — until his enemies drank, his blood he sealed his testimony with

His death when it came was not unexpected to him — he did not expose himself to persecution in the expectation that he would always ~~escape~~ escape — No he expected death —

When on his third apostolic tour, at ~~[illegible]~~ Cæsarea, on his way to Jerusalem, a certain man, named Agabus came down from Judea & predicted to Paul that the Jews would bind him & deliver him to the gentiles, & these family of Philip & Luke & his other friends begged him with tears not to go to Jerusalem — was Paul insensible no! ~~[illegible]~~ he was deeply affected by their anxiety, & did he yield? — But Then Paul answered What mean ye to weep & to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, & when he would not be persuaded, we ceased, saying, The will of the Lord be done. XXI; 13.14.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Hear the venerable martyr exclaim ~~in full~~ with death staring him in the face, I am not ashamed, for I know in whom I have believed & am persuaded that he is able to keep that which I have ~~committed~~ committed to him until that day.

It is thought that he visited Rome a second time from Crete about the year 65. to comfort the christians who were persecuted by Nero under the false pretext that they had set fire to the city. Here he was summoned before the court & so alarming was his danger that he writes to Timothy 2 4:16. At my first answer no man stood by me, but all (my companions) forsook me — notwithstanding the Lord stood with me & strengthened me that by me the gospel might be published — I am now ready to be offered up & the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge ~~will shall~~ will give unto me.

The time & circumstances of the death of this noble minded servant of Christ are not now known — in heaven we shall learn them. But according to the earliest tradition he met his fate about 3 miles from Rome at a Aquae Salviae on the 29th of June A.D. 66. ~~in company with the apostle Peter~~. Being a Roman citizen he was put to death by decapitation: & buried in the Via Ostensis at a place about 2 miles from Rome; where Constantine the great subsequently erected a church to his memory.

Blessed are the dead &c

From view we learn 1 The truth of Christianity. Lord Lyttleton —

2. That ~~the~~ Christianity claims the whole soul & it fills the apostle's heart & it claims the whole attention of minister. cf of laymember ~~[illegible]~~ in various ways.

3. That the christian should not be diverted from his path by the fear of opposition — or persecution or death — Paul!

4. No opposition should discourage a minister, no disaster deter a missionary.

The noblest enterprizes are often left by God to struggle through difficulties.

What encouragement to young men seeking the ~~[illegible]~~ ministry amid difficulties — Paul received that education in youth — before his conversion — ye seek it now [illegible] —

See for inferences. Kollock

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

York, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

in the cause of Christ. He knew that men are but stewards over the por-
tion of earthly goods with which God has

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Gettysburg, Jan. 28th 1838.
Harrisburg, Feb. 4th 1838.
Chambersburg, before the
General Synod, June 2d 1839.

SERMON #153

Hymns No. 416, 396, 418.

Sermon on
The Sensible Evidences of the divine Favours, their loss, & means of recovery.

Job, 29: 2, 3. Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, & when by his light I walked through darkness.

Man, my brethren, is a being born for exalted destinies. He possesses a body of wonderfully organised matter, & ~~of~~ a soul whose towering faculties can rise above the sphere of time and sense, can learn the laws by which the Creator governs the physical intellectual & moral universe. And every one of us, who has reflected on the wonders concentrated in himself, can exclaim with the Psalmist: "We are wonderfully & fearfully made & that our souls know right well," "Thou O God hast made us little lower than angels & crowned us with ~~[illegible]~~ honour & glory".[1] Nor are these towering faculties intended merely for a few years of earthly existence. Eternity ~~my hearers~~ is the length of our life: The world that now is, is but the morning of our being, is preparatory to that to come. Every thought & word & deed in this probationary life has its counterpart in retributive eternity, & in about ~~one~~ century hence, not twice as long as many of us have lived, every one of us who are now in this house, will be either an angel in heaven or a devil in hell! How awfully important then is it, that we should make our peace with that God, from whose hand we are ultimately to receive our destiny. How allimportant is it, that we should ascertain whether we have done all in our power to accomplish this object; how desirable that we should satisfactorily know, ~~[illegible]~~ that our efforts have been crowned with success. This happy state of mind is attainable by all true disciples of the Redeemer. All indeed ought to know the ground of

1. Ψ. 8. 5.

the hope that is in them. All ought ought to have the testimony of the Spirit bearing witness with their spirit that they are children of God. Who among us my hearers would not earnestly desire to have a pledge from God that he is an heir of heaven? Who that reflects upon its nature ~~[illegible]~~ is not constrained to admit that such a pledge is of more value than all your wealth & earthly fame? Without it, we are like men walking blindfolded on the crater of a volcano, in danger every moment of falling into the streams of burning lava beneath: with it, we children of a king travelling homeward to receive our inheritance, heirs of heaven, going to take possession of it! Let us therefore my hearers devote our time this morning to an inquiry

I. Into the nature of that blessed state which Job has lost;

II The evidences & causes ~~[illegible]~~ of its loss among christians;

III. The means of its recovery.

This state is described by Job in figurative yet very intelligible & strong language, whilst deploring its loss. The word for candle should be rendered lamp — allusion to the lamp suspended of [illegible] of princes & wealthy. Rosenmüller's Morgenland. "Oh (says he) that I were as in months past; as in the days when God preserved me; when his candle shined upon my head, & when by his light, that is, the light of his countenance shed abroad in my heart, I could walk undismayed through difficulties & adversity.

It is evident from the very nature of the case, that this is a state of the soul never enjoyed by the natural man. It is not the state of any of you my hearers who are unconverted. We do indeed occasionally hear men confessedly unconverted, yea men who are not even endeavouring to conform to the gospel terms of salvation, declaring that they believe themselves on the way to heaven, that all is peace within their souls, that "the candle of the Lord shines upon them"! Need I tell you my hearers, that these persons are either willful hypocrites, or are labouring under an awful delusion? The Redeemer himself hath told us, "that which is born of the flesh is flesh" that "unless a man be born again he verily cannot enter into the kingdom of heaven". And remember, it is this redeemer, who is seated on the throne of heaven, to whom is given all authority in heaven & on earth

& who will at the great day of accounts, himself be seated on the throne of judgement. Paul says to the Romans[1]: "We must all stand before the judgement seat of Christ." How fearfully hazardous is it, to be resting our ~~whole~~ eternal all on a hope ~~which~~ directly opposed to the declarations of that divine judge, by whom our case will be decided forever! How much wiser would it be to divest ourselves of that little pride which prevents us from confessing ourselves sinners, & in the light of God's word to "learn betimes our danger & our remedy"!

Nor is this state the privilege of the merely awakened sinner. He who has been enlightened by the spirit of God, & ~~awaken~~ taught to see the exceedingly depraved state of his heart, & made sensible of the danger that hovers around him; has indeed the good work begun in his soul; and, if he ~~resolves~~ ~~to~~ yields himself to the influence of this good Spirit, & searches the S.S. for additional light to direct him in the path of duty, & applies to the throne of grace in prayer for divine aid; he will, in due time, be led on by the Comforter to the blessed assurance of pardoned sin; He will find the candle of the Lord shining upon him. Yet as the state of which we are speaking, is the evidence of a justified soul, it cannot be possessed by those merely awakened: for there is a great difference between conviction & conversion.

In short, the state spoken of by Job, is that of a justified, regenerated soul, of a sinner who has applied to the Saviour for pardon, & ~~to~~ whose sins have been cancelled by the Saviour's blood. When the sinner, who has been mourning under the weight of his transgressions, & felt as if there were no ~~hope~~ prospect of deliverance for him, as if the flames of hell were his merited portion, is first enabled to cherish the hope of escape from this just condemnation, he feels like a criminal, ~~who~~ arrived at the place of execution, where he was to satisfy with his life the demands of the violated law, who in the full expectation of dying receives at that trying hour the notice of his pardon by executive clemency. What language can express the feeling of joy that rushes across his soul? But when he further learns, that he is not only rescued

1. R. XIV, 10.

from death but is to be admitted into that glorious abode of perfect spirits into which no unclean thing can enter; when he reflects on the great change wrought in his own mind as an evidence of all this, & feels within his heart the testimony of the holy Spirit bearing witness with his spirit that he is ~~an~~ ~~altered~~ new creature; & when he sees that all this has been done in consistence with that divine law which he had violated, & with the glory of that God whom he offended & meditates on that glorious plan of salvation through the death of the incarnate Son of God; his soul is transported beyond itself, such mercy is too wonderful for him, he cannot fathom it; he feels as if he had been introduced into a new world; a flood of new light bursts in upon his soul, & he feels as if he has ~~caught~~ been favoured with a glance into the chancery of the heaven, he ranges over the universe of God, & feels that he has ~~upper~~ ~~world~~, truly seen something of the glory of the divine government! He has a feeling of tranquil soul elevating happiness, which seems to pervade all the faculties of his mind. It is a feeling of nearness to God, a lively sense of the divine favour. It is thus that the Redeemer says to the believing sinner, "my son, my daughter, be of good cheer, thy sins are forgiven thee!" This is "the joy in the Holy Ghost" of which Paul speaks to the Romans (14;17). & to which he refers when to the Galatians he says (5;22.) The fruit of the spirit is love, joy, peace; a holy commixture of holy emotions, benevolence to all sentient creatures, joy in God, of deep tranquility of soul. This is the blessed state of which the apostle Peter (1 Pet. 1, 8.) says: "whom having not seen ye love; in whom, though now ye see him not yet believing ye rejoice with joy unspeakable, & full of glory." This is the blessed state described by Job by the terms "the candle of the Lord shining upon him & his walking in its light. Of this state ~~[illegible]~~ all true christians must have experienced something. The biographies of eminent men of God afford us many interesting exemplifications of it. ~~The pious John Newton, has left us his record & ~~[illegible]~~ in the beautiful language of the hymn which we have sung & which he composed under feelings not unlike those of Job.~~

~~Sweet (he says) was the time when first I felt,~~
~~The Saviour's pardoning blood,~~
~~Applied to cleanse my heart from guilt,~~
~~And bring me home to God.~~

Transferred to the application.

Soon as the morn the light reveal'd,
His praises tun'd my tongue;
And when the evening shades prevail'd,
His love was all my song. —
~~Then to his saints, I often spo~~
In pray'r my soul drew near the Lord,
And saw his glory shine;
And when I read his holy word,
~~I call'd each promise mine~~.

President Edwards a man of God the fame of whose piety has spread over Europe as well as America, speaking of his own experience says: "Once "I rode out into the woods for my health in the year 1737, & having light " from my horse, in a retired place, as my manner commonly has " been for divine contemplation & prayer, I had an extraordinary view " of the glory of the Son of God, as mediator between God & man: & " his wonderful, great, full, pure & sweet grace, & love, & meek & gentle con= " descension. This grace, that appeared to me so calm & sweet, appeared " great above the heavens. The person of Christ appeared ineffably excellent, " excellent enough to swallow up all thoughts & conception, which continued, " as near as I can judge, about an hour, & kept me the greater part of the " time in a flood of tears, weeping aloud".*

* Life of Edwards, Northampton ed. of 1804. p. 38.

This high degree of joyful feeling is indeed not the constant lot of any christian. A Paul, ~~a Job~~, a Peter, a Job, an Edwards & a Newton all confessed ~~that this glorious~~ state was on some occasions obscured by doubts in them.

Yet a certain degree of it, a far higher degree than is enjoyed by most christians ought to be our habitual portion. To those who enjoy it, it serves as a constant lamp to light them through the wilderness of life, a fountain of constant consolation in affliction &c

Some there are among the disciples of Christ who are much more successful than others. These too are distinguished by their zeal & ability to suffer persecution for Christ's sake & be undismayed — to labour incessantly in his cause & not ~~grow~~ weary! Those who lose this state, ~~know it~~ must seek the cause of their darkness generally in themselves.

II, We are to consider the evidences & ~~the~~ causes ~~which occasion~~ its loss among Christians.

It would be superfluous to lay before you formal evidences to enable you to judge when it is lost. This joyful state is compared to a candle in our text. If a candle, which has lighted a number of person who are in a room, be withdrawn; would not the darkness in which they were left, amply prove that the light was removed? & would not all farther reasoning on the subject be superfluous? Thus too when the light of the divine countenance is withdrawn, the soul is left enveloped in darkness. This state is called by Isaiah "the hiding of God's face" ~~"his countenance"~~. The light of that countenance, which formerly shone upon us, & gave us the light of the knowledge of the glory of God in the face of his anointed, is now withdrawn. Yes the christian, in this condition, is indeed enveloped in darkness. He has lost his former lively sense of divine things, he no longer feels the love of Jesus burning in his bosom — his whole heart is desolate, — his affections blasted — his prayers are cold & lifeless — the ordinances of God's house are barren to his soul — he doubts whe-

he is a child of God, whether ^[he has not lost the power of religion in his soul, or, indeed, whether] all his former experience was not delu-sion! Oh! ye, that have ever felt the love of Jesus, & then again felt it not, how dreary, how comfortless does the ~~christian~~ then feel! Then could he cry in the language of the poet

"Where is the blessedness, I knew,
When first I saw the Lord?
Where is the soulrefreshing view
Of Jesus & his word?

~~Return, O holy dove, return,~~
What peaceful hours I then enjoyed
~~Sweet messenger of rest,~~
How sweet their memory still;
~~I hate the sins that made thee mourn~~
But they have left an aching void
~~And drove thee from my breast.~~
The world can never fill."

The <u>cause</u> of this sad reverse in the christian's state & feelings, it can-not be difficult to learn. In some instances indeed, a melancholy temperament of body, or even in the absence of this, a long continued debilitating disease, predisposes the mind to darkness & diffuses a dreariness over the feelings of the soul. In healthy persons some variation of feeling fre-quently arises from fatigue of body or mind. This is indeed a variation of ~~the~~ mere animal feeling which ~~—~~ is in itself not necessarily religious, though often through mistake so considered. But as a general rule it must be admitted that the withdrawal of the sensible evidence of the di-vine presence & favour, is owing to some ~~—~~ indulgence in known sin ~~—~~ by which we grieve the Holy Spirit & thus drive the Comforter from our breasts.

The ways in which this is done are as ^numerous ~~many~~ are the varieties of sin are many.

Spiritual pride is not unfrequently the cause of our downfall. When we are enjoying the gracious light of God's countenance

& rejoicing in the sensible communications of his Spirit, we are in danger of losing sight of our own unworthiness, & regarding ourselves as holier than others, of yielding to the suggestions of pride, & grieving the comforter from us.

Or a spirit of Antinomianism may take root in our hearts. Under pretence of the amplitude of that provision made for by the Saviour we may tacitly feel absolved from the obligation of ~~the~~ some of the duties of religion, ~~we~~ may neglect prayer either secret or social; ~~or~~ selfexamination; or some other christian duty. Nay Satan may so far gain upon our corrupt heart ~~&~~ as to induce us to indulge occasionally in some sinful amusement or enjoyment, comforting ourselves with the boundlessness of the divine mercy, & thus "turning the grace of our God into lasciviousness."

Or a believer may fall into ~~some~~ gross & heinous sin, & thus crucify the Lord of glory & grieve the comforter from his heart. Thus David by gross conduct in the matter of Uriah the ~~Hittite~~ [This is a total fall]

Or when assailed by temptations from the world, the flesh, or the devil, we may, instead of making faithful resistance, parley with the enemy, & lose our integrity.

III. We are to discuss the means of recovery from this deplorable state of darkness.

1. Set apart a special season for selfexamination — review the slippery ground. Retrace your early experience your views your feelings, your purposes when first you saw the Lord, former conduct & endeavour to trace your declension. Look into your own heart, look as deeply into it as you can. Endeavour to trace the progress of your declension. If possible ascertain the particular, the besetting sin by which you are held in bondage: and if it be dear to you as a right hand cut it off; if it be difficult to eradicate as a right eye, pluck it out by the grace of God. For so long as you voluntarily indulge in any one known sin, you violate your vow of universal allegiance to ~~your~~ God; & your obedience even so far as it is externally yielded is not genuine, does not flow from love to God. "Whosoever shall keep the whole law, & yet offend in one point, ~~He that is guilty of one even the least of these commandments~~ says ~~the~~ James is guilty of all".
~~Dedicate yourself anew to his service, thoroughly, sincerely & forever.~~

2. Make that sin whatever it be the subject of special reflexion, of reading, & of selfhumiliation. The life of your soul depends on your gaining the victory over this enemy. Therefore you should carefully & deliberately reflect on the relations & consequences, & guilt of such sin; & not rest until you succeed in tearing ~~away~~ the idol from that throne in your heart which should be occupied by the Saviour alone.

3. Apply to God for pardon & Renew your entire selfdedication to his service for time & eternity. Let the time past suffice &c. Reflect that all your powers of mind & body have not only been created by God but redeemed by his Son; so that in dedicating yourself to him you are but giving him his own. You are but performing a most reasonable service.

3. Attend with renewed & increased zeal, to the stated duties of devotion. Walk more circumspectly, watch & pray that you enter not again into temptation. Attend

a) To private devotion. This form of worship is specially urged by the Saviour, "And than when thou prayest enter into thy closet, & shut thy door & pray to thy heavenly Father in secret; & your heavenly Father who seeth in secret ~~shall~~ will reward thee openly. There is less temptation to formality in private devotion.

b) To social worship. Christianity is a social & benevolent religion. It is most prosperous when all the members of the family unite in it. And there is a special promise of blessing where two or three are gathered together, & unite in praying for the same object.

c) Reading the sacred word. That blessed book is to be more than before the man of our counsel & guide of our lives. If faithfully studied it will enable us daily to grow in a knowledge of divine things.

d) To the public ordinances of God's house.

4. After you have done all acknowledge yourself an unprofitable servant, & cultivate a deep sense of your dependence on the grace of God, & daily humble yourself at the foot of the cross.

(Application)

Christians have you this inward assurance —

Have you the sure conviction the sensible evidence that the Lord preserves you? Do you daily walk in the light of his countenance, can you say ~~that~~ the candle of the Lord is shining on you, ~~&~~ that in its divine light you walk undismayed, amid the darkness of adversity, of trials, of persecution?

Say not that this state is above the reach of uninspired man, that it was confined to apostles and prophets & patriarchs, or at most of their immediate hearers. It was attained by an Edwards by a Newton. Edwards says in his diary [here insert the passage from p.] Listen to his soul-inspiring words of

Sweet was the time when first I felt,
The Saviour's pardoning blood;
Applied to cleanse my soul from guilt,
And bring me home to God.

Soon as the morn the light revealed,
His praises tuned my tongue,
And when the evening shades prevailed
His love was all my song.

Gettysburg, July 25th 1830. A.S.
Gettysburg, August 2d 1840 A.S.
——— Sept. 8th 1850. A.S.
——— Pref. Sacr. Jan 28. 1855.
——— Nov 29. /63

+ When contemplating our expected appearance at the Table of our Lord & expecting to meet our friend there; we are reminded of our former promises, & subsequent failing to fulfill them — of our former enjoyment of the divine presence & the coldness & desolation of our hearts, & [illegible] we [illegible] exclaim Oh &c.

When we are invited to a feast by an earthly friend, we deem it necessary to make suitable appearance — If to a personage of high standing or office, a gov. or President we would feel the propriety of due preparation still more — But here we are invited to the board of him who is far above all earthly friends, above the most august ~~stateliest~~ monarchs on earth & him who is King of Kings & Lord of Lords — Jesus C. the eternal son of God, the Savior.

The preparation of a higher order — not dress, nor offerings, but of heart.

* Oh that I were as in days past, as in ~~[illegible]~~ the days when the Lord preserved me, when the candle of the Lord shone upon me & in its light I walked through darkness".

— The joyful state of spiritual illumination.

I What is this state of spiritual light & joy?

a) "The candle of the Lord shone upon my head" illumination & joy in y^e Holy Ghost. my views were clear. I saw the glories of the plan of salvation, I felt justified & enjoyed the ordinances of his house.

b) "In its light I walked through darkness".

c) "The Lord preserved me"

II By what means have I lost it?

By unfaithfulness to my sacramental vows.

a) By neglecting to acknowledge God in all my ways — being ashamed of Christ or before the world, before our friends, before our children.

b) By neglect of self examination —

c) By neglect of prayer — private & social.

d) By irreverent attendance on the ordinances of God's house.

e) By too eager pursuits of the world — of possessions, — of honors — of ~~[illegible]~~ supposed innocent amusements & pleasures.

III How may we regain it?

1. By self examination — a) compare our conduct & habits with what we know is required by the sacramental vows of the Christian.

b) Ascertain the points of our deficiency.

c) Dwell on our unfaithfulness to our sacram. vows —

2. Dedicate ourselves anew to him who prepared this feast of love for us — & begin a reformation in all our duties —

3. Let us come with humble faith to the sacramental board, where our blessed & divine Redeemer will be specially with us & give us spiritual food for our souls.

SERMON #154

Thanksgiving sermon.

Deut. IV. 7. 8. 9. For what nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

What nation is there so great that hath statutes & judgements so righteous as all this law which I set before you this day? Only take heed to thyself & keep thy soul diligently lest thou forget the things which thine eyes have seen, lest they depart from thy heart all the days of thy life, but teach them to thy sons & sons' sons."

It is a pleasing spectacle to behold an individual sinner in the attitude of prayer. It is man in audience with the deity, it is the creature holding converse with the Creator; & there is hope of human obedience & divine favour.

It is still more ~~pleasing~~ interesting to behold a congregation of sinners bowing in reverential adoration to the God "in whose hands are their life & breath & all things"; for here are hundreds of souls destined to immortality, found in an attitude promising that ~~[illegible]~~ it shall be well ~~[illegible]~~ with them forever.

But it is a truly sublime spectacle, to behold a nation of sinners voluntarily uniting in one act of public recognition of ~~that~~ God "The Most High, who ruleth ~~in~~ the kingdom of men, & giveth it to whomsoever he will". For there is hope that such nation may be conducted onward to its high & glorious destiny as a nation, of liberty, equality, fraternity; & that the millions of individuals, this nation of immortalities will run through sempiternal ages along the channel of divine blessedness, & deeply participate in ~~the~~ celestial stream of bliss.

On such an interesting occasion, my hearers, are we at present assembled. ~~[illegible]~~

~~[illegible]~~ It is true such days are often appointed in the despotisms of Europe; but there they are not the spontaneous impulse of the national heart as with us, for our rulers appoint them because they know the people desire it. There such appointments are dictated by will of the ruler sometimes doubtless from reverence for God, but oftener from mere policy: & the courtpaid priesthood often employ the influence of the pulpit as much to inculcate passive obedience to rulers, as to promote the glory of God. But here the service is a voluntary one, & the ~~habit~~ custom has become venerable by age. The pilgrim fathers of New England introduced the custom soon after their arrival in this Western world, & in obedience to this public sentiment the Governors of those States have uniformly appointed such days. But in the Middle & South

ern States this laudable custom is of recent date & not even yet universal. Our revolutionary congress repeatedly appointed days of humiliation, fasting & prayer, & it is worthy of note that, they were not as cautious as our later rulers not to offend the prejudices of infidels & Jews, but plainly recommended as one object of those prayers that "God would grant to his church the plentiful effusions of divine grace, & pour out his Holy Spirit on all ministers of the gospel — that he would spread the light of Christian knowledge," — that he would establish the independence of these United States upon the basis of religion virtue" &c (1779, Oct. 14th. 20th.) Thus do they refute the pretense of those, who would maintain that the framers of our constitution & government designed not ~~merely~~ to give no preference to one sect of Christians over another, but not to acknowledge Christianity itself, but place it on an equality with Judaism ~~Deism~~ & every other species of infidelity ~~Heathenism~~ itself. The constitutional recognition of the Christian sabbath by excluding it from the ten days in which bills are to be returned by the President to congress, the congressional provision to close all the offices of the Legislative Judicial & Executive departments on the Christian Sabbath, the employment of Christian chaplains in the Navy, & the failure to ~~prepare~~ repeal the laws of the different States, all of which recognise Christianity, afford abundant proof, that whilst our Government was designed, & actually does secure equal civil & secular privileges to Christians, Jews & Infidels, it also ~~given~~ distinctly recognises Christianity as the true religion, & the gospel as the divinely inspired code of moral principles on which the structure of our political institutions is founded.

In observing this day, my hearers, we therefore have the assurance that we are acting out the principles of our revolutionary fathers, as well as the higher conviction that we are obeying the will of our God & Saviour.

In endeavoring to conduct your meditations into a profitable channel on this occasion we shall invite your attention ~~briefly~~ successively & briefly, to

I. Our National Blessings,

II. Our National Sins, &

III. Our National Duties.

I. Our National Blessings. And where shall we begin to describe the blessings of a people, more blessed than any other on the face of the globe, more blessed than any other recorded

in the annals of time, in history ancient and modern?

1. Our deliverance by the divine blessing from colonial dependence upon England, & from prospective oppression. See other Skeleton on Jerem. 51. 5.

2. Civil Liberty.

3. Personal Liberty.

4. Religious liberty.

5. Fruitful Seasons & Prosperous Times.

Under these circumstances we might expect that our nation would be distinguished above all others for reverence for God & obedience to his laws, for industry & integrity in business, for justice toward one another, & toward all men. But alas

II. Our National Sins.

In speaking of our national sins we of course do not mean, that every citizen is guilty of them. Blessed be God there are exception, numerous & honourable exceptions; but still the majority are guilty, & the government itself in many instances is participant in the crimes.

1. Profanation of the Lord's day. The God of nations is also God of the Sabbath which he made for man. At the close of the creative week, in order once for all to inculcate on all the future generations the truth that he designed one day in seven to be a day of rest from worldly toil for man & beast, a day for reflection, for selfexamination as to the motives of our conduct & the ends we have in view, a day of prospective arrangement for eternity, for communion with God, & worship of him, - to inculcate this truth we say, God saw fit to distribute the work of creation over six days, & then to cease from creating, or as the inspired writer using an anthropopathic expression says, rested from his work, blessed the seventh day & sanctified it. This day is important to the attainment of all our interests temporal & spiritual. &c

But how often & by how many is this day desecrated to mere secular purposes? How many in this town make it a day of mere recreation & do not even appear in the house of that God who gave them the sabbath? How many fathers never think of reading Gods word to their families on that day, or engaging in prayer or instructing their dear children which God has entrusted to them, or seeing that they attend church or sabbathschool to be instructed by others? How many idle away their precious sabbath hours at taverns & grogshops acquiring habits destructive to soul & body? How many farmers are found with their teams on the highways? How many rail roads & canals companies are profaning God's holy day themselves & enticing others to do so?

2. Another of our National sins is Intemperance. Are we not as a nation still deeply tinged in the guilt of this fearful vice? Although much has been said and done against intemperance is not this debasing vice still annually sweeping it's tens of thousands prematurely into a drunkards grave & a drunkards hell? Is it not still filling our poor houses with paupers, our prisons with criminals, and our country with ~~neglected~~ abused, heartbroken widows, & neglected tattered & vicious orphans? And why is it, that in this county where professors of religion abound, & could carry any reasonable measure by their joint exertions; that the cause of tem-

perance still languishes? Why has our attempt to establish a temperance house failed, but because of the inconsistence between the professions & practice of temperance men? Why has our Temperance Society virtually died out, but in consequence of our criminal indifference?
Why have temperance men permitted worthy candidates for office to be defeated by rum-sellers & their allies for having favoured the cause of temperance. All this could not exist unless we had been guilty of criminal indifference to this holy cause, for which it behoves us sincerely to repent?

3. Political Idolatry. Have we not practically regarded our national blessings rather as the gift of man than of God? In the acquisition of our liberty, do we not idolize the patriots of the revolution, & forget that it was God who caused victory to perch upon our standards? who confounded the counsels of our enemies, & inspired our leaders with wisdom. And for the preservation of our liberties, do we not attribute too much to our national Constitution & ~~the party leaders~~ wisdom & patriotism of our statesmen, rather than to the blessing of God, forgetting that we owe our continued liberty to the protection of Heaven, forgetting that Except the Lord keep the city, the watchman waketh in vain. Ps 127:1.

4. Has there not been extensive political corruption in the land? The men who participated in the dangers & privation of our revolutionary struggle, seemed in general anxious act out the principles of our government patriotic fidelity. But how soon do party-spirit & self-interest appear to have supplanted love of country in many hearts, & guided them at the polls & in the legislative halls? What gross election frauds have been practiced by both parties, what unprincipled slander & abuse of opposing candidates regardless of truth? Instead of earnestly & honourably contending for principles, how often has the avowed motto, if not, yet the real ~~principle~~ maxim been "not principles but office & the advocacy of any men or measures, who will contract for the spoils?

Political Inconsistency.

5. Have we honestly acted out the principles of our ~~government~~ revolution toward others, & done to them as we would have them do to us?

Have we acknowledged in others those natural & inalienable rights which we avowed as our own birthright? Whilst we acknowledge the constitutional & exclusive legislative control over slavery to belong to the states in which this relation exists, have we faithfully laboured by temperate, yet earnest moral influence to convince our neighbours of the evil & sin of the institution & the duty of taking proper steps to abolish it? Have we used our influence to prevent the influence of the General government to be applied in favour of human bondage instead of liberty; & to abolish all vestiges of this evil where it is under constitutional control of Congress? Have we laboured to ameliorate the condition of the emancipated coloured population around us by labouring to elevate their character, by encouraging them to industry & aiding them to find employment?

6. Have we not been guilty of cherishing the spirit of war & bloodshed, so hostile to the cause of God & happiness of man? War is the resort to brute force for the decision of a commercial or moral question! The military virtues of the soldier are chiefly those which he possesses in common with some brutes, & in the infancy of poetry the unsophisticated Homer compares all his heroes in their military rage to the ungovernable fury of irrational animals. Menelaus is compared to "a beast," Ajax to a lion, & all the Greek chiefs as ranged about Diomed, to raw eating lions & wild boars." Aggressive wars, in short all wars except those of defense against actual aggression are a violation of the Christian law of love, & must be offensive to God, & it is predicted as one of the result of the universal reign of the Prince of peace, that wars & rumors of wars shall be heard of no more. That the murderous "sword shall be converted into plowshares & spears into pruning hooks." War is 1. the greatest of physical evils. a) to the soldier & his family — b) To the invaded territory. Innocent men, women children are murdered —

2.) War is grand moral evil. Destruction of piety in the soldier — no sabbaths, feelings of revenge, butchery

3) It stops the progress of the gospel, abroad & at home — It cherishes demoniac passions, grieves the Spirit

III. What then are our obvious duties, under this weight of national guilt?

1. To repent of our numerous sins as a people, & to implore the continued divine favour. Politicians may suppose the duty of repentance unworthy their elevated position & dishonourable to them. But, my hearers, this is a great mistake; to do our duty is always right, & always honourable, both as individuals & as a nation. If we have been guilty of forgetting God, of violating his laws; then the most exalted & honourable position we can occupy is to lie low at the feet of the Almighty, in the dust of humiliation, imploring his pardon & continued favour. & the more honourable now as his chastening hand is not upon us.

2. Again, it is our duty to recognize him more fully as the supreme Ruler of nations, & his moral law as universally binding on us, in political no less than in private life. He is the Creator of all worlds & the preserver of men. He doth according to his will in the armies of heaven & among the inhabitants of earth. "He is the Most High who ruleth in the kingdom of men & giveth it to whomsoever he will". His moral law is the reflexion of the unchangeable perfections of his nature, & must be binding in all worlds & on all rational creatures. It is binding on us as private citizens, but no less binding also as legislators. It is one of the most glaring absurdities as well as flagrant crimes to suppose that human legislators should have power to alter abrogate or annul the laws of God, or that when men undertake to do so, we are at liberty to obey men rather than God! Not so did Daniel, think when commanded to pray to no God for thirty days, but Darius the king, nor the apostles when commanded by the Sanhedrim to speak no more in the name of Jesus.

3. We should cultivate a sense of our dependence on him, & of gratitude for all our national blessings.

4. We should study to acquire & circulate a proper consciousness of our real political destination, & the true grandeur of nations. Our destination is a) to solve the problem of selfgovernment & to serve as an example to all other nations: b) Serve as an asylum for the oppressed of all nations. c) To test the experiment of a church separated from the state. d) To attain the true grandeur of national glory, which consists 1. not in extent of territory, 2 not in the magnitude or prowess of our army or navy, 3 not in the affluence & luxury of our people; but in the intelligence, industry & true piety of the citizens of the nation, 2 in the justice, freedom and impartiality of our laws & the fidelity with which they are executed.

Gettysburg, Nov. 27th day of Thanksgiving & appointed by Governor Johnson 1851. Presb. & Luth. churches united.

SERMON #155

James I. 21.

Wherefore, lay aside all filthiness & superfluity (remnant) of naughtiness (wickedness), & receive with meekness the ingrafted word, which is able to save your souls.

Salvation is the subject of deepest interest & highest importance that can engage the attention of man. God the Father to secure it for us, yielded his divine Son to the excruciating death of the cross. Angels gazed with amazement at the efforts made in heaven to effect it, and man alone regards with comparative indifference, the stupendous machinery that is in operation for to save his soul. Yes, man, for whose benefit the ~~sto~~ ~~[illegible]~~ amazing work of redemption was undertaken exhibits the greatest indifference to its ~~[illegible]~~ momentous results! But, my Brethren, could we spend an hour among the blessed in heaven, surrounded by the angelic hosts, listening to their songs of praise, & drinking with them the streams of pleasure which flow from the throne of the Lamb; or could we enter for an hour into the regions of despair, & hear the weeping & wailing & knashing of teeth, & see the blackness of darkness that broods over that unblessed abode, in how different a light would we regard salvation, with how much more alacrity we attend to the things which make for our peace!

~~[illegible]~~ But here the question arises, may the sinner be certain that a door of mercy has been opened to him? Is it certain that if he does seek the Lord in sincerity, he shall find him? Is it certain that the plan of salvation, based on a Saviour's merits, has brought heaven ~~[illegible]~~

within the reach of all those who hear the gospel?

If there be a single individual in this assembly who feels his sinfulness & is desirous of returning to his forsaken God, who mourns over his distance from his Father in heaven, & the darkness that hangs around his destiny, & fears there may be no mercy provided for him, no plan of salvation which brings heaven within his reach; to him I say in the language of James the apostle & relative of our Lord: "Lay aside all filthiness, & remnant of wickedness, & receive with meekness the ingrafted word of God, which is able to save your souls." This is the course prescribed by the inspired apostle, he teaches us

The infallible efficacy of God's word, when properly received.

I. What then is the proper method of receiving God's holy word?

It is a truth so clear, that it may almost be classed with propositions, selfevident, that if God, our righteous sovereign & our justly offended Judge, should see fit to tender us offers of pardon & salvation, our acceptance must be sincere in order to be well pleasing to him. The pretended services of those, who at heart remain his enemies are an abomination to God. The surrender of the soul to God must be sincere, it must be entire, & it must be forever. This surrender embraces in it several important steps.

1. If you would find mercy of God, you must renounce all external habits of immorality. "Wherefore says the apostle in our text, lay aside all filthiness and superfluity of naughtiness (or as the words properly signify,) all remnant of wickedness &c." And is it not evident that less than this, God as the omniscient & holy judge, could not require? Is it not absurd for men to pretend that they are sincerely attentive to the word of God, to receive additional light, whilst they live in the

acknowledged disobedience to the light they already possess? Can such an individual himself believe his mind to be in a suitable frame to receive the truth of God, whilst he designs to violate it when known, whilst he daily pollutes his soul by the foul influence of lust or passion? Can he really believe that the Spirit of God will take possession of a heart, which is abandoned to the dominion of lust? It is folly therefore, it is worse than folly, it is glaring hypocrisy for the profane swearer, the drunkard, the dishonest, the whoremonger, the adulterer, to pretend that they are yielding their souls to the influence of the sacred word, whilst they continue to pollute themselves by immoralities. Of such men does Solomon justly remark, "The sacrifice of the wicked is an <u>abomination</u> <u>to</u> <u>the</u> <u>Lord</u>: but, (he adds) the prayer of the
1: Prov. 15; 9. upright is his delight.[1]" Again,

2. If you would receive the ingrafted word to the salvation of your souls, you must renounce every <u>unlawful</u> and every <u>morally</u> <u>improper</u> <u>pursuit</u> in business.

within the reach of all those who hear the gospel?

If there be a single individual in this assembly, who feels his sinfulness & is desirous of returning to his forsaken God, who mourns over his distance from his Father in heaven, & the darkness that hangs around his destiny, & fears there may be no mercy provided for him, no plan of salvation which brings heaven within his reach; to him I say in the language of James the apostle & relative of our Lord: "Lay aside all filthiness, & remnant of wickedness, & receive with meekness the ingrafted word of God, which is able to save your souls." This is the course prescribed by the inspired apostle, he teaches us

The infallible efficacy of God's word, when properly received.

I. What then is the proper method of receiving God's holy word?

It is a truth so clear, that it may almost be classed with propositions, selfevident, that if God, our righteous sovereign & our justly offended judge, should see fit to tender us offers of pardon & salvation, our acceptance must be sincere in order to be well pleasing to him. The pretended services of those, who at heart remain his enemies are an abomination to God. The surrender of the soul to God must be sincere, it must be entire, & it must be forever. This surrender embraces in it several important steps.

1. If you would find mercy of God, you must renounce all external habits of immorality. "Wherefore says the apostle in our text, lay aside all filthiness and superfluity of naughtiness (or as the words properly signify,) all remnant of wickedness &c." And is it not evident that less than this, God as the omniscient & holy judge, could not require? Is it not absurd for men to pretend that they are sincerely attentive to the word of God, to receive additional light, whilst they live in the

acknowledged disobedience to the light they already possess? Can such an individual himself believe his mind to be in a suitable frame to receive the truth of God, whilst he designs to violate it when known, whilst he daily pollutes his soul by the foul influence of lust or passion? Can he really believe that the Spirit of God will take possession of a heart, which is abandoned to the dominion of lust? It is folly therefore, it is worse than folly, it is glaring hypocrisy for the profane swearer, the drunkard, the dishonest, the whoremonger, the adulterer, to pretend that they are yielding their souls to the influence of the sacred word, whilst they continue to pollute themselves by immoralities. Of such men does Solomon justly remark, "The sacrifice of the wicked is an abomination to the Lord: but, (he adds) the prayer of the upright is his delight." Again,

1: Prov. 15; 9.

3. If you would receive the ingrafted word to the salvation of your souls, you must renounce every unlawful and every morally improper pursuit in business.

3. You must not unnecessarily frequent the society of the irreligious. The pious Mr Hervey, the celebrated author of the "Meditations", being asked why he so seldom visited several very respectable families in his neighbourhood, which showed him every attention, replied "Because the conversation seldom turns on religion. I hear much frothy chit chat, but not a word of Christ; & I am determined not to frequent those companies, where there is not room for my Master as well as myself." And the experience of every practical christian testifies that the power of the divine life is not cherished by worldly companions, that the flame of piety cannot long burn in the noxious atmosphere of irreligious company. But if this pernicious influence is felt even by the confirmed disciple of Christ, how much more sensibly must it be experienced by him who is but beginning to turn his face Zionward, who has but recently commenced the effort to tear loose from those sinful associations & habits of mind, by which his soul had been fettered? And how often is it not the case that persons who have been under religious convictions, & incautiously been led to frequent light & trifling society, have found their convictions disappear & their souls relapse into insensibility!

4. You must receive the word with meekness, you must bring your soul under the influence of the divine truth in all its legitimate forms, with a determined purpose to obey all its requisitions.

II. But is it certain that even by this faithful attention to the ingrafted word, we shall secure the salvation of our souls? The apostle James replies in the affirmative. "Wherefore says he, lay aside &c. – which *is* *able* to save your souls."

James 1: 21.

Wherefore lay aside all filthiness & superfluity of naughtiness, & receive with meekness the engrafted word, which is able to save your souls.

~~Salvation is a subject of thrilling & universal subject of interest to man — Could we conduct you to the gates of heaven & show you the golden streets &c you would all desire to enter — could we lead you to hell you would desire to shun it — But why are you unconcerned? you hear not aright —~~

~~Theme — The infallible efficacy of God's word when properly received.~~

~~There is no conversion efficacy~~

~~I. The suitable reception of the word.~~

~~1. The sinner must lay aside all habits of external immorality — "all filthiness & superfluity of naughtiness." It is mockery of God for the profane swearer — the drunkard — the whoremonger — the adulterer — the dishonest — to pretend that they are yielding their souls to the influence of the sacred word, whilst they continue their iniquities — it is an insult to God — "If any man will do my will, he shall know of my works whether they be of God." What would you think of a pretended friend who &c — These [illegible] harden the heart drive away the Spirit & frustrate the efficacy [illegible] — of a soldier or ally who &c — If the seed is to germinate & grow, the weeds must be~~

~~2. Form a resolution to yield obedience to that word externally, in heart, as far as possible.~~

~~3. Avoid corrupt & trifling company — seek better — Henry took his master along, p. 24.~~

~~4. Receive the word in all its legitimate forms — a) Attend the preaching of it — prayerfully b) Read it at home attentively especially on Lord's day — c) Receive it always as God's word — It & as the means of salvation: & not to cavil at or dispute about.~~

~~II. Its infallible efficacy [illegible]~~

~~word — seed — implanted [illegible] power.~~

~~1. It is efficacious because appointed by God for this end — he is infinite in wisdom & therefore knew how to select a means that was efficacious — infinite in power & could do it —~~

~~2. It has an evident adaptation to effect the end. a) To enlighten our views b) affect our feelings — c) excite us to action —~~

~~3. Because the Spirit always accompanies it when faithfully used —~~

4. Bec. the Scriptures expressly & frequently pronounce it efficacious — 2 Tim. 3.15: From a child.

5. Bec. the experience of thousands in every age demonstrates it so —

Oh that I could roast a million of years on that fire & then regain the favor of God! Thus said the wretched Francis Newport — & are there not some in this assembly

INTENTIONAL SECOND EXPOSURE

II. But is it certain that even by this faithful attention to the ingrafted word, we shall secure the salvation of our souls? The apostle James replies in the affirmative. "Wherefore says he, lay aside &c. – which is able to save your souls."

James 1. 21.

Wherefore lay aside all filthiness & superfluity of naughtiness, & receive with meekness the engrafted word, which is able to save your souls.

Salvation is a subject of thrilling & universal subject of interest to man — Could we conduct you to the gates of heaven & show you the golden streets, &c you would all desire to enter — could we lead you to hell you would desire to shun it — But why are you unconverted? you hear not aright —

__Theme__ — The infallible efficacy of God's word when properly received.

There is no counter efficacy

I. The suitable reception of the word.

1. The sinner must lay aside all habits of external immorality — "all filthiness & superfluity of naughtiness." It is mockery of God for the profane swearer — the drunkard — the whoremonger — the adulterer — the dishonest — to pretend that they are yielding their souls to the influence of the sacred word, whilst they continue their iniquities — it is an insult to God — "If any man will do my will, he shall know of my works whether they be of God. What would you think of a pretended friend who &c — These sins harden the heart drive away the Spirit & frustrate the efficacy of the word — of a soldier or ally who &c — If the seed is to germinate & grow, the weeds must be

2. Form a resolution to yield obedience to that word externally, in heart, as far as possible.

3. Avoid corrupt & trifling company — seek better — Henry took his master along, p. 24.

4. Receive the word in all its legitimate forms — a) Attend the preaching of it prayerfully b) Read it at home attentively especially on Lord's day — c) Receive it always as God's word — & as the means of salvation: & not to cavil at or dispute about.

__II__. Its infallible efficacy —
word = seed = implanted = possible powers.

1. It is efficacious because appointed by God for this end & he is infinite in wisdom & therefore knew how to select a means that was efficacious — infinite in power & could do it —

2. It has an evident adaptation to effect the end. a) To enlighten our minds b) affect our feelings — c) excite us to action —

3. Because the spirit always accompanies it when faithfully used —

4 Bec. the Scriptures expressly & frequently pronounce it efficacious
2 Tim. 3.15. From a child.

5. Bec. The experience of thousands in every age demonstrates it so —

Oh that I could roast a million of years on that fire & then regain the favor of God! Thus said the wretched Francis Newport — & are there not some in this assembly

Pennsylvania College.

Member of the   *Class.*

DEPARTMENTS.	SCHOLARSHIP.	ATTENDANCE.	CONDUCT.
Intellectual Science, Moral and Political Philosophy, S. S. SCHMUCKER, D. D	No.		
Latin Language and German Literature, E. L. HAZELIUS, D. D.			
Greek Language and Belles Lettres, H. L. BAUGHER, A. M.			
Natural Philosophy, Chemistry & Mathematics, M. JACOBS, A. M.			
Mineralogy and Botany, J. H. MARSDEN, A. M.			
Teacher of French Language, E. FREIDERICI.			

N. B. In this Report, five gradations of excellence are adopted; of which No. 1 expresses the highest.

By order of the Faculty,

Gettysburg,   183

Bloodyrun. Bedford Co. Pa. June 2. 1835.

Rev. Prof. S. S. Schmucker. D. D.

Dear Sir- The brethren (to whom you addressed your letter) as well as myself return thanks for the respects, and love you manifested to us, by answering the letter addressed to you. Your desire is, that God may bless us; we hope your prayer will be answered in our behalf.

Yours respectfully

J. Ritz.

5. The experience of thousands of every age demonstrates it.

The celebrated Mr. Locke

During the last century there was a society of educated infidels in England, who statedly met to confirm each other in wickedness. "On one occasion they resolved to burn the bible. They lighted a fire & selected a young man of high birth & brilliant talents to ~~[illegible]~~ the deed. ~~[illegible]~~ After a few enlivening glasses & amid the applauses of his jovial company, he approached the table, took up the bible & was walking leisurely forward to put it into the fire; but happening to give it a look, he was suddenly seized with trembling, paleness overspread his countenance & he seemed convulsed. He returned to the table & laying down the bible said with a strong asseveration: 'We will not burn that book till we get a better.' Soon after, he took sick & died. On his deathbed he faithfully & humbly studied that book, & was led to true repentance, & died with an humble hope of immortal glory." Buck. p. 125.

II.

Ἔμφυτος λόγος ~~does~~ not signify that ~~the~~ man possesses an *innate* knowledge of the word — this contrary fact is demonstrated ~~b~~ in the case of the heathen who have it not, & of the deaf & dumb, who do not naturally acquire a knowledge of even the existence of God. But the word ἔμφυτος = which has been planted, preached &c.

SERMON #156

Paul's Sermon before Felix & Drusilla.

Acts XXIV, 24, 25.

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, & heard him concerning the faith in Christ." And as he reasoned of righteousness, temperance (chastity) & judgement to come, Felix trembled, and answered, go thy way for this time, when I have a convenient season I will call for thee."

Paul's Sermon before Felix & Drusilla.

Acts XXIV, 24, 25.

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, & heard him concerning the faith in Christ." And as he reasoned of righteousness, temperance (chastity) & judgement to come, Felix trembled, and answered, go thy way for this time, when I have a convenient season I will call for thee."

I. The persons spoken of in the text.

II. The Apostle's discourse.

III. The effects produced by it.

The persons spoken of in the text, were Felix, Drusilla & Paul. Much of the interest & boldness of the apostle's discourse, is derived from the circumstances in which it was delivered, & the personages to whom it was addressed. After Shiloh or the Saviour had come, the sceptre or regal power departed from Judah, according to the prediction of the patriarch Jacob. Judea was then reduced to a Roman province by Pompey, & governed ~~by him & his successors by~~ procurators or Lieutenant Governors, who were appointed by the (a) Emperor & responsible to him. Such a governor was Felix, who had been appointed by Claudius Cæsar. He, he had been a slave & was made a freedman by the influence of his brother Pallas, was a Roman, & resided at Cæsarea, a city, about 35 miles north of Jerusalem, which was raised to considerable eminence ~~erected chiefly~~ by Herod the great, ~~about thirty five miles north of Jerusalem~~ but which modern travellers[1] inform us ~~is~~ retains nothing of its former splendour & is inhabited only by jackals & beasts of prey. The ~~character of~~ Felix is described by Josephus & Tacitus as a man of licentious habits, cruel & mercinary character. This is indeed the light in which the sacred historian represents him. The man who could persuade ~~and~~ a woman to leave her lawful husband & then live with her in adulterous intercourse, could have but little claim to chastity or justice or humanity. And the avarice of his ~~heart~~ is seen from his attempts to

[1] Dr. Clarke's Travels vol. IV. p. 446–448.

obtain a bribe from his prisoner. Paul, a man of no small celebrity, Paul, the head of a distinguished sect, the leader of thousands, thought he, will certainly refuse no means to obtain his freedom, & may be furnished with money by his numerous associates; wherefore says the sacred penman "he sent for him the oftener & communed with him," hoping "that money would have been given him of Paul, that he might loose him." And such were his injustice as a governor, that though he strove to prevent it, & in order to appease them left Paul bound when he was succeeded by Porcius Festus, the Jews nevertheless accused him before the Emperor.

(b) Drusilla was the daughter of Herod Agrippa, & distinguished for her personal attractions. She had been engaged to Epiphanes, In order to obtain her hand in marriage, Azizus, the king of the Emessenes, a heathen, had conformed to the Jewish religion. Such was the immorality of her character that when the voluptuous Felix, through the influence of Simon, a Jew of Cyprus, & the friend of her father Agrippa, proposed to her to become his wife, she consented to leave her lawful husband & contract an adulterous alliance with this unprincipled governor. Felix was a Roman, he was the governor of that nation in which her ancestors had worn the royal diadem, he was the favourite of Claudius Caesar. There was too much glitter about all these circumstances for such a weakheaded voluptuous woman not to be dazzled. Yet in her case also was the judgment of God that the way of transgressors is hard signally verified. For Josephus inform us that she & her child by Felix, perished in an eruption of Vesuvius, in the reign of Titus.

This discourse was delivered by Paul about the year of Christ 58 —

It was in the third missionary tour of the apostle that he was arrested in Jerus. Paul starting as he was wont to do from Antioch, had travelled through Galatia Phrygia to Ephesus, [above he tarried 2 years,] thence to Macedonia, thence to Achaia, or Greece, thence to Troas, then the islands along the East of the Mediterranean to Tyre, Cæsarea & Jerusalem. Here in consequence of a mob caused by some Asiatic Jews he is arrested by the chief captain of the temple, he makes his defence before the populace, claims the privileges of a Roman citizen, is brought before Sanhedrim, & in consequence of a conspiracy to murder him he is sent to Cæsarea to Felix the Roman governor. He is accused of sedition by Tertullus — makes a speech & is remanded for further trial.

The discourse of Paul before Felix & Drusilla.

I. The persons

a) Felix —

b) Drusilla —

c) Paul —

These are the persons concerned —

II. The Subjects of the discourse itself —

Felix had heard Paul once on a former occasion when he was first brought from Jerusalem, but seems to have been absent for a season & just to have returned with his wife Drusilla. He again cites the prisoner before him & his wife being probably curious to hear what he would say about his religion.

Here Paul had a most interesting opportunity & also a critical one to preach the gospel: & he availed himself of it with the wisdom of a serpent, so as to make the deepest impression on Felix. He did not directly pour forth the anathemas of the law upon ~~them~~ his royal hearers — ~~but~~ by extolling the virtues opposed to their regal sins, he impressed them deeply.

a) Of faith in the Messiah — This doctrine must indeed ever form a fundamental lineament of any sketch of the ~~go~~ christy. & must have been peculiarly interesting to Drusilla who was a Jewess, [the Jews] & looked for Messiah

b) Righteousness — Justice —

c) Temperance or Continence, Chastity, Selfgovernment.

d) Judgment to come.

From the Rev. Dr. Cathcart, Pastor of the Presbyterian Church in York, Pennsylvania.

The Rev. Professor Schmucker, who is at the head of the Theological Seminary of the Lutheran Church at Gettysburg, being about to visit some of the towns and cities to the Eastward, in order to obtain funds for the endowment of a Second Professorship, &c. the subscriber takes great pleasure in expressing his earnest wish for the attainment of this object, and his entire confidence in the fidelity and qualifications of the Professors, as also in the great usefulness of the Institution.

The German population in this, and several other of the States, is very great, and constantly increasing, and stands in much need of such an evangelical Seminary; and it is believed that much good has been already done, and is likely to be effected by the above Institution.

It is to be hoped that the friends of religion, who wish to see the cause of the Redeemer extended and promoted, will cheerfully contribute their mite for so laudable a purpose.

YORK, Penna. 2d Dec. 1835.

ROBERT CATHCART.

P. S. Whatever any gentleman may see fit to subscribe, will be payable in five equal payments; the first, if convenient, to be paid at the time of subscription, and the others successively on the 10th day of April and September in 1836, and 1837.

III. The Effect -

a) Conviction of Felix. ἔμφοβος γενόμενος, being alarmed (not trembled).

Paul the prisoner did not tremble before Felix but the judge trembled before the prisoner -

b) Determination to resist.

Paul's trembling on the way to Damascus (9:6.) & the Jailor's trembling at the earthquake 16:29. eventuated in their conversion - but Felix.

He did not object to Paul's doctrines - he could find no fault - he felt the claims of religion but resolved to postpone them to a more convenient season! Had Felix, like the jailor when he trembled, asked Paul What shall I do? & obey his advice, he might have been saved. He did not even release Paul, but gave him repeated hearings in hope of a bribe either from Paul, or his friends; but he they refused to purchase his liberty by bribe.

1. Ministers of the gospel ought not be deterred from preaching the whole truth by fear of man.

2. The distinguishing doctrines & duties of Xty should be preached before all ranks of men.
The depravity of the heart - the divine wrath on sinners - the only way of escape through X.
mere icy morality will not do - Paul always preached X.

3. We learn the efficacy of divine truth to awaken the most careless sinner - what more hopeless case than that of a licentious ruler with his paramour at his side, addressed by the prisoner whose life was suspended on his will?

4. We see the danger of procrastination & resisting the influences of S. S. Felix died in his sins - the convenient season never came - Drusilla & her son were buried in an eruption of Vesuvius, thus suddenly called to judgment.

PHILADELPHIA, Dec. 1835.

Sir,

The subscriber very respectfully requests your attention for a few moments, to the annexed testimonials, in behalf of an object, which he hopes will commend itself to your favour. He will take the liberty to call on you in a few days to learn your determination, and to communicate any further information which you may desire.

S. S. SCHMUCKER.

The undersigned have learned with pleasure, that a disposition exists in the German Lutheran Church, to make an effort greatly to extend her operations in supplying her destitute congregations with a pious, faithful, and well-qualified ministry, and also to break the bread of Life to the multitudes of German emigrants, who are rapidly locating themselves in different sections of the Mississippi Valley, and must soon exert an important influence on the civil destinies of our country. This Church, embracing a large portion of the population of Pennsylvania, Ohio and other States, has about 1000 congregations and only 230 ministers. The numerous emigrants from Europe, are entirely destitute of the means of grace; they are *inaccessible to missionaries laboring exclusively in the English language*, and are in imminent danger of falling a prey to the machinations of Jesuit and other Catholic emissaries. To remedy these evils, Parent Education and Missionary Societies have recently been formed by a convention of members from the different Synods; the late President of the Synod of West Pennsylvania, has consented to spend five years in traversing the different portions of the Mississippi Valley settled by Germans, to organize congregations, and prepare the way for the settlement of ministers among them; and agents have been appointed to procure contributions from the German churches. In bringing about this favorable state of things, we have reason to believe the Theological Seminary at Gettysburg, which has now been in operation nine years, and already sent forth sixty laborers into the different portions of the Middle and Western States, the most of whom also preach in the German language, has been principally instrumental; and on its support and the extension of its operations will, under God, mainly depend the success of the contemplated missionary measures. Under these circumstances, the Rev. Dr. Schmucker has been appointed by the Directors of said Seminary to invite the co-operation of the friends of the Redeemer in our principal cities, to raise if possible $20,000 in five equal payments, in order to liquidate a debt of 7,000 yet due on the Seminary edifice, to finish its third story, which is urgently needed to accommodate the increasing number of students, and to complete the foundation of the second Professorship. The subscribers have entire confidence in the efficiency and evangelical character of the Institution, and cheerfully commend it to the liberality of the Christian public, and all other friends of our civil liberties as the most direct method of reaching that extensive, important and neglected portion of our fellow citizens, the Germans.

JAMES PATTERSON, First Church, Northern Liberties,
GEORGE DUFFIELD, Fifth Presbyterian Church,
WILLIAM BACON.
ALBERT BARNES, First Presbyterian Church—City,
PETER WOLLE, Pastor of the United Brethren's Church, Philadelphia,
JOHN L. GRANT, Eleventh Presbyterian Church,
THOMAS EUSTACE,
WILLIAM RAMSEY,
JAMES M. DAVIS, First Presbyterian Church, Fair Mount.

The Rev. Dr. Ely, who is now absent from the city, on a former occasion gave a similar testimonial, as also did the Rev. Drs. Skinner and Bedell; and recently Drs. Knox, Peters, Cox, Phillips, Brownlee, Milnor, Dewitt, and E. Mason of New York.

From Rev. Dr. M'Dowell, Pastor of the Central Presbyterian Church, Philadelphia.

The subscriber from what opportunities he has had of becoming acquainted with the Seminary at Gettysburg, has formed a very favorable opinion of it, and of its Professors; and he believes it is exerting a very important influence on the interests of evangelical religion in the Lutheran Church, and is calculated, if sustained, to be an extensive blessing to the cause of the Redeemer.

PHILADA. Dec. 5, 1835.

JOHN M'DOWELL.

I concur in the foregoing statement of the Rev. Dr. M'Dowell.

GEORGE W. BETHUNE.
Pastor of the Ref. Dutch Church.

From the Rev. Dr. M'Conaughy, President of Washington College, Pennsylvania, late Pastor of the Presbyterian Church in Gettysburg.

WASHINGTON, Pa. Nov. 17th, 1835.

The Lutheran Theological Seminary, located at Gettysburg, Adams county, Pennsylvania, I have always regarded as of great importance to the cause of our common Redeemer, and eminently to that portion of the Christian Church by which it is sustained, and to the extension and prosperity of which it is more especially devoted.

Having been resident in Gettysburg at the time of its commencement, and from that period until 1832, I had opportunity of observing its progress, mode of operations, general principles, spirit, and influence; and cannot doubt that its actual operation has been greatly beneficial to the cause of practical and vital Christianity, not only in the region in which it is located, but in the various sections of the Church, and of our country to which its influence has been extended. Such benign results I anticipate in measure more abundant, in proportion as under the blessing of God, and the favor of the Christian community, its system shall be brought into more complete and extended operation.

To aid it in reaching this condition is what may be fairly expected of the Protestant Christian community, inasmuch as it is consecrated to, and in fact is efficiently promoting "the common cause"—the reign of the Son of God in the diffusion of his gospel, and the triumphs of his grace. In this Institution, the great practical doctrines of Christianity, and of the Reformation are taught—the character which the Institution sustains, and the influence which it exerts by its exhibition of divine truth in public preaching, and in other various means, and efforts to advance the interests of religion, are, in so far as I have been able to judge, decidedly evangelical. I merely add, that the spirit and principles of their intercourse with other portions of Christ's Church are candid, liberal and kind.

Such are the opinions and anticipations I have formed of the aforesaid Institution, with the means of information which I have had by near and personal observation of its character and influence, and intimate acquaintance with its pious, and highly respectable officers.

D. W. M'CONAUGHY.

Gettysburg March 29th 1840

SERMON #157

1 John 5:4. Whosoever is born of God overcometh the world, & this is the victory that overcometh the world even our faith.

The history of mankind exhibits throughout all ages a remarkable degree of infatuation in its unqualified admiration of military glory. The great military heroes of antiquity are admired by almost all men & idolized by many. The glories of an Alexander, a Scipio, a Hannibal & Caesar, are upon the lips of every schoolboy, & sway the minds of multitudes of all ages: and the electric thrill of admiration & devotion which the mere name of Napoleon sends through the heart of every Frenchman, & the growing delusion of our own countrymen, in believing military achievement the best preparation & the surest passport to the highest posts of civil office, prove that our own age is not yet emancipated from the thraldom of this error.

But how is it you may ask that the S.S. themselves commend certain Christian achievements as victories, with figures drawn from war? Because there is a something truly commendable in just defense?

Still this error, like most other vices of the mind, is the degeneracy of a principle originally good, & there is really something noble in the selfdenial & disregard of danger, wherever exhibited in a righteous cause. Thus, when we behold Moses, proceeding at the risk of his life to the court of Egypt, claiming & effecting the deliverance of his people from bondage, we justly admire him; — or when we see a Columbus, guided by the deductions of infant science, & the vaguely reported discoveries of the Northmen, braving the dangers of the mighty deep in search of a new world, & persevering amid every hardship & danger, even when his associates threatened his life, if he would not desist, we spontaneously award him the tribute of admiration. And when the same traits are exhibited by a Washington on the field of battle, in defence of his invaded country, we regard it with like admiration.

This trait of character is also exhibited by the christian missionary who sacrifices all the endearments of home & native country to bear the stand-

and of the cross to distant lands amid numberless dangers & privations &c

& by the private christian in pursuing the path of self-denial & self-sacrifice in ~~at home~~ his native land; & by the believer in his daily conflicts with the depravity of his own heart, with principalities & powers &c

and in according it the scriptures often describe it in figures drawn from this source. "This is the victory that overcometh the world even our faith".

These words teach us the

"Victory of Christian faith."

We will inquire what is the nature

I Of this faith; &

II Of the victory it achieves.

(1) The term faith is used in various significations, as those of you acquainted with the Scriptures know. Sometimes it used (objective) 1) to signify the truths or doctrines contained in S.S.

2) (Subjective)

(2) The faith whose victory is affirmed is ~~spoken of~~ christian faith, &

This may be characterised as

1. Rational. a) It is based on evidences. Christian faith is not a blind mechanical ~~assent~~ faith, but intelligent & rational, based on the examination of evidences. God so constructed the machinery of the human intellect that we are able to weigh the force of evidence, & required to believe only when it is sufficient. Least of all would God desire us to renounce our rationality in religion, but truth &c Dr Young: On argument my faith &c Not priestly dictation as in Romish church—

b) It consists of intellectual convictions. This is the fundamental idea of faith, and is an element in all species of subjective faith. (General remarks) The nature of this conviction & assent is not unlike that of our belief in all past or distant events. The chief difference is that the testimony in one case is human in the other divine. In profane history our faith rests on the veracity of man, in sacred truths, on the testimony of God.

2\. It is ~~Supernatural~~ Supernatural or Gracious — It is found only in the regenerate soul,

"Every one that is born of God." It is the product of the new birth.

Every person that has experienced that change of heart which always accompanies true faith will have become convinced that he was the subject rather than agent of it, & that its nature is more than human, is of God.

The scriptures also compare it to the primitive creation of our globe, ~~the physical~~ Thus implying the necessity of similar divine power for its production. "God says P. who commanded light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ. 2 Cor 5; 6.

. But they also in explicit terms declare "Faith is not of yourselves, it is the gift of God. Ep. 2; 8.

That the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith &c Gal. 5; 22.

That Jesus is the author & finisher of our faith. Heb. 12; 2.

3\. It is controlling, all absorbing. It engrosses the whole soul, & consists of 3) cognitions 2) feelings, 3) actions. (~~three elements~~)

a) Cognitive -1) Its elementary truth & the basis of all others is the cordial belief of ~~the~~ a God. "He that cometh unto God must believe that he is & is a bountiful rewarder of those that diligently seek him." Heb. 11; 6.

2) Belief that God has become manifest in the flesh, and wrought out an atonement by which the offended justice of God was satisfied & the path to heaven reopened for fallen man. 3) That God exercises over the earth a providential government, by which all events are overruled for the attainment of his purposes. 4) The necessity of sincere & cordial faith in the plan of salvation through the Saviour. 5) Future retribution.

b) ~~6)~~ Such the cordial belief of these religious truths always produces corresponding religious feelings. This the constitution of our minds demands & effects. The true believer accordingly feels an internal & cordial approbation of all religious truth & delights in it. The entire plan of salvation, in all its features, commands ~~has his~~ his hearty approbation. He frequently dwells on it with amazement & delight & feels it adapted to the inmost necessities of his soul. He feels that the God who demands faith & the author of his mental nature is one & the same being. "Thus with the heart we believe unto righteousness.

c) But these views & feelings could not fail to produce a third criterion, namely corresponding volition — The whole man must be brought into ~~uniform~~ unity, harmonious cooperation in glorifying God or our faith is not genuine. It 1) works by love & purifies the heart 2) leads us 3) to profess his name before men 3) to advocate & sustain the positive institutions of Xty — to aid all benevolent institutions. He believes in God & therefore obeys him — in Christ & therefore embraces him — in the Spirit, & therefore submits to his guidance & influence

He believes that without holiness no man can see God — & therefore follows after holiness in the fear of the Lord. As the husbandman sows his seed &c in hope of future harvest, so the christian labours &c As the mariner endures privations &c for the future harvest, so the christian &c

II The Victory which it achieves.

"It overcometh the world." This does not imply that the believer is perfect & never fails; ~~but~~ for this is forbidden by the confessions of a Paul &c

But the idea is that faith gains the habitual mastery over the world.

1. It ~~confers~~ present reality ~~on the~~ objects of eternity.

a) "It is the substance of things hoped for & the evidence of things not seen." Heb. 11;1.

b) By faith Abraham ~~sojourned in the land~~ as in a strange country, dwelling in tabernacles with Is. & Jacob, — for he looked for a city, which hath foundations whose builder & maker is God. Heb. 11;9.

Accordingly true faith presents the grand objects & truths which it embraces in the certainty of real life, ~~&c~~ & converts a dead faith into a living one, an inert unfruitful faith, into an active fruitful one.

1) To the faith of the christian the God of eternity stands forth as a living reality, & his actions & thoughts are influenced by this belief, just as if his eyes beheld the God of the universe before him.

2) It gives him a perfect confidence in the all embracing, all controlling Providence of God, which causes all things to work together for good &c

3) It brings eternity with its solemn realities as it were present before him. The rich man & Lazarus both appear to him & each teaches him some lessons &c

4) It gives him proper realizing views of his calling, obligations & privileges as a child of God, & leads him to a total surrender & entire dedication.

2 It leads & enables us to view all earthly things in the light of ~~from the standpoint of~~ eternity. ~~[illegible]~~

3) It teaches us to regard the circumstances of our situation as parts of God's moral discipline with us, & designed to promote our spiritual good. "The goodness of God is designed to lead us to repentance".—
The talents of life are lent — & we must render an account — From him to whom much is
The afflictions of life work out for us a far more exceeding & eternal weight of &c.
Sickness, poverty &c.
Hence we are admonished to "Look not (so much) at the things which are seen, but at the things &c." To seek first the kingdom of Heaven &c.
& as a grand overshadowing motive we are taught "That what a man soweth that shall he reap." That every act of our life has its correspondent counter-part in eternity.

3 It bids us contemplate in the ~~perfection of virtue~~ life of Christ, a perfect exemplification of that course of conduct dictated by these views, & as their constant and allsufficient supporter through life.

Coming from the throne of heaven, & endowed with all the wisdom of that heavenly state, the Saviour, though himself the Lawgiver, ~~voluntarily~~ placed himself under the law, & exhibited an ~~his~~ example of perfect obedience.

"He was in all points tempted like as we are, yet without sin.

His meat & drink was to do the will of his heavenly Father. John 4.34.

He was holy harmless undefiled & separate from sinners. Heb. 7; 26.

Christ also suffered for us leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his ~~lips~~ mouth. 1 Pet. 2; 21 – 23.

The matter of this 4th head, should be incorporated in the previous 3 heads of the II part to prevent repetition & preserve unity & interest.

~~4.~~ It enables us with these views to gain the victory over the world.

– By the world which we are to conquer ~~here~~ we are not to understand our globe itself. All its objects are good in themselves if rightly viewed & used – nor the kingdoms of this earth – but every thing that is sinful in their ways & ~~works~~.

The world lieth in iniquity, the Sc. tells us, & men are naturally rebels against the righteous government of God. The friendship of ~~this~~ such a world must be enmity with God. Therefore a conflict with all its sinful principles & practices is the daily duty of the christian.

1) The temptation of the world

The S. classes them – The lust of the flesh – the – eyes & pride of life.

a) Temptations to pleasure.

To resist the allurements of the world to pleasure we are not taught to go out of the world as some of the ancient hermits, did, & monks & nuns profess to do.

But by restraining all our inclinations within the bounds prescribed by reason & S.

Faith teaches us ~~[illegible]~~ to resist the temptations of wealth by reminding us that its value is only relative – to the good we accomplish with it, – & by reminding us that

our responsibility is proportioned to our wealth — & that a competency is

2. ~~Supernatural or gracious. It is found only in the regenerate mind, "Every one that is born of God". It is the product of the new birth~~

all that is necessary to happiness.

Faith conquers the temptation to worldly honours & power, by teaching us their evanescent nature of all "the pride of heraldry & pomp of power"; & the fact that they too are talents to be employed for the glory of God, & to be accounted for at the great day.

Faith enables the christian to sustain this conflict by pointing him to the apostles' example of the Saviour, & teaching him to rely not on himself but

3 on the grace & strength of his Redeemer "to whom all power is given in heaven & on earth."

Faith ~~enables~~ us to gain the victory by pointing us to that crown of glory which awaits the faithful soldier of the cross in eternal world.. What man among you would not endure toil & hardship a few weeks, if you could thus secure an ample fortune for life? Yet are the toils of the christian but as a moment compared with the eternity of reward &c.

3. ~~Its continuing, all abiding. It engrosses the whole soul, cognitions, feelings & actions. It embraces the belief of the fundamental truths of all religion~~

2. The sinful maxims & principles of the world — in trade, in soc: intercourse — in national

a) In trade —

b) In social intercourse —

c) In politics and international affairs. In the army — that the soldier may innocently fight whether the war is just or not.
The civilian — That he must defend the acts of his government right or wrong.

And thus true Faith enables the believer to surmount all barriers internal & external & devote his life unreservedly to the glory of God.

In private as a layman.

In the ministry at home.

In the Foreign missionary field.

Gettysburg, June 17th 1848

SERMON #158

Jeremiah VIII; 20.

עָבַר קָצִיר כָּלָה קָיִץ וַאֲנַחְנוּ לוֹא נוֹשָׁעְנוּ

The harvest is past (has vanished), the summer is ended, & we are not saved (have received no deliverance).

Time, like an everrolling stream, is constantly bearing us onward, toward the ocean of eternity. Nothing can interrupt its progress, nor can we stand still a single moment in our course. The urgency of business, or the thrilling interest of some transpiring events, may so absorb our attention as to make us for a season ~~unconscious of our progress.~~ But that current cannot stop. Even now whilst we are addressing you on the rapidity of its advances ~~progress~~ the precious moments of grace are passing by never to return! Every sentence that is spoken, every word that is uttered, yea every syllable that is articulated, brings you nearer to heaven or hell! ~~subtracts something~~ from those precious hours of probation which God has determined to grant to you on earth, &

Yet on your faithful improvement of this short period which is so rapidly passing away depends your everlasting wellfare. And if through the deceitfulness of the human heart or the vanities of the world, or the allurements of pleasure, or the business of life, you suffer yourselves to neglect this precious season of grace, your hopes will be extinguished forever & you have to take up the lamentation of the text, "the harvest is past, the summer is ended and we are not saved".

This chapter contains a lamentation of Isaiah in view of the calamities which the Chaldeans were soon to inflict on ~~the Jews~~ his countrymen. It is introduced ~~by divine command~~ into a chain of prophecies addressed to them by divine command. The prophet introduces the Jews there

selves as lamenting that the time for averting the judgements of God by seasonable repentance was past, & that no deliverance was sent by the Almighty, that he suffered the Chaldeans to execute his judgements on them. Now although it does not appear that God is at this time about to ~~inflict~~ execute any national judgement on us by war & bloodshed, he has another way & a more distressing one to punish our sins, namely by that eternal banishment of our souls from his presence which constitutes the chief torment of hell. The judgement of war is trivial compared to the loss of our souls. Some of the very Jews who were murdered by the enemy, may nevertheless have been admitted to heaven; they may have repented whilst the rod of chastisement was on them. But if our harvest of grace is past, if our summer of mercy is gone; we are lost forever! Let us therefore apply the words of the prophet to our own souls & seek to profit by the solemn warning which they contain. We will consider

I. ~~[illegible]~~ Seasons of grace under the similitude of harvest & summer as,

II. The danger of their passing by without our being saved; &

III. The awful consequences of such an event.

I. Life is emphatically represented in scripture as the time of probation, the period in which the God of heaven is willing to be reconciled to the sons of earth, to publish overtures of peace & invite the prodigal to return. And although there are doubtless cases of judicial blindness in which the things pertaining to the sinners peace are hid from his eyes; yet ordinarily it may be said that

~~[illegible]~~ While the lamp holds out to burn,
The vilest sinner may return.

During this precious time of grace, the call of God is addressed to

Ps 50,1. | us all. "The mighty God, the Lord hath spoken & hath called the earth, from the rising of the sun to the going down thereof." "Look unto me
Isaiah 45,22 | & be ye saved, all ye ends of the earth."

N. Market Dec. 1822. Getty, burg A. Sem. Dec 12th 1830

Skeleton.
(acephalous)

Jeremiah VIII, 20.

עָבַר קָצִיר כָּלָה קָיִץ וַאֲנַחְנוּ לוֹא נוֹשָׁעְנוּ

The harvest ~~is past~~ (has vanished), the summer is ended, and we are not saved (have received no deliverance).

1. Life is at best short – time rolls on like an ever flowing stream.

Rabbi Jarchi comments on this verse thus: "Expectavimus auxilium Ægyptiorum; quod tamen non venit. Diximus "praeteribit aestas, tunc illi (Ægyptii) eum lotis si ac venient"; sed ecce praeteriit tempus messis in mense Aprili, ac tempus aestatis in Junio, nec tamen venerunt. In Comm. in loc.

Michaelis (J. Henry) remarks "Dicit coetus Israel, ~~Mes~~ tempus vindemiae et colligendorum fructuum hortensium. Sperabamus equidem cum adhuc in terra nostra essemus, ante ingruentem messem autumnumque ab hostibus nostris nos liberatum iri: sed frustra, proh dolor! Fortasse respicitur ad tempus expugnationis urbis. Bibl. Hal. in loc.

2. Much of it is already gone & mispent.

3. Yet our time ~~eternity~~ is [illegible].

Context. This chapter contains a personal lamentation of Isaiah himself, at the prospect of the calamities which the Chaldeans would inflict on the Jews. It is introduced into a chain of prophecies addressed by divine command to the children of Israel. The prophet then introduces the ~~people~~ of Jews themselves as lamenting that their time for averting the judgments of God by seasonable repentance was past; & that inde[illegible] [illegible] had been sent by the Almighty, that he suffered the Chaldeans to be the instrument of executing his judgments on them. Now altho it does not at present appear that God is about to execute any national judgments upon us, as war and bloodshed, he has another way and a more dreadful one, to punish our sins, namely by that eternal banishment of our souls from his presence which constitutes the torment of hell.

The judgements of war which the prophet treats in our text, is trivial compared with the loss of our souls. Some of the very Jews who were murdered by the enemy, may nevertheless have been admitted to heaven; for they may have repented whilst the rod of chastisement was on them. But if the harvest of grace is past, if our summer of repentance is gone; then we are lost forever!! Let us therefore apply the words of the prophet to our souls & endeavour to derive some salutary instruction from it.

We will ~~attempt to~~ consider:

I. the seasons of harvest & summer.

II. ~~To~~ appris[e] you of the dangers of letting them pass ~~shew that they are not past yet~~;

& warn you against this.

~~III. Then as we must ... when they are past.~~

I. Life is in S.S. emphatically styled the day of probation, the time in which the God of heaven is willing to be reconciled to the sons of earth, to ~~listen to~~ publish overtures of peace, to restore the returning prodigal. During this time the call of the Almighty is given — and it is a call that is universal; "The Mighty God, the Lord hath spoken & hath called the earth, from the rising of the sun to the

Ps 50.1. going down ~~of the sun~~ thereof." "Look unto me & be ye saved all ye ends of the earth" (Isaiah 45, 22)

DAMAGED PAGE(S)

b. This is sincere — not merely ostensible & feigned; but ardent proceeding from that benevolence which hath no delight in the death of the sinner, but wishes to make all happy. Thus saith the Lord "I have spread out my hands all the day unto a rebellious people which walketh in a way that is not good, & after their own thoughts."[1] "O Jerusalem, J. thou that killest the prophets, & stonest them which are sent unto thee, how [of]ten would I have gathered thy children together, even [as a] hen gathereth her chickens under her wings & ye w[ould] not."[2]

c. This call may (c.) be resisted by. "O Jerus. ye would not." "Ye stiffnecked & uncircu[mcised] in heart & ears, ye do always resist the Holy Ghost; a[s] your Fathers did so do ye."[3]

2. But there are times in which the call of God is p[e]culiarly loud, the spirit peculiarly near. & the[se] may be described under the figure of harvest & summer — and O how strong! how significant figures!! The harvest is the time for (a) cutting the grain — the spiritual harvest, for cutting of[f] souls from the ranks of Satan &c. The harvest is [the] time (b) for binding up the sheaves, — the spiritual, fo[r] binding up souls in the sure bundle of eternal life. The harvest is (c) the time of ingathering into the granary.

1. Isaiah 65, 2. 2. ~~Matt~~ Matt. 23. 37. 3. Acts 7, 51.

the spiritual harvest is the time of ingathering of souls for heaven, for peopling, for stocking the region of bliss with immortal souls!! ———— —

The summer is a time (a.) for the renovation of the powers of nature – the clod that was frozen, the earth that was buried in a wintry grave of snow, & could not forward vegetation, receives new vigour & nutritive power & is capable of advancing the growth of the seed which it had contained dormant in its bowels during winter. So the spiritual summer gives new vigour of gracious influence to the soul benumbed & frozen by the chilling power of sin. The conscience that had lain congealed or rather dead through sin is revived & performs its duty as a faithful monitor. ~~Like~~ As a man whose limbs were frozen & are just recovering begins to feel pain, so the soul which had been lifeless & benumbed begins to feel the stings of awakening conscience. &c &c &c.

(b.) Summer is the time for blossoming, for verdure of all kind – the souls that had been dead, & naked in sin & unadorned by any blossoms of virtuous dispositions & feelings begins to bud forth the hopes of eternal life & show the blossoms of gracious disposition & temper.

(c.) Summer is the time when the fruit grows. when the trees become loded with fruit until the autumn finds them bending beneath the weight of their own

fruit. thus the spiritual summer brings forth fruits of righteousness — the trees that had been fruitless during the whole winter of sin, now alters — is loaded grows in grace &c & brings forth those fruits according to which we shall be rewarded through grace in the future world.

a. Prosperity.

b. Adversity.

c. Religious awakings.

d. personal impressions.

II. Show that these seasons are ever passing &c.

1. The time of life is short at best - &c.

2. The special times are shorter still. &c.

Revivals pass off &c.

Our own impressions vanish &c.

3. Perhaps some of them are already past & unimproved - Are not our impressions wearing off?

Are we not relapsed into unconcern?

~~To apprize you of the danger of letting the Lord's seasons pass by & to warn you against it.~~

III. ~~[illegible] no more salvation [illegible] they are past.~~

1. Man cannot save himself - God must do it - & God therefore can determine his own time & manner.

~~He has declared that life is the time to serve the Lord.~~

. If the harvest is past & the summer gone & your souls not saved, there is an awful probability that they will be lost forever.

If the peculiar times are unavailing, the ordinary also

If you can feel affliction - prosperity - see your neighbours, your relatives sink into the grave -

If the conversion of others is unavailing -

3. In the mean time the day of grace may glide entirely by. Your life is uncertain; it is not in your hands — God holds the slender thread & can ~~snap~~ cut it asunder any moment!

4. And then there is no more salvation. Th ye will take up the lamentation "the harvest is passed &c!!

a. For ye will have those sinful dispositions, prolific seed of hell in your hearts.

b. You cannot get rid of them, for God's appo time is past. There will be no more no churches; no prayermeetings! Oh what souls in hell give if they could again have means of grace! & ye neglect them so!!!!

~~Therefore O improve the~~ ~~Inferences & Exhortation~~ day — the p hour! Be not prevented —

1. By fear that God will not receive you "Why all these,

2. By a love of this world, its vanities, its maxims

3. By a ~~fear of being unhappy~~ happy in religion.

4. by Shame before the world! Oh how unbecoming man! to be ashamed of him whom angels prai whose glory shines through endless days &c

"Nothing is worth a thought beneath, But how I may escape that death" No. 232.

Revd S S Schmucker DD

Present

I. What is meant by the harvest & summer

II. ~~That~~ The danger of their ~~being~~ going past, without our being saved.

1. Because the heart is hard & insensible.

2. — we are ashamed of the world & of our companions.

3. We are prone to postpone religion under various pretexts —
as

4. The heart is deceitful — we may be under some delusion — mistaking conviction for ~~conversion~~ — animal feeling for the operations of grace.

5. Life is short at best — special seasons shorter still —
a) Revivals pass off — seldom last long —
b) Our religious convictions vanish unless improved — the natural current of sin against continued.
c) Perhaps some of you have already passed through other revivals unconverted !!!

III. The mournful consequences of this delay.

1. We cannot convert ourselves — God must do the work — therefore if we let his time pass by — we may never see another.

2. If we let such a harvest season pass by — there is awful danger that we will never repent — that they never will be saved — that the entire day of grace will be lost!

3. If the day of grace be passed — there is no more salvation we will take up the lamentation the harvest is past &c.

4. God may give you over to judicial blindness. Text.

Gettysburg Anh. S.&P. at the revival Feb 1st 1837.

SERMON # 159

Sermon on John I, 45.

"We have found him of whom Moses in the law & the prophets did write, Jesus of Nazareth the Son of Joseph"

As this is the day set apart by a large portion of the Christian Church in commemoration of the fact that the Son of God descended to the earth & assumed our nature, our minds are naturally led to the discussion of a subject connected with the evermemorable event. It has been no small part of the wisdom of nations to perpetuate by various institutions the memory of salutary events & illustrious personages. For this purpose have the pencil of the painter, the chisel of the statuary, the bold designs of the architect & the highest inspirations of the poet all been put into requisition; & for this reason have the wisest nations set apart particular days to commemorate illustrious eras in their history.

It is upon the same principle & with infinitely greater propriety that the Christian church has set apart particular days to keep alive in the forgetful memories of her children, the recollection of the principal events connected with the establishment of our holy & divine religion; such as the incarnation of the Son of God, our blessed Saviour, his crucifixion, his resurrection his ascension to heaven & the effusion of the Holy Spirit on his followers. And if it is just to perpetuate the memory of the patriot, who liberates his country from the yoke of foreign bondage; how much more is it proper to cherish the memory of him who delivered a world from the servitude of the arch enemy Satan. If he who bestows temporal blessings on his country, is justly recollected with gratitude much more should the noblest feelings of our souls be called into action, & the most fervent gratitude be enkindled in our hearts by the recollection of him who purchased for a fallen & guilty world the incalculable blessings of eternal life. Yet in order that the object in view may be attained it is evident that these days must not be unduly multiplied, & must be celebrated in a becoming manner.

But there is another aspect of this subject which confers peculiar propriety on this custom. Christianity is a religion intended for the whole mass of mankind, to

whom matters of fact the truth of which rests on the testimony of the senses, are best adapted. Hence the very pillars on which Christianity rests are facts of this kind, such as the birth of the Saviour, his miracles, his death, resurrection, ascension &c. facts intelligible in every language & suited to the capacity of every nation, & equally applicable to every successive generation. Without admitting these no man can be a christian, & a sincere & practical conviction of their truth is closely connected with the character of a true disciple of our Lord. Hence every regulation tending to perpetuate the memory of these facts must exert a favourable influence on [illegible]ty itself.

In commemoration of one of these events, namely of the resurrection the apostles themselves observed the first day of the week, the Lord's day. It is certain that in the first century & consequently in the lifetime of some of the apostles, the first christians kept Easter & Whitsunday; but the observation of days to commemorate the birth, death, & ascension of the Saviour was in all probability not introduced until between the first & third centuries. There has been some diversity in the time of observing some of these days. But this is a matter of not the least moment; as it is not the day, but the glorious events which are celebrated. As in the case before us, it is not the day (which is now several weeks past) & which we may never live to see again; but that glorious event, to which your attention is now to be called, the appearance of the long promised Messiah on earth, of him who must be the author of salvation to us if we are ever saved, & into whose life & doctrines, therefore, it is of the utmost importance that we should inquire. It was in this light that Philip regarded the Redeemer, when, having become convinced of his Messiahship, he exclaimed to Nathaniel, "we have found him of whom Moses in the law, & the prophets spake, Jesus of Nazareth the son of Joseph." In endeavouring to improve the hour now granted us by a kind Providence, we purpose to take occasion from these words to entertain you into the discussion of several of the most important questions connected with them, & with the interests of our immortal souls, viz:

I. Is this Jesus the Messiah of whom Moses & the Prophets spake?

II. Have we found him a Saviour to us individually?

And can it be that Moses & the prophets, some of whom lived 1500 years before the Saviour was born spake of him? Yes, my hearers, such is the divine character of our religion, that it contains prophecies, intellectual miracles exceeding the power of the tallest created intellect, & doctrines so plain that it may with truth be said "out of the mouths of babes & sucklings hast thou perfected praise."[1] The developement of this revelation was progressive, & extended over about 4000 years of the world. The first promise of a Saviour was given soon after the fall of our first parents. The picture of this then future Messiah, as delineated by the prophetic pencil, contained at first only a few outlines. But as century after century rolled on, one trait after another, was added to this picture, until it stood forth the object of admiration to the oppressed Jews, & the pillar around which their dearest hopes of deliverance & future glory were entwined. So clear were the delineations of prophecy that the time & the place for the birth of the expected deliverer had long been fully understood, & so long & so fully had it engaged their expectations, that even far & wide over the gentile world the impression had gone abroad, that at about this time there would arise in Judea, a Prince of who should sway his sceptre over foreign lands. — And yet strange to tell when this promised Deliverer came unto his own, his own received him not, & when he taught them the way to liberty & heaven, they believed him not!! Would to God that there were none in this assembly, of whom the same assertion could be made, who have heard of the Saviour & not regarded him, who have been called by him, & turn a deaf ear to his invitations!

The general inquiry whether Jesus of N. is the promised Messiah, may be resolved into branches: 1. Is the time past which the prophets fixed for the coming of the Messiah? &

2. Did any personage appear about the appointed time in whom the predictions of the prophets are fulfilled?

The first prophecy which we shall mention is that of the patriarch Jacob, who lived about 1700 years before the coming of Christ. In his dying speech to his son Judah, he uttered these memorable words: "The sceptre shall not depart from Judah nor a lawgiver from between his feet till Shiloh come; & unto him shall the gathering of the people be."[2] This prediction is easily

1. Matth. XXI, 16.

2 Gen. 49,10.

understood, as is evident not only from the terms in which it is couched, but also from the unanimity of the ancient Jews as well as of modern Christians in interpreting it. It contains the following points 1. The sceptre or civil government shall not be taken from the Jews nor the power of legislation be wholly wrested from them until after the appearance of the Messiah 2 That after the Messiah has come the civil government will be taken from them. & 3. that after the coming of this Messiah there shall be a gathering of the people or nations to him. That by Shilo, however it be translated, is meant the Messiah is rendered certain by the completion, & was even believed by the Jews prior to the coming of Christ. And how do the traits of this prophecy apply to J. of Nazareth? Wonderful to tell the Jews continued amid all the vicissitudes of their lot, to retain in some degree their civil existence & power during the whole 1700 years which elapsed from the time of the prophecy until the birth of Jesus & 2dly, 10 years afterward, when Archelaus was deposed & Judea reduced to a Roman Province, it was wholly taken from them nor did they ever regain their civil existence until the present day!!! & 3dly The gathering of the nations or their conversion to the true Religion was also deferred throughout all those 16 centuries & commenced at that very time & continued until the present day!!!

Again in the prophecies of Daniel[b], we find a remarkable prediction by which the Messiah is mentioned by name & the time of his death clearly determined. The words of this prediction as given to Daniel by the angel Gabriel, are these: Seventy weeks are determined upon thy people & upon thy holy city, to finish the transgression & to make an end of sins & to make reconciliation for iniquity & to bring in everlasting righteousness, & to seal up the vision & prophecy, & to anoint the most Holy. Know therefore & understand that from the going forth of the command to restore & build Jerusalem unto the Messiah &c. and the Prince of the people that shall come shall destroy the city & the sanctuary &c. From these words the following points are clear: 1. That the Jews are the nation spoken of; for Gabriel addressing Daniel calls them his people which was the Jewish nation. 2. That the seventy weeks are to be counted from the command to rebuild Jerusalem. 3. That after the death of this Messiah Jerusalem was to be destroyed & 4. That these weeks are prophetic is probable in itself & rendered certain by the completion. As such each day is a year & 70 weeks = 490 prophetic days = 490 ordinary years. Now if we count from the 7th year of Artaxerxes Longimanus to

b Dan. IX, 24th.

in which Ezra received his commission, 490 years, we are brought to the exact year of the death of Christ!!! ~~And~~ That he was cut off not for himself but for the sins of others is certain. And finally that the prince of the people that came, the Romans, did afterwards destroy the city & the sanctuary is also ~~too~~ well known. Other predictions relative to the time might be added but it is thought that these will suffice.
We may therefore regard it as certain that the time is past which the prophets have fixed for the coming of the Messiah, that it is already ~~past~~ past about 1829 years.

2. The other branch of our first inquiry is: did any personage appear about that time in whom the predictions of the prophets are fulfilled?

If we cast our eyes over the page of ecclesiastical history, from the time when these prophecies were uttered unto the present day, we find indeed several impostors & fanatics who at diverse times made pretensions to the character of the promised Messiah; but not one in the whole catalogue whose claims would be regarded ~~as~~ worthy of an hours examination ~~~~ by any person of intelligence. ~~except Jesus of Nazareth. But of no~~ Moreover not one of these appeared at or near the time fixed by the prophets, & they have all vanished from the earth without in any one instance succeeding in establishing a permanent sect of followers. It is therefore admitted by all, that if Jesus of N. be not the promised Messiah, no one has ~~yet~~ appeared on earth. We have already heard that the time of his appearance coincided exactly with that fixed by the prophets. If no other traits of his character had been ~~the~~ described by the ancient ~~proph~~ seers, the remarkably precise fulfilment of ~~the~~ the predictions already mentioned would be conclusive; but ~~the~~ far different is the case. The adorable author of our revelation has seen fit to make almost every incident of the Messiah's life & the most minute circumstances attending it, the subject of prophetic record, in order to render the evidence of the most conclusive kind imaginable, & thus to present to men the most ample motives for embracing him. A forerunner was to announce his arrival & this did John the baptist. He was to be born in Bethlehem & this was Christ, and ~~how~~ how wonderfully was this brought about! His parents resided at Nazareth in Galilee, about 80 miles from the place in which the Messiah was to be born, and it is not ordinarily probable that Mary would be on a journey so far from home at such a time. But God's words shall stand firm; hath he said & shall he not do it? Augustus Caesar (so it was ordered by our God) had to issue a decree to register the whole empire, i.e. take a census, & that each tribe should be registered together & that every one should go to the city which had formerly belonged to his ~~tribe~~ family!

Hence Joseph being of the family of David, had to go to Bethlehem the city of David!! O Lord! how unsearchable are thy counsels & thy ways past finding out!!!
Again the Messiah was to be born of the tribe of Judah & family of David, & so was Christ — He was first to humble himself unto death & then be exalted, & how minutely this was fulfilled we all know from the gospel history. All these & about fifty other circumstances were foretold relative to this Messiah, & all fulfilled in Jesus of N. That such a coincidence of circumstances could be fortuitous it would, I think, be absurd to assert. Had the ancient prophets merely declared, in indefinite terms, that at some future day a man should be born in the world, who would perform great actions & become famous; Christians might fix on Christ as the person. But this would be mere assertion & would have little tendency to convince the mind; for others might with equal probability ~~by~~ maintain that these predictions were accomplished in Alexander or Caesar or Constantine or any one of fifty other great men who have appeared since that time. But if these prophets declared that he would be born in the Jewish nation, we could maintain the claims ~~they would have a better off~~ of Jesus of N. with better ~~fo~~ evidence; yet still our conviction could not be firm, for Judas Maccabeus, or Jonathan, or John Hircanus or Aristobulus, who were all illustrious personages in the Jewish history, might have been meant as well as J. Christ. But if they say that he should be born of a particular tribe of the Jewish nation; & ~~of~~ name the very family of that tribe ~~of~~ in which he was to be born, & the particular year of his birth; & the very name of the town; and as there happened to be two towns of that name, specify that it was Bethlehem in Judea & not the town of that name in Galilee[1] — if all these ~~&~~ many other things still more minute were foretold as we know they were, & all so perfectly fulfilled as you ~~all~~ know they were in Jesus Christ; must we not all admit that the evidence is decisive, ~~that would~~ are we not all constrained to join in the exclamation of Philip to Nathaniel, we have found him of whom Moses & the prophets spake, Jesus of N. the son of Joseph? Yes my hearers! if the human mind is capable of estimating the strength of evidence; ~~ascertaining truths~~, if the laws of human conviction are any criterion of certainty & the mind of man is capable of ascertaining truths, then is it placed beyond all reasonable doubt that Jesus of N. is the promised Messiah, in whom it is alike our interest & duty to believe.

You now clearly see how important to us all is the second part of our discussion,

1. Josh. 19,15.

namely the inquiry:

II. Have we found this Messiah?

Gettysburg for Revd Watson Dec 12th 1847.
Gettysburg. Jan 11th 1829. Gettysburg German Dec 14th 1834.
Baltimore for Revd Morris Christmas 1830. York April 26th 1833.
Gettysburg, Dec 29th 1839.

text: We have found him of whom Moses & the prophets &c

Have you found him to be individually your Saviour?
He has made arrangements to reach you — he has appointed preachers, & given his words
Spirit &c
1 Have you felt your need of him?

Have you not perhaps thought that your morality is sufficient?

— — felt ~~that~~ wholly uninterested in religion & salvation?

— — acted as if &c

2 Have you sought him —

a) Have you sought him in meditation on the state & interests of your soul?

b) — — — — fervent prayer? Bartimeus —

d) — — — at public preaching?

c) — — — reading the word of God?

3. Have you found him?

Have you found a great change in ~~[illegible]~~ your soul?

a) ~~peace instead of~~ fear & terror —

b) a new ability to do the will of God, resist temptation &c

c) are your feelings most deeply interested in religion?

d) Is your life, agency now spent in accordance with the will of God? &c

I. He has called you & ~~[illegible]~~ to be your Messiah — have you heeded & sought him

II. He ~~[illegible]~~ the [illegible] of men — have you secured your interest in his atonement?

III. He has sent his spirit to regenerate — have you felt his power?

D [illegible] IX, [illegible]

IV. As Messiah he is the captain of our salvation to lead us through the spiritual warfare of life to victory & glory — are you following him?

II. Our country, it is true, enjoys the light of revelation the N. Test. in which the claims of J. Christ set forth —

Our civil & political institutions were formed in view of the moral principles developed in this word — & though much in our country much has been [illegible] gained — suicide — revenge — [illegible]

The literature & science of our country have enjoyed the humanizing, operating influence of Chty — though much irreligious literature floods the country — novels &c &c

But after all, this is not sufficient — Have we as individuals found him to be a Saviour to us? Has the grand design of his coming be effected in our souls? This is the important question, & if this cannot be decided affirmatively, this will be our condemnation that light has come into the world

1. Have you then felt your need of him Saviour?

The doctrine of the Messiah is the life-giving principle which pervades & animates & stamps the impress of divinity on the whole word of God. It is the subject of prophecy throughout the O.T. & it is the subject of history in the N.T. [illegible] ise, The seed of the woman &c & the rising of the Saviour are additional rays of light after another till the full portrait of the Messiah stood in relief & clearly before them, that all expected the Messiah [illegible] gives significance to the genealogies &c &c.

Nor is this doctrine of less importance to us as individual subjects of Jehovah's moral government, than to the bible as a revelation. The bible itself represents the Saviour as the anchor of our souls both sure & stedfast — In short he is the sinners only hope, & his name the only one given amongst men in which we can be saved.

160

In this 10th history was a continued accretion of rituals & ceremonies especially the celebration of High Mass completed by pope —

So that the public worship instead preaching the word had degenerated into blind dead formalism. 5

Not one in fifty priests was able to preach or attempted it. So that in the days of the Reformation the most striking peculiarity of the Protestant ministers or priests was that they preached & hence were called preachers.

~~[illegible]~~

~~[illegible]~~

"~~We cannot~~ Not always, can we trace the way,
Where thou, dear Comforter, dost move;
But we can always, always say
Dear God is Love.
Yes God is love; a thoughts like this
Can every gloomy fear remove,
And turn all tears, all woes to bliss,
For God is Love."

715 Locust